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191

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THING JAPANESE

Contents for May, 1915

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Figure 1. Mineral specimen.

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KOREAN TOMBS

By PROFESSOR SEKINO

(TOKYO IMPERIAL UNIVERSITY)

IN the ancient city of Keishu, Korea, the graves of the numberless dead by their monuments testify to the taste and sentiment of those ancient generations. Some of these take us back to the remote Shiragi period, and on these we now offer a few remarks.

Outside of the south gate of Keishu there is a group that deserves special mention, while others of a similar description are to be found at Kinshakudo, or the Golden Grotto. Most of these graves are semicircular mounds, made quite plain but with rather an abrupt curve. Some, however, assume a gourd form, that is, large at either end with diminutive middle; these are found only among graves of the Shiragi period. As such graves are quite numerous in Japan there may indeed be some historical connection.

Some time ago it was my duty to open and investigate one of these Korean graves, or dolmens, the lower base of which had a diameter of 96 feet, the height of the

mound being about 33 feet. There were no cut stone walls, only a row of natural stones surrounding a space some 4 or 5 feet in diameter and about 15 feet deep. Over the sarcophagus chamber was a layer of water-proof cement five inches thick, and over that again about 21 feet of clay.

This form of sepulture appears to have belonged particularly to the Shiragi period; and on the whole such dolmens are quite removed from those found in Japan. Indeed they are quite different from the forms of sepulture that characterized other periods of Korean history, such as the Mimana period and the Koma age. There are dolmens in Korea still more extensive than that mentioned. Some of these gigantic graves are 240 feet in diameter and 90 feet in height. Outside of the South Gate at Keishu is the Sphinx Terrace where stands one of the largest of these dolmens. It would be interesting to ascertain where these people of Shiragi, who were so fond of grand forms of

sepulture, came from. Could anything resembling these dolmens be found in other lands a clue might be afforded as to the origin of the Shiragi, but as nothing has been found to afford just inference, the origin of the Shiragi remains a mystery. It is to be noted that the dolmens of the earlier period have no stone walls about the sarcophagus, while in the middle period such walls appear. The dolmen of king Shunhei is in the ordinary semicircular form on level ground, with a diameter of 180 feet, sloping gently.

The dolmens of the last period of Shiragi history, about the time of king Buretsu, when the influence of China was felt and civilization had reached its highest state of culture, show much improvement, especially in the use of cut stone. The stones were built into a curving wall about the sepulchre, with the twelve points of the compass, represented by twelve animals: the rat, fox, tiger, hare, and so on, the animals being in sculpture. The earlier dolmens are in any direction, as the lay of the land suggested; but the later ones face the south as a rule. It is also noticeable that the later graves, especially those of higher personages, prefer a hill facing southwards. The grave of king Kotoku is on a hill facing south, with high ground behind and hills on either side too. This one seems to have afforded a model to the whole nation.

The Korean custom of sculpturing the twelve animals of the zodiac on the walls

of dolmens was not, as far as research goes, a Chinese idea; nor had the Chinese dolmen a stone wall surrounding it. In China human as well as animal images guard the grave in front, while no special ground was thought necessary for the grave. Thus we see that though the Shiragi period in Korea received some influence from China, it on the whole underwent an independent development of its own.

The exact construction of the interior of the Shiragi dolmens has not been accurately examined; but as far as my research goes, it seems to have a square stone chamber, narrowing upwards, the roof formed by large flat stones. The absence of the sarcophagus in many of the Korean dolmens is worthy of notice. On the other hand, the dolmens belonging to the other periods, such as the Koma and the Mimana kingdoms, all have the sarcophagi within the stone chambers. In Japanese dolmens we find not only stone coffins, but coffins of porcelain and even of wood. The absence of stone coffins in the later Shiragi graves may point to some clue as to the origin of the Shiragi. The articles found in the later Shiragi dolmens, such as things made of earthenware, show much development on the earlier specimens, and they also show a marked contrast to those found in Japanese dolmens, especially in decoration.

The dolmen of king Buretsu is one of the most interesting of the lot. He was



SPOT-GULL

FAVORITE OF THE FISHES

TAKEN AT HICKED



FIG. 127. S. 11100. 13.



S. 11101
FIG. 128
45
FIG. 128



FIG. 129. S. 11100.

the hero king who laid waste the kingdom of Kudara and with the assistance of China unified the country under one government. It was in this period that Korea came so fully under the influence of the Tang dynasty of China and made great development. The royal dolmen stands at Seigakuri and the inscription is still legible. The form of this dolmen plainly reveals Chinese influence. According to the inscription, the dolmen was built in 662 A.D. The grave is at the base of a hill, and faces east. It is a spherical mound with a diameter of about 100 feet, the cone built up with uncut stone on a stone base. The monument stands 170 feet eastward, which is a Chinese custom, though the dolmen itself is after the Korean manner. Unfortunately only the dragon's head and the tortoise of the monument now remain, but these are sufficient to show the grand style of China that must have prevailed in the later Shiragi period. There are six dragon's heads struggling for a precious gem, and in the center is a flat boss with the royal inscription in Chinese ideographs: Monument of the Great King Buretsu, the First Monarch.

The tortoise base is 8 feet 4 inches broad, 11 feet long and 2 feet 8½ inches high standing on a stone foundation. The head and feet are made marvellously life-like. In the center a lotus seat receives the body of the monument. Though the base is in imitation of China it shows a grade of workmanship worthy

of a high civilization and a noble spirit. Having seen many such in China, I may say that I saw none equal to this one. Indeed the progress of art in the later kingdom of Shiragi is something to wonder at.

Another interesting grave is that known as Kwai-Ryo about four miles south-east of Keishu. It is supposed to be the dolmen of king Bunbu, but this is uncertain, though personally I incline to this conviction. The Kwai-Ryo preserves the characteristic features of the native dolmens of the Shiragi period, the grave facing south with high land behind. On either side of the grave in front are two stone lions and a pair of stone images in military and civil style, with a pair of stone gates resembling the Japanese torii-o. These are imitations from China. The chamber is surrounded by the usual stone wall with the twelve signs of the zodiac. All the sculpture betrays a master hand and a high development of art. The mausoleum must have been erected not long after the time of king Bunbu.

The most highly developed dolmen of the Shiragi period is that known as the Kotoku-o-Ryo, the grave of king Kotoku. It has been a model of this art for all succeeding ages. The grave is on an eminence and is in the customary form. But at four corners stand four stone lions; and in front is a stone pavement, five feet below which are two stone images of officials, and a pair of stone gates. Of the monument that was set up there

remains but the tortoise base. The form of the chamber and the walls with their twelve zodiacal deities resemble those of the Kwai-Ryo, though the art is slightly inferior. These stone lions became suggestive, for after that time we have numerous animals sculptured for fronts of graves and mausolea, such as lions, tigers, sheep and so on. At this grave the civil stone image and the military stone are about 10 feet high, guarding the gate. The civil official represents a mildness of spirit very becoming to a subject of those days, while the countenance of the soldier is fierceness itself.

In the Fuyo district, the site of the ancient capital of Kudara in its later days,

are found many interesting relics, particularly a monument setting forth the military deeds of the king of the vanishing kingdom of Kudara. It is a tower of five storeys on a low base. The corner pillars of the first storey are remarkably stout, tapering upwards, each storey narrowing like a pagoda. The outline is on the whole artistic and graceful, suggesting a high conception of achievement.

In the neighborhood of Ekizan too there are some remains of the Shiragi people, notably the Maitreya temple and the Okyu-to, a tower. As the pagoda is some 2,000 years old it is an object of great interest, displaying, as it does, the development of the first period of Shiragi.



AGE OF THE SHOGUNS

By THE HON. S. HIRAYAMA

THE Tercentenary of the founding of the Tokugawa Shogunate, which is to be celebrated at Nikko, Tokyo and Shidzuoka next autumn recalls the history of that unique system of government and the important part it played in the development of the Japanese empire.

The office designated by the word "shogun" has undergone a complete change since the first appearance of the word. At first the title "shogun" simply meant a deputy, corresponding to the term, viceroy, of the present day. But the shogun was a military lieutenant; and under command of the Emperor, the shogun controlled the military forces of the nation. He led the army, quelled rebellion and conducted expeditions to remote regions. The shogun was, therefore, as the name implies, a great general.

At first there was more than one shogun. In the tenth year of the reign of the Emperor Sujin, that is, in 87 B. C., Ohiko-no-mikoto was despatched to the northern regions on a military mission, Takenunagawa was sent to the east-coast districts, Kibitsu-hiko to the west and Taniha-no-michinushi-no-mikoto to the province of Tamba, all of whom were appointed shoguns with seals of equal rank on their commissions. Their duty was to subdue the rebellious populations of these districts, by forcible means if more peaceful efforts failed to repress the rebels. These officials are known in Japanese history as the *Shidô* shoguns, or

shoguns of the four districts. They may be indeed regarded as the first notice of such an office in Japanese history, in which the office of shogun in its later meaning had its origin. They were known under the name of *Ikusa-no-kimi*, or war lords.

As time went on the duty of such officials tended to bring one or more of them into great prominence, and official organization in regard to the office began to be more distinct, especially in the Nara period. Whenever circumstances necessitated the mobilization of the army, a generalissimo was appointed, and as a shogun he commanded the Imperial forces. There was, however, also a shogun for the general management of the standing army in time of peace; and so the title had two separate significations. It was, in fact, used much the same as the title of "general" is used at present. But it meant at first a kind of Field Marshal and then a general of an army corps. The former was a permanent position; the latter obtained only in time of war. And thus there arose such distinctions as *sa-shogun*, meaning Left Shogun; and *u-shogun*, meaning Right Shogun; and *kihei-Taishogun*, or Commander in Chief of Cavalry.

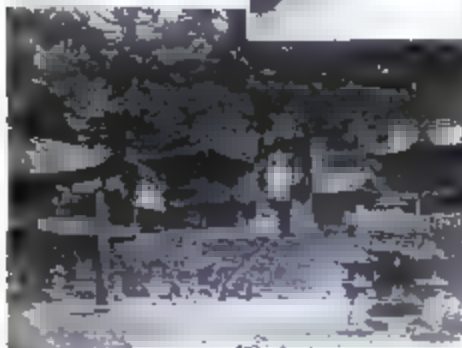
The offices of these two last mentioned shoguns were, of course, different from those of the shoguns of the four districts already referred to. The shoguns of the four districts remained in their respective

districts during office and did not participate in war unless necessity dictated it in the face of rebellion among the people; their duties were to keep the peace of the jurisdictions under them. They may be regarded as the forerunners of the daimyo we hear of later. At first they were only civil governors and statesmen invested with some degree of military authority. Unlike the two kinds of shoguns aforementioned, they were something more than mere military commanders. They were something like viceroys or governors-general. In time, however, this office fell into disuse, and then the title shogun came to be applied to military commanders only.

On toward the mediaeval period till the latter half of the Heian era the nation was much disturbed by civil strife, especially in the north-eastern regions which at that time were inhabited by the *Ebisu*, or savages, now known as Ainu. Conditions were much as at present in parts of Formosa where the aborigines have not yet been brought into complete subjection to Imperial rule. Among them were some powerful families with a great number of retainers, who fostered a rebellious spirit among the people and prevented their yielding to the government. One of the more important duties of a shogun was to subdue these rebels and bring them in line with national law and policy. The shogun was a general appointed to conquer the northern barbarians. Such a shogun was named the *Chinjufu Shogun*, or commander of the forces sent to subdue the Ainu tribes. The importance of such a work is seen from the fact that the office commanded the highest respect and the shogun became an extremely powerful personage, greatest of all military officers.

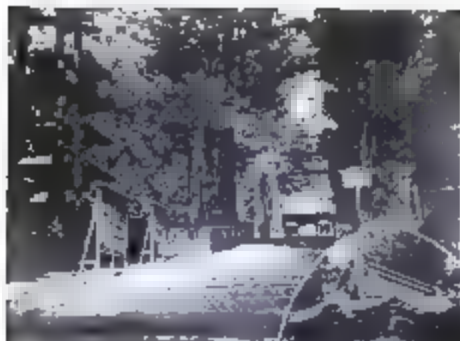
At first the person for this office was selected by the Emperor from among the ablest military officers of the day; but in time, owing to civil strife and poverty, the Imperial Court ceased to be able to appoint the most capable officers to the office of shogun, and the honor fell to the heads of the most powerful families; and so the military family that commanded the greatest number of soldiers usually succeeded in obtaining the office of shogun. In any case the shogun had to be the most powerful personage of his time or he would fail to command the respect and obedience of the lesser men of power. He had to be capable of making the provincial governors and their officials obey him and promote his policy. Naturally, therefore, the appointment went to the foremost warriors of the time.

Among the earliest of these was the great Minamoto family. The first of these, Yoriyoshi, was succeeded by Yoshiie in the shogunate; and they did much toward the subjugation of the disturbed regions, which soon came to know and respect the shogun more than they did the Imperial Court. Later on there came immense rivalry between the great families in regard to the shogunate; and in the fierce conflict that ensued the Minamoto family under Yoritomo overthrew the Heike family and brought the whole empire under his obligation and influence. A special Imperial messenger was despatched from Kyoto to Yoritomo at his chief city of Kamakura, appointing him *Sei-taishogun*, or commander in Chief of the Imperial forces, July 25th, 1192. Thus Yoritomo became the first shogun as the office came to be understood in later times. It will be noticed that in this act of the Imperial Court the



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AVENUE LOOKING EAST



POORER CLASS BUILDING AT EAST END OF AVENUE

title of shogun took on a somewhat extended meaning; for there was now no need of an official for the subjugation of the barbarians; the name was retained for its historical significance only. The duty of the shogun was now to supervise the military chiefs of the whole nation, acting in this surveillance for the Imperial Court. Many of these military chiefs, attaining to considerable power and independence, were serving not the nation but their own interests. These were the daimyo of later times. Over all these military chiefs and feudal barons Yoritomo was superintendent. He was in fact deputy ruler for the Emperor over the whole nation.

He did not, however, do as Cromwell did in England, deprive the Throne of freedom and assume the sovereignty himself, nor yet as military heroes did in China when they vanquished the ruler and took the throne themselves, to be in turn dethroned by still other upstarts. Though the Imperial Court of Japan, surrounded as it was by nobles and courtiers of little or no wealth or influence, was unable to centralize the military power in itself at the capital, it yet commanded the respect of all and was still supreme. The powerful families of the empire were the descendants of those who had been great military governors in various provinces; they had inherited their estates for generations and in time tended to ignore even the orders of the central government. Such was the age when Yoritomo was appointed shogun, and his appointment was a necessity of the time. Some power was essential for the control of the more powerful families who were gradually rising in the dangerous rivalry.

The fact that a man like Yoritomo did not seize the supreme power when it was in his way to do so, shows the respect that was had for the Imperial Court at that time. Had he wished Yoritomo could easily have made himself the ruler of the empire. Yet the great warrior was content to be appointed a deputy of the Imperial Court for the control of the military families. The shogun knew, of course, that the feudal barons would not obey him unless he represented the Im-

perial Court. From time immemorial the Imperial Family has been held sacred and inviolate by the people of Japan, so that the shogun was never able to become more than shogun. This explains why the last of the shoguns, the honoured Keiki Tokugawa, who recently passed away, so freely relinquished his office and handed all over to the Imperial Court at the time of the Restoration.

The shogun's government in later times came to be known as the *Bakufu*, a name that had its origin in the *Konoye-fu*, or head-quarters of the Imperial Guards, the chief official of which was called the Bakufu. He was an official for facilitating the business of the Imperial family, having duties pertaining to the government, the samurai and the bureau of sacred records. For the purpose of having such departments established Yoritomo made a visit to the Imperial capital at Kyoto. He was appointed *Udaisho*, and then he established the three offices aforementioned. The three offices, which were in nature political, military and legal, were for the special protection of the rights of the Imperial Court, and they formed a kind of court, like the Supreme court and the Court of Administrative Litigation of the present day, all in one. Thus the shogun and the shogunate, or bakufu, were united and exercised control over all the administration of the empire. The office now controlled all affairs both political and military.

For three generations the Minamoto family held the office of shogun at Kamakura, and then it passed to the Hojo family, and they in turn were succeeded by the Ashikaga for sixteen generations. During the age of civil strife the great military clans and families of Japan struggled fiercely for the supremacy; and finally Oda Nobunaga arose to power and was succeeded by his henchman, Toyotomi Hideyoshi, the Napoleon of Japan, who vanquished all the proud daimyo and made himself supreme over the military forces of the nation. Hideyoshi, strange to say, did not aspire to the shogunate; he was content to become *kwanpaku*, a kind of prime minister under the Emperor, but his power was

about the same as that of a shogun. The power such an office may wield depends on the personality of the holder; and the character of Hideyoshi was one of the most striking and powerful in all history. On the death of Hideyoshi his son Hideyori was too young to assume control of the situation and the succession fell to the famous general, Iyeyasu, the first of the Tokugawa line of shoguns, a family that has added great lustre to the Imperial rule.

It was in the great battle of Sekigahara that Ieyasu vanquished all his opponents, and under appointment by the Emperor, became shogun or Kwampaku, in 1603. The great Ieyasu died in 1616 and was buried at Kunôzan in Suruga, the body being later removed to the beautiful mausoleum at Nikko, the Imperial Court bestowing upon him the title of *Toshogu*. Since that time three hundred years have passed away. The Tokugawa shogunate lasted from 1603 to 1856, about 250 years, during which time there were 15 shoguns. Owing to the modern development of the nation the shogunate failed to maintain political order, and disorganization ensued; and the people wanted a national constitution under direct Imperial rule. The cry for reform became loud and insistent, and was accentuated by the unsatisfactory relations with foreign countries. These international problems combined with the demand of the nation for Imperial rule led to the downfall of the bakufu and the establishment of the Restoration. Out of reverence for the Imperial House the shogun offered no resistance to the popular demand, regarding it as an evidence of loyalty; and in accordance with the advice of the Mar-

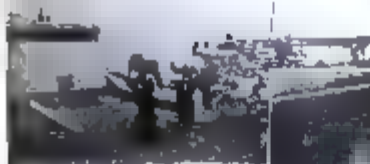
quis Yamanouchi, the lord of Tosa, the shogun handed over his office and all that pertained to it to the Emperor; and in a short time all the daimyo followed this noble example; and thus the feudal system in Japan came to an end.

Among the Tokugawa shoguns there were many remarkable personages, but the space at our disposal does not afford opportunity of giving them special notice. When we consider that for 250 years they had to manage the rival lords of vast estates and the problems of foreign missionaries and merchants, yet on the whole maintaining peace and progress, their work may be adjudged well done. After the civil strife the nation was impoverished and exhausted but the shoguns encouraged monetary reforms and promoted scholarship and learning. They even established hospitals and poor houses to assist charity. The shogun set up his political capital at Yedo, now Tokyo; built a great and growing city that is still going on and now the national capital. They improved the legal codes and established municipal government. None of the shoguns, however, surpassed the first one, Iyeyasu, in adding glory to the Tokugawa name; and it is most fitting that his establishment of the office in his family should be celebrated on this its three-hundredth anniversary. It was Iyeyasu that impressed on the heart of the nation the importance of ethics and the promotion of learning as well as the peaceful progress of politics and industry. It is for this reason that the people of Japan will at this time enter earnestly into the celebration of the Tokugawa Tercentenary.

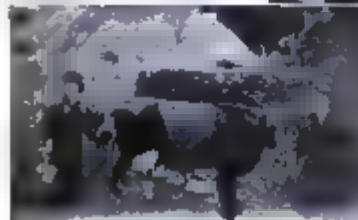




12-10-04.



12-10-04, morning field.



12-10-04, morning field.



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all the time, it's not a good idea.



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SOLUTIONS TO THE EXERCISES OF CHAPTER 4

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SEVEN ISLES OF IZU

By Y. TEZUKA

ON the eastern coast of Japan, off the shores of the peninsula of Izu, rise seven fairy islands, Oshima, Toshima, Niijima, Kozujima, Miyakojima, Mikurajima and Hachijojima. The last named is in the extreme south and farthest away, while Oshima is nearest to the mainland. The islands belong to the volcanic range which includes the famous Fujiyama. The soil is dry and the air regarded as most salubrious, the natives enjoying noted longevity. The inhabitants are divided into mountaineers and fishermen, so far as the islands of Oshima, Miyake and Hachijo are concerned, but in the other islands all are fisherfolk.

As to language and customs, those nearest the province of Izu speak much the same dialect as that peninsula, while those in the mountain regions, who make a living chiefly by agriculture and wood-cutting, have a dialect of their own, as well as customs unlike those of any other Japanese. Among themselves money has no value, coin being used only when they deal with outsiders from the mainland. Barter prevails among themselves.

The government offices of the islands are in Oshima and Hachijo, all the other islands being under this administration.

The officials all come from Japan proper. While the older inhabitants are for the most part illiterate the present generation goes to school, there being primary schools on all the islands.

One of the greatest inconveniences is the lack of fertilizer. As the soil is not very good it needs constant manuring if any crop is to be raised, and the farmers have to resort to using the leaves of trees and other vegetation for enriching the land. Trees are planted for this purpose and then are cut down after 13 years. Naturally development is slow under such circumstances, the people living mostly from hand to mouth. The inhabitants of each island are all well acquainted and live in peace as one family. Their ideas are rather primitive, having changed but little since the days of the Yamato. In religion they are devoted to their ancestors and to Buddha; and if cleanliness is part of godliness they are not on the whole ungodly. As thieves and robbers are unknown among them they have no locks and keys, never even fastening their doors at night.

Oshima, the largest of the islands, is not very large, only 25 miles in circumference. It has in all a population of

5000, 1700 of whom are in six villages. In ancient times criminals were banished to this island, the famous Minamoto Tametomo being one of the exiles. In the center of the island is a volcano more or less quiescent, being about 2,550 feet high while the cone is 360 feet by about 600. One can see down the orifice to a depth of about 100 feet, whence sulphur fumes constantly issue. The crater has not seen any great activity since the seventh century, when it was very dangerous.

Habu is the only port capable of receiving steamers, the other harbors being hardly worth the name, accommodating only small fishing craft. The Japanese are accustomed to say that Oshima is famous for its women and its cattle. The dress of the women is quite removed from that characteristic of the Japanese woman, being a blue cotton garment without sleeves; and the girdle is narrow, more like a cord. They are fond of an apron and a *tasuki*, a cord used for holding up the sleeves; but as they have no sleeves it amounts to no more than an ornament, which proves that even the most primitive woman has some sense or instinct of fashion. Often the youths and maidens of the island exchange these cords as symbols of betrothal, just as other people exchange rings. The Oshima women have magnificent hair, which they dress with camelia oil until it shines like purple-black silk. The women do not, however, devote much attention to styles of hair,

wearing their rich tresses in a very natural fashion. The women folk are very shy and will not even speak to a stranger, especially a woman from Japan.

In former times there were a good many wild cattle on Oshima, but now they are bred among the farmers and milk is plentiful and cheap, which is fortunate, as good water is scarce on the island, being mostly brackish. Women make a living carrying water from the good wells and selling it to those who live at a distance. Oshima is often troubled with high winds; and this requires that the houses be built in a way to stand the gales, with stone walls around and the roofs low and strong. The chief products of Oshima are charcoal, fish and camelia oil.

Toshima has a circumference of only 5 miles and the population is only 330, representing 90 families. The coast is so rocky and precipitous that ships find it dangerous to approach, and communication with the island is quite irregular. As there are neither streams nor wells on the islet, all drinking water has to be obtained by boiling and evaporation. Some, however, are able to secure rain-water. Most of the people are farmers, and some camelia oil is exported.

Five miles further south lies the island of Nijima with a circumference of 15 miles. The population numbers 3000, mostly in two villages. On this island rice, sweet potatoes and corn are grown and the people do a pretty good business

in fishing, wood cutting and camelia oil. The principal fish are sardine, bonito, mackerel and pike. Just near is a tiny islet named Shikijima, which formerly joined Nijima but was cut off by a tidal wave. There are two hot springs on this smaller island. The people of Nijima are a gay race, very fond of dancing and all sorts of amusements.

Kodzu island is about five miles further south, being about 13 miles in circumference and having a population of some 1800, including 300 families. As Kodzu has many fresh water streams it is more fortunately situated than any of the other islands. The people are engaged for the most part in farming or fishing, dried bonito being a large export and considered a delicious variety by the Tokyo Japanese. The people of this island are quite as fond of fun as those of Nijima.

Miyake is about 20 miles east of Kodzu and has a circumference of about 20 miles with five villages and 5,000 people. Most of the inhabitants are farmers or fishermen; and the island produces a good quality of boxwood which is exported. This wood is used for making ladies' combs. Water is very scarce in Miyake, most of the people being dependent on rain-water. The island is noted for the number of small lizards to be seen, every house begin infested with them.

The island of Mikura is not far from Miyake, and has a population of some 300. Most of the people make a living by cutting and exporting boxwood lum-

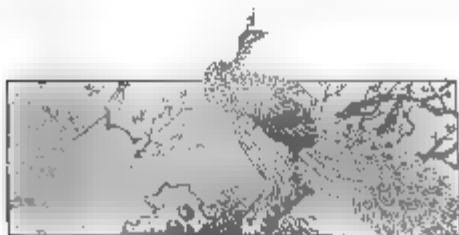
ber. As the people belong mostly to one family and strangers as permanent residents are not encouraged, one might expect the breed to deteriorate. The head and older son of each family are permitted to marry, the other sons being forced to bachelorhood, and if any youth kicks over the traces he has to leave the island. The restriction thus placed on increase of population is due to the small area of the island, which is capable of supporting only a certain number.

Hachijo island is about fifty miles still further south and is a fairly large island with 5 villages and over one thousand families representing some ten thousand people. As the island is surrounded by the so-called "black current" it has a tropical climate and is very healthy. The egg plant here attains a height of 8 feet in 3 years, and everything grows well. Centenarians are not infrequent among the inhabitants of Hachijo. But the place is often visited by high winds and heavy rains. When Minamoto Tametomo was exiled to Oshima he overran all the islands and reigned like a king on Hachijo, and many relics of the warrior yet remain among his posterity. There are two tribes on the island, representing two classes, *samurai* and civilians. The *samurai* are the descendants of the famous warrior above named, and they exert much influence, and never intermarry with the lower class. The girls of the *samurai* class are noted for their beauty, being rather fair with light hair.

Their beautiful hair reaches down to the girdle, and is dressed in the Mikado style ornamented with combs of horn-wood. The people live on seaweed, vegetables, wheat and millet. The people are very fond of a wine they make from sweet potatoes. They prize much the silk that comes from Japan; and they smoke their tobacco in a peculiar pipe seen only on the island. The houses of the island are built of grass and bamboo, no nails being used. The floors have to be high above the earth to avoid white ants. Farming and sericulture are extensively carried on.

Hachijo is famous for a yellow cloth worn by the women of the island, which brings the people their largest income. The women, being the chief bread-winners of the island, have an unusually great in-

fluence over the men. Marriage is a very simple affair. The bride, dressed in a long gown with special head decorations, is conducted to the home of her husband by her relatives. But the same rule as to increase of population as we found in Mikura island, here proved also, older men alone being permitted to marry. In one family on the island the grandfather and grandmother, the uncle and aunt, the father-in-law and the mother-in-law and the bride and groom all live under the same roof. The god of the silk worm is the chief deity worshipped and receives much homage in the summer festivals. In the Tokugawa days criminals were also sent to Hachijo and earned a living by acting as water-carriers and oil-pressers.





1900, 1901



CHIVALRY EAST AND WEST

By T. TAKAGI, A.M.

IN Japan chivalry was a matter that concerned men only; and women consequently were not taken into consideration. This was but natural. The *samurai* of Japan were warriors; their lives were concerned with battle, regardless of danger; and so they had to accustom themselves to extreme endurance, practising self-denial and self-control, mastering both mind and body to the utmost degree. Like their swords they were beaten out on the hard anvil of experience until the proper temper and consistency were attained. The *samurai* had little leisure for association with the opposite sex; and besides, it was their duty to avoid falling in love or getting mixed up with women, a habit conducive to vice and idleness.

The duty of the *samurai* lay afield and that of woman at home in the house; it was the man's duty to be brave and efficient and the wife's to be frugal and economical. The *samurai* expected his wife to be ready to follow him to death if necessary; his fate was hers; her support and destiny lay with her husband. Thus the Japanese woman lost the right of being independent. As woman could not engage in warfare she lost influence with man, while his rights and power increased all the more. Finally woman had to yield absolute obedience to man. And the women of old Japan appear to

have been quite satisfied with this position. They willingly served their lords with all their hearts, and endeavored to fulfil all their domestic and wifely duties to the utmost. Their loyalty to their husbands was the same as that of their husbands to their liege lords. It was a loyalty shown of their own accord; and being unexact-ed, it was in no sense slavery or mere servitude, but free obedience. However hard the burden, the women faced it and triumphed.

In an ancient volume containing instructions to the family of a *samurai* we read: "A *samurai's* wife should practise domestic economy for the sake of her husband, who must serve his lord abroad; and so she should avoid being too soft or effeminate. Woman is by nature frail in body and obedient of heart. This is good; but to meet urgent necessity and face emergency she must be firm and resolute of heart as well. Love romances and lewd tales should be banished from her reading. Being taught right conduct and how to cultivate the character of a true *samurai*, her conjugal relations will be properly regulated and good morals will prevail in the family."

Thus was the Japanese woman brought up to be careful in obedience and to serve her husband with a selfsacrificing spirit; but at heart she was not servile or effeminate. She could acquit herself with

coolness and courage when occasion required. The woman of Japan combined a delicacy and mildness with a sternness and bravery that made her admirably suited to the rôle she had to play. Though she was obedient, she was ready to resist violence or unreason in any form. In service she was gentle and divine but in the face of temptation she was more powerful than a man. The average woman of *samurai* days would brave all to maintain her honor inviolate, being chaste to the last degree. As the *samurai* was drilled into doing his duty, so the woman was drilled into preserving her virtue.

The Japanese woman was taught music and dancing as well as literature. Music and dancing made her mind lofty and her motion graceful. She learned also how to wield weapons, and could thus defend herself or her family in case of attack. Being thus mild without and hard within they were able to follow fathers or husbands even to the field of battle.

The story is told that Tomda Nobutaka, lord of Anotsu in the province of Ise, one day, being overwhelmed by the enemy, retreated into his castle, when a handsome young warrior in red armour advanced with a lance and saved Tomita from attack; after which the lord wanted to know who the young warrior could be, and found upon inquiry that the displayer of such valor was no other than his own wife. This is no solitary example of what the woman of old Japan could do; all the wives of that day were the same in strength and courage.

These women were not without the duties of motherhood and all attendant responsibilities; and though socially they had no public position they were the mistresses and moulders of their homes.

Among the *samurai* women there are no stories of love affairs such as one reads of among the knights of Europe. The *samurai* was taught continence as a professional virtue and his wife was taught similar respect for such virtue. The western knight regarded it as one of the chief duties of life to protect women, and woman-worship appears to have been cultivated as a virtue; and consequently the social position of woman was high in Europe, the warriors wearing mementoes of their ladyloves on their armour. At tournaments the knights were encouraged by the presence of their ladies; and in moments of triumph the lord received his reward at the hand of his lady, to kiss whom was his great delight and honour. The Japanese warrior, on the contrary, should he have taken anything suggestive of woman to the contest, would have been derided as unsoldierlike. Not that the Japanese warriors did not love their wives and sweet-hearts, but they practised self-control and reserve on matters so delicate and sacred.

The Japanese *samurai* too had his tournaments and entered the lists against other *samurai*; but it was in the presence of his liege lord and retinue; and the victor received his reward from the hand of his lord, which was deemed the highest privilege and honour. On such occasions woman was not permitted to appear. The *samurai* never forgot that the courage that could be inspired by woman could also be destroyed by her. Since the battle in any case had to be decided between men, woman was to have no part in it. Her province lay elsewhere and otherwise. She was not allowed to participate even in a sham fight.

It is evident that in the west certain emotions were given much freer play

dom in Japan, so that the love-feling was not regarded as too delicate for open display. Even today western lovers exchange and otherwise make public declaration of affection without respect to others, the ladies vociferously consenting. In this respect there was a vast difference, then, between the warrior of the west and him of old Japan, in the attitude towards women. The one considered it unbecoming to forgive his wife or sweetheart in public; the other deemed it proper. The result is that the western woman is more bold and coquettish than the Japanese; the latter more obedient and gentle, without boldness or violence of manner. The western woman is positive; the east-

ern woman is negative. The world must take its choice.

The ideas and manners of the Japanese woman were so moulded under this system of chivalry that even the influence of western civilization during the last sixty years has not been able to efface them. It is not our present purpose to decide which is the superior. It is a matter of taste and education, in which each will have his own point of view and draw his own conclusions. It is worth noting, however, that the Japanese warrior, born and brought up of such mothers, has never yet been defeated on a single battlefield, a distinction so significant as to be worth the most careful consideration.



SLEEPLESSNESS

Yasurawade

Nenamaji mono .wo

Sayo fukete

Katabuku made no

Tsuki wo mishi kana.



Waiting and hoping for thy step,

Sleepless in bed I lie,

All through the night, until the moon,

Leaving her post on high,

Slips sideways down the sky.

Akazome-yemon (10th Century)





YOKYOKU

By T. SAKAI

THE *Yôkyoku* is a species of *No*-drama, and inclines to be operatic in that it is more vocal than dramatic. In this remarkable type of operetta the various parts are taken by different singers, led by a conductor, as in an orchestra; and the music pertaining to *Yôkyoku* is practically the only kind that is much thought of among educated Japanese at present. The *Yôkyoku* drama is now said to be the rage among all the more intelligent classes of the nation, old and young flocking to the performances to hear their favorite singers, and paying little or no attention to the acting.

The *Yôkyoku*, or *Utai*, as it is often called, had its origin as far back as the Ashikaga period in the 12th century. As will be remembered by those familiar with Japanese history, it was an era preceded by a long series of civil wars when literature and drama had no opportunity to flourish, and learning was confined to priests and temples; and even these were for the most part given to meditation and general passivity. These priests devoted a good deal of time to study, however; and many of them went to China and became familiar with the fountain-head of literature, returning to be models in life, manners and literature for their less enlightened fellow countrymen. Thus after the Dark Age came an age of light and progress in all the arts of peace. In short, after the beginning of the Ashikaga period there was an influx of all things Chinese and

the civilization of that people almost took possession of Japan. Such elaborate ceremonies as *cha-no-yu*, or the Tea Ceremony, and the custom of having a *tokonoma* in the house, were introduced from China at that time. The leaders in this new civilization were the Zen sect of Buddhists. With this new civilization came in the *No*-drama, of which the *Yôkyoku*, or *Utai*, is the chorus.

Entertainments such as the *No*-dance had their origin in the *kagura*, a religious dance for influencing the gods. At the conclusion of the *kagura* it was the custom to have a sort of comic opera for the amusement of the gods, with animal masks, to which was added later a dance of rustics, called the *dengaku*, which reached its height in the time of Yoritomo. Though the rustic music of the *dengaku* was not much encouraged by the upper classes, it persisted until it so much improved as to win the approval of the educated and more intelligent of the community. It was finally absorbed by the *sarugaku*, or monkey dance, wherein animals were represented by masks; and this finally evolved into what is now known as the *No*-dance. As all the earlier dramas of this nature were composed by priests who had studied in China characters and modes from that country abound in them, while Buddhist sentiment and religious ideas generally tend to prevail.

The *Yôkyoku* is an evolution from the music of the various dances included in

the *No*, or Lyrical Drama, such as the *saibara*, the *imayo*, the *Heike-biwa*, and the *kôwaka*. The *saibara*, used in the *kagura* dance, was a list of popular songs sung in chorus before the gods; while the *imayô* were really Buddhist hymns which had been popular in the Heian era. This mode was in four lines of five and seven syllables each. The *Heike-biwa* were epics of the famous Heike clan sung on the *biwa*, a kind of stringed instrument of primitive nature. A great part of the *Ykôyoku* literature came from the *Heike Monogatari*, or tales of the Heike clan, and the music was derived from the *kôwaka* dance, the language being much influenced by the *imayô*. Thus the regular *No*-dance became the basis of the popular plays of the Tokugawa period, while the *Yôkyoku* developed into the *jôruri* which is more like opera.

There are still extant about 200 *Yôkyoku*, which may be divided into three classes, according to mode and nature. The first kind is congratulatory, and is used for occasions of felicitation, having had its origin chiefly in the animal mask dances and the rustic dances. The *Takasago* is a representative piece of this type. The story is simple but interesting. A priest of the Aso shrine in Higo, Kyushu, named Tomonari, came up to the Imperial capital at Kyoto; and on his way back, while passing through the province of Harima, he came to the sea coast of Takasago, being attracted thither by its fame for beauty. It was in the season of spring, and a mist covered the sea, the day being warm and balmy. He had heard of the world-famed pines of Takasago and he waited for some one who would show him the trees. Just then an aged couple appeared, and Tomonari asked them which was the most

famous pine?

"And which is the famous pine?"

"It is the pine under which thou didst rest when thou didst sweep the pine-needles with thy sleeve."

"They say that the great pine of Takasago and that of Suminoe in Settsu are husband and wife," said Tomonari. "Why should they be called so, when separated from each other so far?"

"I am from Suminoe," said the old man; "and my wife belongs to this place. Ask her and she will explain."

And the old woman went on to say that though she and her husband lived far apart they were human beings and thus in constant communication; and thus like two old pines, grew old together. And the old man proceeded to expatiate on the virtues of the pine. The pines grow old but are ever green and fresh; and so should it be with man and wife. Upon further inquiry as to the names of the remarkable old couple, Tomonari found that they were the spirits of the pines trees, the one of the great pine tree at Suminoe and the other the spirit of the big pine at Takasago, which had the power temporarily to assume human forms. Upon hearing this, Tomonari took ship and went to the coast of Suminoe to see the wonderful pine tree there, the partner of the one at Takasago. Then the old man and woman began to congratulate themselves on their long and happy lives, to pray for the Emperor and to perform a dance.

Needless to say the above is a favorite piece for performance at Japanese weddings, and in fact on all joyful occasions.

The second kind of *Yôkyoku* is historical in nature and tends to the exaltation of heroism: a sort of epic. The *Hashi-Benkei* may be taken as a representative

of this type of drama. It is the tale of a hero who was a priest that lived in times of old. His name was Musashibo-Benkei. Every night at 2 a.m. he went to the shrine of Tenjin at the Gojo bridge in Kyoto and there offered worship, a page always accompanying him. One day the page informed his master that the night before a boy of some 12 or 13 years old had appeared at the Gojo bridge. Quick as butterfly or bird the youth flitted about and no mortal could touch him. The page tried to persuade his master against going to the shrine that next night. Benkei put off the page, as talking nonsense. He said that he was not afraid of even devils, all of which could be conquered.

"But no one can overcome this ghostly youth," insisted the page. "He flies about and defies all touch or molestation."

"If approached, what does he do?" inquired the priest.

"He immediately vanishes," explained the page. "Disappears like a flash: becomes completely invisible!"

Benkei meditated over the matter a while and then replied that while he thought it best not to go to the shrine that night, he nevertheless was unwilling to be accounted a coward; so he had to go. Therefore the two fully armed themselves and set out for the shrine.

As they approached they, sure enough, saw the mysterious youth coming himself to meet them. It was no other than Ushiwakamaru, or the apotheosis of the famous national hero, Yoshitsune, still in his teens. The youth was performing brilliant feats of sword practice on the bridge, terrifying all who passed by. As soon as the youth saw Benkei, who was a man of gigantic proportions, he slipped

under his monkish sleeve, and the priest, thinking it was a little baby girl, let him go unmolested. The youth, not satisfied to be thus let off, began to pick a quarrel with Benkei by kicking his spear shaft, which insolence irritated the priest and he fell upon the youth to punish him, but all in vain. Much surprised at his discomfiture by a child the priest asked how it was that a youth could thus defeat a giant; for it was a case of David and Goliath. The youth explained that he was Ushiwaka Minamoto, the clan Chief and the posthumous son of the great Yoshitomo. Thereupon Benkei acknowledged himself the servant of the youth and promised him to fight the Taira clan, the historic enemy of the Minamoto family. And so Benkei became Yoshitsune's henchman.

It will thus be seen that the play is based on the historical tradition that Benkei become the friend of the wandering and homeless Yoshitsune. Other pieces of the same kind are the *Kumasaka*, the *Tsuchigumo*, *Shichiki-ochi*, and the *Oye-yama*.

The third type of *Yokkyoku* is a sort of ghost story; and this kind is really the most popular and characteristic. The style is most conventional, all being modeled on the same plan. A monk or travelling priest visits a hero's grave, deplores its usually neglected condition and weeps over it. Then the spirit of the departed hero appears to the visitor in the form of a peasant and converses with him, speaking of the past, mentioning his heroic deeds; and the priest then offers prayer. After this introduction the hero appears in actual history, fighting over again his battles and performing his brilliant exploits and finally dies, being ushered into heaven on the prayers of the priest.

It is not hard to see that this kind of *Yôkyoku* is for the special purpose of encouraging heroism and recommending Buddhist teaching. It fills the purpose of Miracle plays and other religious dramas do in western countries. The origin of this type of play at a time when great numbers of heroes had been slain in the civil wars, was but natural, and helped to show the public the consolation of religion in time of need. It is a worship of the Happy Warrior and a commendation of religion as a need of even him. The brave man did not die; his spirit was alive and not far from his friends; he was still active and able to help those left

behind. This is still the faith of the Japanese. How far the *Yôkyoku* has gone to perpetuate or strengthen it may be inferred from its present popularity. In this kind of drama not only the spirits of human beings but the spirits of trees and flowers appear as immortal life. Other plays of this group are the *Ukai*, *Yorimasa*, *Sanemori* and *Tomonaga*.

Of course it must be understood that this three-fold classification does not by any means exhaust the species of *Yôkyoku*, as there are such pieces as the *katakiuchi*, or vendetta, like the Soga Brothers; and pieces of which jealousy is the motive, like the *Hannyo*.



FALCONRY IN JAPAN

By Y. TORII

THE custom of hunting with *taka-gari*, or hunting-hawks, the falcon of Europe, is a very old one in Japan. It is, of course, primarily a sport, not for the purpose of catching animals or other hawks but for catching other birds. Falconry was a sport of the noble classes in Japan from very early times. According to tradition a gentleman named Yosami Tsuchikura, who lived in the days of the Emperor Nintoku in the middle of the 4th century, caught many small birds by means of a net; and one day he found among his catch a large bird which he presented to the Emperor. As even the Imperial household did not know the bird the Emperor summoned an expert in ornithology from Korea to explain what species the bird might be. The Korean recognized the bird at once as one common in his country, saying that it was used for catching other birds. Thereupon the Emperor ordered the Korean to take the bird and train it to hunt after the manner of its kind in Korea. The bird was duly trained, and so successful was it as a hunter that hundreds of pheasants were caught by it. This so pleased and interested the Emperor that he expressed a wish that his nobles might take up the training of such birds as a sport, and thenceforth falconry became a pastime of the upper classes of the nation.

Falconry was particularly a sport of the Nara Period. The poet-warrior, Otomono Yakamochi, one of the compilers of the

Manyoshu anthology, or Collection of Myriad Leaves, took a deep interest in falconry; and while governor of the province of Etchu, he kept a famous falcon, a bird both beautiful and expert and of marvellous strength and courage. But one day, through some blunder of the attendants, the falcon flew away and never returned, to the great grief and dismay of its master, who even prayed to the gods to have it restored. One night a young woman appeared to him in a dream and informed him that the bird would return to him; and in accordance with the dream, the bird in a few days came back. In joy thereof he composed several poems, four of which are found in the Manyoshu. Such an incident serves to show the value set upon a falcon in those far off times.

On the day of hunting the falconers took their well-trained birds to the open fields or to the hills, the birds roosting or perching on the wrists of their masters. As soon as a desirable bird was sighted the falcons were set free. When the falcon seized its prey and descended to the earth the falconers ran to the place and captured both. Thus the sport proceeded, sometimes the nobles managing their own falcons and more often having experts to undertake that part of the amusement.

In time there grew up in connection with this sport certain ceremonies, especially as it was a sport enjoyed by the Imperial family. To be unacquainted

with the etiquette of these ceremonies was to be accounted a rustic, though some of them were secret to the falconing fraternity.

The falcon usually had a string fastened to one leg, and this was known as the *scki-o*. The string was held in the hand of the one carrying the bird and removed when the bird was sent after prey. The *chukuro*, or food bag, contained food for the falcon; and was made of a bamboo basket-work. How to tie the string that bore the basket was a secret to be learned by falconers, the knot being tied so as to leave two ends free, one of which was called the *torinokubi*, or bird-head, and the other the *usagi-gashira*, or harehead. The *torishiba*, or bird's bough, was a tree branch for carrying the birds captured by the falcons. For this purpose plum or cherry branches were usually preferred. If blossoms were just budding the branches were considered ideal; but if the blossoms were opening such branches were not used. The birds caught had to be fastened to the branches in a particular way, or not at all. In spring the female birds were hung on the upper part of the branch; at all other seasons male birds had this position. Females were given this honor in the spring, because that is the time for laying eggs, and reproductive power had to be duly honored. Sometimes in case of necessity the above custom was allowed to be relaxed if the birds could be tied to wisteria vines or straw ropes.

In old China and Korea it was the custom to have the birds perch on the right wrist, but in Japan it was the reverse. Whenever the falcon succeeded in taking prey it was the practice to give the captor the living liver of its victim. To do this the breast of the prey was cut

open with a small knife. In presenting game to the Imperial Court it was the custom to have the bird lie on its back showing the open breast whence the falcon had been treated.

In falcon dealing the age of the bird was of utmost importance and had to be minutely specified. A year-old hawk taken in the middle of July was called *sumawari*, one about the nest; that is, caught near where it had been hatched. Taken after the middle of July it was known as *amikake*, or one taken by net. Usually one-year old falcons were called *toya*, or birds of one moulting. Two-year-old were called *katagaeri*, and those of three years, *morogacri*, the former meaning half return and the latter two returns. Most of the particulars of falconry were known only to those under the patronage of the nobles who went in for this mode of sport; nor did one noble let others know all his secrets in relation to the sport. In the reign of the Emperor Kwazan, that is about the year 986 A.D, there was a famous falconer named Haruyori. What he did not know about falconry was not worth consideration. He had, moreover, discovered a remedy efficacious in the curing of wounded falcons. The process of his preparation was kept secret. Other falconers tried in vain to obtain the prescription and were most envious of him. The temptation proved too much for a younger brother of Haruyori, who was bribed to give the secret away. The old falconer forthwith slew his brother with a sword. The people of the time mourned for the fallen man and called the plant henceforth *otogiri-so*, or brother-killing herb.

Falconry reached its height in the Heian era, when game preserves, or *kinya*, were regularly laid out and carefully

garded. Poachers were punished if they attempted to encroach on such preserves. Once on one of these game preserves at Kōpuri in the province of Kawachi a prince of the Imperial line, bagged a golden pheasant; and aware that Kikaku was a master preserver, or *shingor* (gold piece) on this account, the noble subsequently becoming a regular designation of such preserves. All who were ignorant of this story were nicknamed *Ezura*.

In the days of the Kamakura government there lived a famous falconer named Saburo Goro, who in turn had been taught by an expert of the Minamoto clan. In 1206 the shogun, Sanetomo, heard of this man and invited him to court. After hearing all the man had to say on falconry the shogun asked him to try his skill in the field: so he went out with a hawk known as the *usui*, or *hachiku-bari* on this world. He at once took a small bird that had alighted on a tree, and Sanetomo much admired the skill with which it was done, rewarding the falconer with a sword, according to the custom of the time. The hawk, so gentle and the falcon and very difficult to train; only a master could have done what Goro

did.

The shoguns of the Tokugawa era participated freely in such sport as falconry, having a special bureau for the conduct and protection of such pastimes. The shogun had the most expert falconers of the day. There were three *seni* known as chiefs of the bureau and had large incomes apportioned them by lot. They again had under them five heads of departments and there were 45 falconers and 100 men at arms to attend the shogun when he went forth to field. As the chief falconers passed along the streets of Yedo they commanded immense revenues with their beautiful birds perched on their wrists; for the shogun's falcons were something to see, especially in the eyes of the common people. Even the two-headed ravens had to give way before them and yield them all the respect commanded by falcons of the shogun. As present falconry has largely fallen into disuse; but in the Imperial Botanical Garden at Shijuku falcons are still kept; and several falcons are kept there to attend to the birds. Thus the ancient sport of Emperors and great men has now left but the faintest remembrance of its former splendor.



LOVE'S PERPLEXITY

Yura-no-to wo

Wataru funabito

Kaji wo tae

Yukue mo shiranu

Koi no michi kana !



Like a mariner

Sailing over Yura's strait,

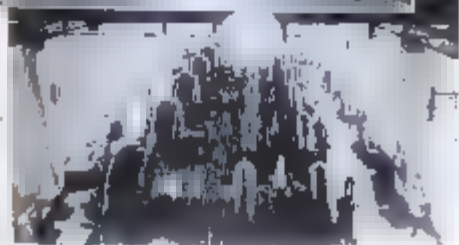
With his rudder gone.....

Whither, o'er the deep of love,

Lies the goal, I do not know !

So-ne-no Yoshitada (10th Century)

Tran. by Dr. Clay MacCauley



1. 大橋の風景 (大橋の風景) 2. 大橋の風景 (大橋の風景) 3. 大橋の風景 (大橋の風景) 4. 大橋の風景 (大橋の風景) 5. 大橋の風景 (大橋の風景) 6. 大橋の風景 (大橋の風景) 7. 大橋の風景 (大橋の風景) 8. 大橋の風景 (大橋の風景) 9. 大橋の風景 (大橋の風景) 10. 大橋の風景 (大橋の風景)



LOWELL POWER PLANT,
LOWELL, MASS.



WHEEL DRIVE
AT THE TURBINE
MOUNTED DRIVE
FLAT



LOWELL POWER PLANT, LOWELL, MASS.

WAR AND ELECTRICAL INDUSTRY

By KIKUMA MUNASUYE

(DIRECTOR-GENERAL OF THE GOVERNMENT ELECTRIC EXPLOITATION BUREAU)

SINCE her wars with China and Russia Japan has made rapid progress in commerce and industry; and no less rapid has been her advancement in the development of electric enterprises. Before the war with Russia electric motive power was nothing to speak of in Japan, but a great change soon took place. In the year 1904 there were but 124 such enterprises in the whole empire, and not more than 90 of these were in working order, the total capital invested representing only about *yen* 26,000,000; while the number of establishments employing electric motive power did not exceed 380. The electric producing power of the nation did not rise above 44,000 kilowatts. Even in Tokyo city no more than 90,000 electric lamps had been installed; and the mileage of electric tramway was only ten. But in ten years these conditions showed an increase of eighteenfold. In five years after the war capital representing electric enterprise arose to *yen* 150,000,000, while the number of establishments using electric power grew to 757, the power produced being equal to 260,000 kilowatts, rising to 310,000 kilowatts shortly afterwards. By the year 1913 electric capital arose to *yen* 500,000,000; and those utilizing electric motive power numbered 1,200, the total production of current being 90,000

kilowatts, which in an incredibly brief time arose to 430,000 kilowatts. The number of electric lamps used grew to more than 200,000,000, with a mileage of 76 for electric tramways.

Most of the new motive power was and is produced by water. Great hydroelectric plants like the Katsuragawa, the Kinugawa, the Ujikawa, the Kyushu Suiryoku and other companies appeared and began to thrive beyond measure. The Inawashiro Hydro-electric plant just completed is to supply Tokyo with current over a distance of 140 miles with a voltage of 115,000, thus breaking all past records in the electric enterprise of this country. As to voltage and length of distance this is the biggest electric plant in the world. It thus seems that the war with Russia gave immense stimulus to electric enterprise in Japan.

No doubt the present war in Europe will exercise a like effect on electric production in various countries. Opinions differ as to what extent that influence will touch Japan. No doubt after the struggle ceases the countries of Europe will find their capital for the most part exhausted; and this may react unfavorably upon electric investment in Japan. However, capital will always find a place where investment is most profitable; and

this suggests an optimistic outlook for Japanese electrical industries. Our prospects in this respect were really never brighter than at present. Though electrical development with us is as nothing compared with that in Europe and America, the rate of progress has been sufficient to justify the best hopes for further advance. America at present produces 130 watts per capita of population; Switzerland, 116; Germany, 28; France, 22; England, 21; and Japan only 7. Thus we are still comparatively speaking in our infancy in electrical development. With our enormous water resources and coal supply we have all the possibilities of enormous development in the production of electric power; and we can produce it more cheaply than other countries.

Most of the electricity produced in Japan is utilized for illuminating purposes, the proportion used for industry and transportation being insignificant in comparison. This is an important point to bear in mind by all interested in the future of electric enterprise in Japan. In Europe and America the opposite condition prevails, the greater portion of the current being used for motive power. This latter condition is growing in Japan, and promises rapid development in the near future.

As Japan has been at war with Germany it is natural that she should feel the need

of entering into strong competition with that country on electric lines. As Germany has made rapid and gigantic strides in this direction it will be very difficult for Japan to hold her own. In the past Japan has depended to a large extent on Germany for electric machines. Now Japan must learn to depend more on herself. Already Japan is producing most of her own electric wire. She has also made some encouraging progress in the way of turning out machines and appliances. Still Japan must depend on imports from Europe and America for some time yet. In 1912 imports of electric machines and appliances reached a value of *yen* 23,000,000. The war has already caused a marked falling off in such imports, to the great disadvantage of the electric industry in this country. The disability thus forced upon us should teach us to seek independence with greater effort. We have not only to supply our own demand but that of China and the islands of the Pacific. The European war has brought us into closer contact than ever with China and the Chinese will naturally look to us to meet their demands in supplying what they cannot so cheaply or conveniently get from Europe. Japan has now thrust before her a rare opportunity of pushing forward her electrical development, especially in the manufacture of machinery and appliances, and if she fails to rise to it the results will be anything but satisfactory.





THE CITY OF BOSTON





DANJO EBINA

By F. YAMAZAKI

THE subject of this sketch is one of the leading lights of Christian propaganda in modern Japan. He is one of the most conspicuous examples of those Japanese who have found it possible to reconcile the tenets of the alien faith with the most sacred tenets of Japanese patriotism, and who believes that Japan can become Christian without abandoning any of her old truths that are worth preserving.

An interesting feature of his life is that he was one of earliest converts to the faith after the coming of the modern missionary. He became a Christian at a time when it was a very unpopular thing to do, and consequently had to suffer more for his convictions than is usual with the present-day convert.

Danjo Ebina, at present the most prominent Christian leader in the empire, was born in Kyushu of a Kumamoto clan, that center of brave spirits and ancient civilization. When still a youth he was awakened to the superiority of western civilization and began to take an interest in the western religion. He openly advocated intercourse with western nations and the opening of the empire to foreign commerce, declaring that his country could not expect to come to her own without intercourse with modern nations. One of the leaders of the Kumamoto clan at that time was Yokoi Shonan, who advocated the above opinions. His

convictions had great influence over the youth of the time; and after the Restoration of Imperial power this man was called to a cabinet office where he was senior even to Saigo, Okubo and Kido. He was, however, too far in advance of his time; and the *ronin* of the day accused him of subverting national morality and religion, and he was assassinated.

But the seed he had sown took deep root and began to grow. Among his most conspicuous disciples was Matsudaira, the lord of Echizen. The effect of Yokoi Shonan's life on the youth of his native place was still more marked; and after his untimely end the young men organized and formed a school to encourage the samurai spirit and to study foreign languages, especially English. This was in 1871. Many of the most promising young men were drawn to the school, men who afterwards arose to a high place in the nation's councils, some of whom are still living. Not least among them was Danjo Ebina.

At this time the English teacher in the school was an American gentleman; and as he was a retired army captain, he could teach the young men something of foreign military arts and consequently became immensely popular. But he was more than a man of the sword: he was most of all a man of the Sword of the Spirit, an earnest Christian and an admirable character. As to religion however, he

was sagacious enough to keep silence about it for two or more years, confining himself to language instruction. About the third year of his service he launched out with a Bible class. As the foreign religion had been prohibited, most of the students refused to attend, though they were very loath to remain away on account of their respect for the teacher. In time some of them went, as the class was held at the teacher's residence and was therefore private; but most of the first members of the class went for the purpose of finding fault on which to make complaint against him. These were not his friends, of course. Those present could not fail to be moved by the earnestness of the foreigner's character and teaching, and soon they were deeply moved, even to conviction. In about a year and a half most of the class became Christians. They had come to scoff and they remained to pray.

One day at the beginning of 1876 the little band of converts marched up to a hill near the town where they sang hymns and pledged themselves by solemn oath to devote their lives to preaching the Gospel to the whole nation. This little gathering of youths, unknown to the world, was in reality a memorable event in Japanese annals; for nothing so apparently insignificant has ever had more effect for good on so many persons. The news of it came upon the clan like a bolt from the blue; and there was consternation at the best of the young men going over to the detested religion. Some of these students had such a time with their parents that they were on the point of being forced to commit *harakiri*. Others escaped assassination by the skin of their teeth. Months of persecution followed. The teacher, Colonel Jones, was relieved of his position; the school was closed.

It was just about this time, however, that Joseph Hardy Niishima had, with Dr. Davis, established his Christian society at Kyoto. There Colonel Jones despatched thirty of his forlorn pupils, and they became the nucleus of the Doshisha University. The most distinguished of these young men was Danjo Ebina, whose wife is a daughter of the famous Yokoi Shonan. For some years now Mr.

Ebina has been pastor of the Congregational church at Hongo, Tokyo, and the large audience that assembles there is but a tithe of his immense following throughout the empire. It is but proper to speak of Mr. Ebina as having a special following, as he stands for liberal Christianity. His magazine, *The New Man*, is widely circulated and has a great influence on modern religious thought in Japan. He has never lost the true samurai spirit nor the Christian enthusiasm he imbibed from his first foreign teacher, Colonel Jones. His profound knowledge of both Christian theology and Japanese psychology peculiarly fits him for teaching the foreign faith successfully to his countrymen; for he is able to reconcile the truth of east and west in a reasonable way. In other words he is the leader of those who are japanizing Christianity. Western people have expressed the teaching of Christ in a western way; and Mr. Ebina holds that the Japanese should express it in a Japanese way. He regards it as unfair and unwise to force foreign unessentials on Japanese minds. Mr. Ebina is more concerned with truth than with forms and rituals; with morals than with theories and codes. In neglect of this principle he sees the cause why many foreign missionaries fail in Japan. And many Japanese pastors who study in Europe and America come back with foreign ways and try to force them on their own people, and thus through insistence on the mere accidents of religion they also fail to win converts to Christianity. It is lamentable that the eternal truths of Christianity should be rejected through the folly of preaching alien non-essentials; but such is often the case in Japan.

Mr. Ebina has conspicuously succeeded in finding in Japanese religion and civilization many truths common to Christianity; and by pointing this out to his countrymen he has done much to excite their interest and win them to the truths that the native religion does not afford. That Christianity has been so widely accepted already in Japan Mr. Ebina ascribes to the natural faith of the Japanese who naturally seek what is good. To him there is much truth in Shinto;

but it is polytheistic ; yet the most intelligent teachers of Shinto have and do hold that all gods center in one Supreme Deity, the Lord of the universe. The other gods were but mediators whose shrines are seen in every village. But the chief marks of Shinto are honesty and righteousness of life. Thus the Almighty God of Christianity and the Great God of Shinto are the same God ; and the symbolism of both rituals is the same, only they differ in modes of expression. Through the influence of Confucianism, which condemns evil and requires its punishment, Shinto has also taught many of the truths of Christianity with regard to sin and the doctrine of Providence.

As to Buddhism, Mr. Ebina holds that its pantheistic tendency has developed into insistence on a supreme personality, which represents an Absolute God not unlike that of the Christian. Thus the three great religious influences of Japanese life and history ; Shinto, Confucianism and Buddhism, stand for something also sacred to Christianity and may be used to assist the teaching of the faith delivered by Christ. The Japanese do not intend to allow Christian teachers to deprive them of anything they hold sacred and true ; nor need such be done. Christianity must embrace all truth or cease to be what it claims to be : the pillar and ground of truth.

In relation to Christianity, there is a vast difference between the Chinese and Japanese. The latter always try to find a common ground of agreement without giving up anything they hold true. That is good and true must be in agreement. And so in China there is much trouble over missionary work, while in Japan there is little or none. Once when a famous Chinese official was visiting Japan he remarked that in his country

the missionaries protect their converts even from government interference, whereas he saw none of this in Japan. So it has always been. Once when a Japanese missionary was preaching in Niigata a Christian was killed for too much displaying his sympathy with the foreign religion ; and the Minister of a certain foreign country in Tokyo undertook to protect the Japanese Christians from attack ; but the Japanese at once declined the help of foreigners, saying they would be protected by their own people or die in consequence. In the early days of the Christian propaganda there was a Christian who expressed the desire on his death bed to be buried in Shinto style, as there is nothing in Shinto burial contrary to Christian teaching. Even Christ held as much when he said " Let the dead bury the dead."

The above sentiments have been taken from remarks of Mr. Ebina. Although he thus asserts the natural Christianity of much that is also Japanese, he does not discount the work of missions and the good done by foreigners in Japan. The opposition of Christian optimism to Buddhist pessimism has, thinks Mr. Ebina, done a great good to Japan and especially has greatly influenced Buddhism for good. While Christianity had no special need to improve the Japanese woman who has always been naturally good, the foreign religion has done much for the Japanese man who was and is badly in need of regeneration. Especially has Christianity emphasized the need of monogamy and pure family life, even among many who are not avowedly disciples of Jesus. Japan is today coming unto her own ; she has a great destiny and is marching boldly toward the goal. It was Christianity that gave her this hope ; and no man has done more than Danjo Ebina to show this truth to his countrymen.



A CHECKER CHAMPION

By F. HIROSE

IN the reign of the Emperor Daigo, about the middle of the 9th century, there lived a Buddhist priest named Kwanren, who had no peer in the art of playing checkers. We say art, for in this game that qualification is supposed to be as paramount as downright skill in tactics and presence of mind.

Now the Emperor himself was an expert at the game too; but in facing Kwanren he required a handicap of 3 or 4 men. In the many games these famous experts played the result was often a "draw," in the event whereof a wager was deposited. Once the Emperor staked a golden pillow, and Kwanren won the game as expected, receiving the valuable gift. The prowess of the subject in thus defeating the sovereign went against the grain of some of the courtiers, and they waylaid Kwanren and took from him the golden pillow, restoring it to the Emperor. When next the famous champion played with his Imperial lord, lo, the golden pillow was again staked as a wager, and again Kwanren won the valuable gift. Once more the courtiers waylaid him and deprived him of his booty. All this seemed very amusing to the Emperor, who invariably staked the same gift when he played with Kwanren. The champion could brook this treatment no longer and determined to retain the gift at all costs. Next time he proceeded along the way with the golden pillow under his arm, he kept a sharp eye for his pursuers; and as they approached he

dropped the precious object into a well. The courtiers had seen what he did and laughed at his simplicity in thinking he could so easily outwit them. They let him go and started to recover the golden object from the well, when to their surprise they discovered it was a wooden pillow the wily Kwanren had dropped into the well.

When the Emperor heard that his courtiers had thus been duped he laughed heartily and remarked: "It takes a Greek to meet a Greek, eh?" After this the priest had no more trouble. He proceeded to have the huge piece of gold melted and turned into money, with which he built a large Buddhist temple, which he called the Mirokuji, and the fame of the priest spread to the ends of the empire.

Once when on his way to the Ninnaji temple, beside which his own structure stood, he had got as far as Nishino-no-Omiya in an ox cart, when a damsel met him. Coming to the side of his cart she asked politely: "Am I right in taking this conveyance for that of the Reverend Kwanren?" "Yes, quite right," replied the driver. "Then," continued the girl, "may I ask you to tell your master that my mistress prays him to visit her as he passes by her gate?"

Kwanren was sharp enough to see from the appearance and manners of the damsel that she must be the servant of some person of rank, so he complied with her request. He thereupon follow-

ed the girl to the gate of her mistress. The house proved not very big, but the garden was artistic and tidy, the walks covered with beautiful white sand.

Kwanren was conducted to an inner room, where the first thing he observed was a checker board all ready for operation with two boxes of checkers beside it awaiting action. The cushion too was waiting for some one to occupy it at one side of the table. In front was a room, the door of which was screened by an open work *sudare*. Kwanren seated himself on the cushion obviously intended for him; and presently the screen moved and forthwith appeared a charming lady, supposedly the mistress of the house, who at once gracefully saluted him.

"I have long heard of your great fame as a checker champion," said she, "so with your permission I should like to try you out a bit and see how far your fame corresponds with your acquirements. My father was an expert in the game, and I learned from him; and as you pass my house very often, I took the liberty of requesting a game with you. Pray, grant my desire and see if I can play well!"

Kwanren accepted the challenge all in good part; and before beginning he inquired what handicap she would like. "O, no handicap at all," exclaimed the good lady in astonishment. "Let us first try our skill on equal terms; and then I shall consider the question of a handicap. But let us play in my way! You see I am but a lady and too bashful to play with you tête-à-tête, so to speak; so allow me to make my moves from behind the screen. I shall direct you each time how to make my moves."

"Very good," said Kwanren; and the men were placed on the board, the white

and the black; and the lady took a long pointer of bamboo and sat behind the screen ready to indicate where she wished her men to be moved, all of which directions Kwanren faithfully executed. In no time he was somewhat astonished to perceive that all his men were surrounded by those of his fair contestant. There was no way of escape. He turned and gazed at the lady by the screen; but she sat there as unperturbed and smiling as at the beginning of the game; only to his still further surprise two or three other ladies were sitting about her, chatting and apparently enjoying the game, which was to them no more than a joke.

The priest now began to have his doubts. Were these fair beings really women or were they not in reality fairies? Surely the latter supposition was the more probable and he was up against no earthly beings! He felt that nothing of this earth could ever outmanoeuvre him at the game in such a manner. If such persons really lived on earth how was it they had never been heard of before! Besides, he thought to himself, this lady seems to be familiar with my goings-in and my comings-out, and all my movements, as to earthly woman would be. She is indeed a fairy queen!

At this a strange feeling came over him; the shivers crept up and down his spine and his blood turned cold. It was most uncanny. "I am beaten! I am beaten!" he cried out, jumping up and rushing from the house in terror. Jumping into the old ox cart he had the boy put the goad to the beast and there was no slackening of speed till the poor ox hobbled into the grounds of the Ninnaji temple. The abbot of the temple was a prince of the Blood, and Kwanren at

cook acquainted him with his strange experience, giving him all the particulars as to how he had been miserably beaten at his own game.

"It is indeed a mystery," remarked the priestly abbot. "It is undoubtedly the work of some one who is supernatural!"

So men were dispatched to the place to make investigation. But they found nothing save a house with an old and blind, who informed them she was alone, though at times mysterious ladies visited the place, coming there for half-days, or change of quarters, for two or three days, and that they had already departed, she knew not whether.

Now by change of quarters the priest understood very well what was meant. The quarters mean the four points of the compass. When a certain quarter is considered inauspicious to a person's horoscope the family temporarily remove to a more favorable quarter, finally moving back to their abode. It was a superstition of the day, and none could mistake

it. The men inquired further of the old one, but she could give no more information. The owner of the house was an officer who had gone to the western provinces years ago, and the man kept the house in his absence. At any rate the whole case was so true yet so mysterious that the priest and all who heard it knew that there was but one lesson to be learned. The priest had become an expert in the game of checkers that he fancied himself supreme and cherished a pride not good for the human heart. Thus came the gods to take him down a peg and prove that there is always something higher than the mortal, something more perfect than human wisdom. Henceforth Kwanzen, and all who achieve, should be above all things humble and learn on what they should depend. "Fools goeth before destruction and a laughing spick before a fall." So it has always been; so it will ever continue to be! He that is greatest shall be servant of all!



JAPANESE FLOORS

By Y. ITO

ONE of the peculiar features of Japanese life that most forcibly strikes the attention of the foreigner on his first visit to this country is the fact that the homes of the people have no carpets nor even floors in the ordinary sense of the term. In the Japanese house carpet and floor are all one; for there are no board floors as in European houses, but straw mats known as *tatami*, which serve the double purpose of floor and carpet. Not only does the *tatami* do duty as carpet and floor, but does for a seat as well, since in a Japanese house there are no chairs, the inhabitants sitting on cushions on the floor.

The *tatami* are made of straw, the mat being about three inches in thickness. Several layers of straw are first laid together and sewn with a strong twine, until the proper thickness is acquired; and then the straw mattress is covered with a finer rush matting known as *goza*, which is smooth and clean, giving a very artistic appearance. Each mat is about three feet by six and the rooms of the houses are made to accommodate or fit a certain number of mats, the size of the room being described according to the number of mats, such as a six-mat room, or a ten-mat room. The upper edges of each mat are bordered by a black stripe of binding which shows on the completed floor, giving the appearance of contrast and geometrical figure.

These *tatami* floors are soft and cushion-like to tread or sit upon, and very comfortable to recline or sleep on, with a cushion under the head. At night the Japanese spread a *futon*, or thin mattress, on the *tatami* and sleep on it, no other bed being necessary; and during the day the bed is stowed away in a closet for the purpose. The mats rest on a flooring of rough boards, on which it would be impossible to exist without the mats. It is probable that in primitive times the mats did not cover the entire floor of the house, but only such part or parts as the occupants were wont to sit

on. Possibly the mats were arranged like bunks along the wall, the middle being open to the earth. Being portable, the mats could be moved to any place convenient to the owner, either in the house or to another house. Even to-day the matting of the servants' quarters is often moved with the family.

In ancient times the mats were not just as at present. There were three kinds, or qualities: those of rushes, those of skins and those of silk, like a carpet. Not until the Heian period did the present *tatami* come into general use, and were then not used to cover the whole floor, being moved, as already suggested, according to convenience. In early times the mats were often figured according to the rank of the owner, the designs somewhat resembling the tartan and were on the border, consisting chiefly of colored stripes running lengthwise, with figures sometimes between the stripes. The ungen-border was used in imperial palaces, temples and shrines, so that in judging ancient pictures one is thus enabled by the border to know whether imperial or sacred places are represented.

Another style or border, known as the *korai-beri*, or Korean border, was also used. This consisted of cloth material into which were woven figures in black and white; and the rank of the householder was indicated by the size of the patterns, the bigger the nobler. A purple border was also sometimes used, being made of stuff dyed the desired shade. Such borders were the mark of nobles of the 4th and 5th ranks, all ranks below this using yellow borders.

At first the *tatami* were not so thick as at present; but the thicker, being the more comfortable, soon came into vogue. In making the mat the first layer of straw is sewn together to the thickness of about an inch and a half; then a finer layer is laid on, being covered with the fine matting, bordered with black material to cover the straw ends.

The best material for *tatami* comes from the province of Bingo; Bizen and

Bitchu, adjacent provinces, coming next. At first the size of the *tatami* in Kyoto differed from that of the Tokyo mat. The Kyoto mat was 6 feet 8 inches, the width being just half that; while the Tokyo mats were 5 feet 8 inches by one half in width. Now, however, the uniform size of 6 feet by 3 has been adopted. The size of a Japanese house is now estimated by the number of these mats it contains. As two mats side by side make a square (6 x 6) it is called a *tsubo*, and land is measured in this way; a lot contains so many *tsubo*. Thus the *tatami* becomes a unit of measure.

The *tatami*, being so intimately associated with the daily life and comfort of the Japanese people, is often referred to in literature. To die on the *tatami*, in Japanese, is equivalent to dying in one's bed, and not on the field of battle; in other words, a natural death; not a death by accident, hanging or other form of execution. Mere theorizing is described as trying to swim on a *tatami*; impractical idealism.

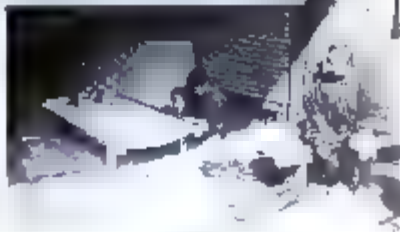
The mat floors of the Japanese house require constant dusting and great care. They must never be walked upon with boots or any hard footwear, the Japanese using only *tabi*, or socks of cotton material. The mats have to be recovered every two or three years, and are therefore not so durable as carpets. But the *tatamiya*, or mat mender, is always on hand and the repair is done in short order. The mats are taken out and beaten usually twice a year, in spring and autumn, the police giving the order when a certain street or district has to turn out and clean house. The clouds of dust along such streets at this time may better be imagined than described, and all pedestrians try to give them a wide berth.

The *tatami* maker has to spend about seven years as an apprentice ere he is allowed to practice on his own account. For centuries the mats have been made by hand, but recently a machine has been invented for their manufacture, which can turn out twelve mats a day. It is said that the machine-made mats are not so satisfactory as those made by hand, as the packing of the

straw is not so well done. To a foreigner the straw used for *tatami* seems far too dusty for use in dwellings; and some foreigners take hay fever from living on *tatami*-covered floors. But whether the straw mats are more dusty than carpets is a question, though the latter are taken out and beaten more conveniently and often. It is generally understood that the life of a mat-maker is most unhealthy, this well-known fact deterring many from entering the trade; and if the maker is unhealthy from the material he works in, what of the one who has to live on it for years! It must be remembered that only the covering of the mats is renewed, the stuffing being made to serve for years, during which time accumulations must be both considerable and questionable. But as a Japanese house is considered impossible without them the mats must continue to be used; and there is no doubt that they are more artistic than the foreign floor. The custom of having constantly to renew the *tatami* gives rise to the Japanese proverb: *Tatami* are like wives, the newer the better.

The wages of a *tatami* maker are about one *yen* a day, more or less, according to time and circumstance, but usually higher at the end of the year when the people repair for the New Year. The cost of recovering is from 20 *sen* to fifty, according to quality of material; and the price of a new mat is from 1.50 to 2 *yen*. When renting a Japanese house a contract has to be entered into with the landlord as to the renewal of the mats, this item usually being shared equally by both landlord and tenant.

Many of the Japanese are now building houses in western style and using foreign floors of pine covered with rugs or carpets; but the vast majority of the people will continue to build the native house and use the matting floor. In this way more art and comfort can be had for the same money than by adopting the foreign style. The homes of the Japanese poor are certainly more clean, artistic and comfortable for the money than the homes of the same class of people in any other country under the sun.





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II

III

IV



V

VI

VII

VIII



IX

X

XI

1. 中國錢幣圖說，上、下二冊，上海：上海書店出版社，1989年。
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E-SEN

By NORITAKE TSUDA

(EXPERT IN THE IMPERIAL MUSEUM, TOKYO)

THE custom of using *e-sen*, or commemorative coins, was at one time much in vogue among the Japanese, and revealed a phase of art in decorative metal work that is well worth consideration.

These coins were of course, not real money; they were only in imitation of the currency of the realm; and the use of them was most fashionable during the Tokugawa period, especially in the 17th and 18th centuries.

As to when the custom first made its appearance there is much speculation, some ascribing it to the time of the Shogun Yoshimasa (1436-1490) but there is no sufficient evidence to justify this assumption, and it may safely be inferred that the custom did not arise long before the Tokugawa era. These coins used for commemorative purposes were cast sometimes by private persons and sometimes by the authorities, the latter picture coins being known as *sa-sen*, and the private ones as *raku-sen*.

The *sa-sen* were often cast to celebrate the opening of a national mint, an experiment, as it were, to see whether the mint was able to coin properly the money of the realm and whether the material for the coin was satisfactory. Such coins were also cast to commemorate festivals of Buddhist temples or Shinto shrines or any other important event that happened while the mint was thus engaged.

The *raku-sen*, or private picture coins, were cast in congratulation of the raising of the frame of an important building, or to commemorate a visit to some celebrated shrine, and so were sold simply to make money.

The designs, pictures and ideographs on the medal-coins were according to the purpose for which they were cast.

Among the more interesting of the numerous *e-sen* that marked the Tokugawa era were those used in connection with Shinto shrines. Especially is this the case with those relating to the deities, Ebisu, Daikoku, Asama, Inari, Kumpira, Tenjin, Hachiman and Seishu-Miya.

Ebisu, one of the gods of good luck, is represented in Japanese costume, catching and bearing off a large *tai*, the fish struggling for freedom and the god wearing a pouting smile of triumph. Such depictions of the god appear to have attracted wide attention among the people. It is remarkable that the fish is almost as large as the fisherman. The *tai* is one of the best of fish, and so much appreciated among the Japanese that there is all too much of a conviction that it is good even after it has grown odoriferously stale. There is also the saying that even a *tai* may be hooked by baiting with shrimp, illustrating and pointing an economic moral. At any rate this picture of Ebisu with his huge *tai* is a constant delight to the Japanese eye, and often he may

still be seen decorating the signs over shop doors. Some of these pictures show Ebisu carrying the *tai* under his arm with a fishing rod over his shoulder. In origin, Japanese mythology connects Ebisu with the sun and the sea; and it is remarkable that he is always represented on the coins in a humorous attitude.

Daikoku, another of the gods of good luck, is usually represented with his mystic hammer and his large wallet to hold his money and fortune, his body resting on two rice sacks, symbolic of harvest, the wealth of the nation. Sometimes the picture of a rat is added, to suggest rapid multiplication of life and food. The rat beside Daikoku therefore always stands for increase of fortune. Emphasis is imparted by depicting the rat and the hammer larger or smaller according to prospects. In the primitive mythology of Japan this god is associated with the ancestral deities of Shinto but the Buddhists soon appropriated him and gave him an Indian ancestry; and thus Daikoku is sometimes represented with three faces, to suit all. Some of the Daikoku *e-sen* bore also the pictures of Dengyo or Kobo, both famous priests of the 9th century who are traditionally reputed to have been expert painters of the god, thus suggesting that the representation of the deity on the coin is after the picture of one of these famous artists.

Ebisu and Daikoku were the most popular of the gods of good luck, as may be seen from their numerous portraits seen in Shinto shrines and Buddhist temples. Their miniatures and diminutive statuettes are also to be seen everywhere and are depicted on charms sold at sacred places. The gods of fortune have ever had their hosts of devotees,

who throng to the shrines especially at the New Year to bespeak attention from the deities of a more hopeful future. It is not surprising, therefore to find such gods represented in popular, decoration and sacred art.

The Asama *e-sen* have a representation of the volcano on one side and the gods Ebisu and Daikoku on the other, the medal being somewhat larger than the ordinary *e-sen*, which is about one inch in diameter, the largest being about two inches or a little over. It is not quite certain whether the volcano on these medals is intended for an ancient form of Fuji-san or for Asama in Shinano, since both have a shrine of the same name to the same god. It is evident, however, that the idea originated with the custom of worshipping the spirit of volcanic mountains, a custom coming down from the age of myths. The great height and majestic form of the volcano no doubt early impressed the mind of man with a sense of sublimity and awe that drew forth his reverence.

The Inari *e-sen* are distinguished by having on them two foxes facing each other and *hoju* with sacred fire. Often, too, one sees the mystic key to unlock the sacred *torii*, or entrance to the hidden treasures of the Inari shrine, Inari being the god of harvest, whose guardian is the fox, an animal of great craftiness and cunning. In later times the fox came to be regarded by many as a god in himself and received attention accordingly. It was popularly believed that the spirit of the fox could dispel calamity and bring happiness. The Inari shrines with their red *torii* and altars are the most plentiful religious emblems in the empire. Many people have shrines of Inari in their private gardens.

The *e-sen* of the Shinku-Miya, have four Chinese ideographs on them: *shinku-miya-sen*, but no pictures. The medal was cast near the Daikoku shrine in Ise province and was given to pilgrims to bring home with them as a memento of their visit. The custom of making a pilgrimage to that shrine, known as *obagumori*, was very popular in the Tokugawa days, and consequently the medals were carried all over the empire.

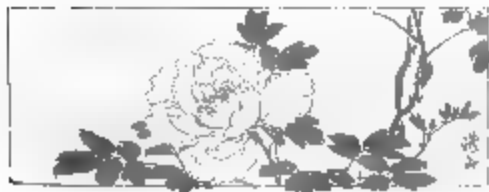
The Kumpira *e-sen* is likewise without pictures, having only the name of the deity in ideographs. The most noted shrine of this deity is that at Kotolick in the province of Samul on the island of Shikoku. Kumpira is popularly regarded as the god of the sea, and accordingly he receives special attention from sailors and travelers. Doubtless the Kumpira *e-sen* were cast as gifts to devotees of the shrine to the honor of this god of the ocean.

The Tenjin medals bear on them a picture of the god in the uniform of a civil official standing under the pine tree

and the plum, through sometimes the trees are missing. Tenjin is the canonical name of the patron, Sugawara Michizane, a noted civil official of the 9th century. A celebrated shrine to his honor stands at Kito, a northern suburb of Kyoto, and some of the Tenjin coins have the word "Kito" on the reverse side.

The Hachiman *e-sen* bears the image of the god of war, with his name on the reverse side. The god is robed in the ceremonial military costume of old Japan. Some of these medals bear the names of the places where the medals were cast, mostly famous shrines which gave the medals as mementoes to pilgrims. The most important of such shrines are the one on Mount Ooto in Yamashiro and that at Kamakura.

It occurs the custom of issuing such medallic coins was not peculiar to Japan, as in Europe they have also been never rare. But the Japanese *e-sen* are of popular interest in showing the religious attitude of the popular mind during the Tokugawa era.



YOUTH AND AGE

Nagarayeba

Mata konogoro ya

Shinobaren

Ushi to mishi yo zo

Ima wa koishiki.



Time was when I despised my youth,

As boyhood only can ;

What would I give for boyhood now,

When finishing life's span

An old decrepid man !

Fujiwara-no-Kiyosuke (12th Century)

Tran. by Dr. Clay MacCauley



O-SEKI SAN OF KURAMAI

(A JORURI TALE)

IN the district of Kuzumai, Asakusa ward, in the days of old Yedo, there was a youth named Kikaburo, an adopted son of one Akamatsu, a rice merchant. The young man loved and was loved by a girl of the gay quarter in that vicinity; and his attachment to Komurasaki did not make him any the more attentive to his betrothed, O-Seki. Nor did the latter seem to care very much that it was so; for the contract had been forced upon her by her parents and no love was lost between her and Eimuro the agent. Every time he chafed to cross her way she scorned him, and in those fond moments loved her in the person of a young man named Jinkuro, a clerk of her father. Eimuro did not try to hide his relations with the late Komurasaki, but O-Seki led to keep her love for Jinkuro as a secret. There was no hope for them then through elopement; and for this they were having a discussion one day, when their plans were overheard by a fellow named Chabai, a servant of the house and known for his chivalry. He

hinted something as to what he knew of O-Seki's secret to her mother, but did not openly make reference to it.

From this time, however, the mother kept a close eye on O-Seki, and one day found a letter in the sleeve of her kimono. The mistress let the cat out of the bag, and the mother now knew that the daughter not only intended to escape with her lover but to consort always (as together) with him.

The mother devised various means of approaching her daughter on the subject, and managed it so skilfully that the girl at last told her the whole story. But O-Seki insisted that all the while she really loved Eimuro, her betrothed, and was scolding herself as a means of making way with herself, so as to free her beloved and save him from the danger the public would visit upon him. It was much better, she argued, and the only proper thing, for Eimuro to marry Komurasaki and live a regular life. As for herself she had committed no wrong; her attachment with Jinkuro was more

apparent than real, her acquiescence having been giving merely to be enabled to carry out her purpose, of setting Eizaburo free.

The mother believed the girl's version of the matter; and both she and Chobei were deeply moved at the maidens' devotion. They related the facts to Eizaburo, and he too was appropriately impressed and affected. The faithless lover now consented to be joined to the lady he had jilted, and Eizaburo and O-Seki pledged their troth to each other in draughts of saké, after the accustomed manner. Jinkuro, needless to say, was beside himself with rage and jealousy; for not only had he failed in his attempt to seduce the maiden from her lawful lover, but his many other bad deeds now became known, and he was face to face with discomfiture. Dismissed from the house he was driven out and thrown upon a merciless world; while the two lovers settled down to a happy life together, an example of how a woman's love can save a man.

II

O-TOKI OF HANAKAWADO

(A Joruri Tale)

O-Toki was a maiden very fair to see, and she was the wife of Chobei, a man of noble spirit and gallant deeds. The husband one day came across a homeless young *samurai* whom he wished to befriend and set on his feet again. The name of the unfortunate man of the sword was Shirai Gompachi, a vagrant, whom Chobei wished to save by thus taking him into his home.

Chobei was at this time devoting himself heart and soul to the salvation of the adopted son of his master, the youth

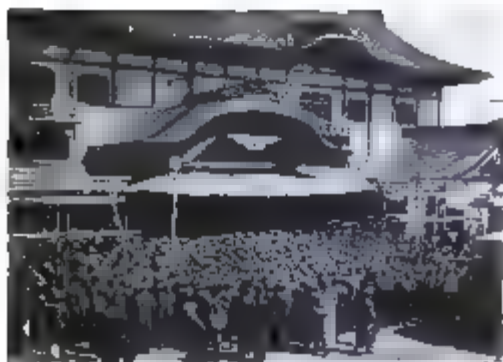
Eizaburo, who had fallen in love with a pretty *geisha* named Komurasaki and had forsaken his betrothed O-Seki. In one of the many escapades in which Chobei was involved in his attempts to redeem Eizaburo from waywardness he was assisted by Gompachi, the befriended *samurai*, and the latter in an unfortunate moment happened to slay an opponent. In the scrimmage the *samurai* dropped his shorter sword which was left behind, and proved sufficient evidence afterwards to connect him with the crime. Gompachi now feared that his friend Chobei would eventually be suspected as an accomplice, as he lived in Chobei's house; and so in order to separate from Chobei the *samurai* pretended affection for Chobei's wife. Chobei saw through the scheme of Gompachi and acceded to it, divorcing his wife, thinking thus to free himself from implication in the murder. O-Toki, the wife, did not quite see through what the men were up to, but she fell in with their plans for better or worse. Being a woman she saw what they failed to realize, that the one thing most necessary for the escape of both Chobei and Gompachi was money. But how was so scarce a necessity to be had? She lost no time in hitting upon a plan. She would sell herself to a house in the gay quarter. How to make the bargain she could not make out, as she was illiterate and unable to communicate by letter. However, she taught her little daughter what to say to the master of the house she hoped to enter; and the child having described the circumstances, the mother was received into the house, all her earnings being given to save her husband and his friend Gompachi, her effort being ultimately successful.



MR. J. H. HARRIS, JR.



THE HOTEL, SEEN FROM THE STREET



THE TEMPLE OF THE GODDESS



A STREET IN KYOTO, JAPAN

CURRENT JAPANESE THOUGHT

By THE EDITOR

Tokugawa Tercentenary The three hundredth anniversary of the foundation of the Tokugawa shogunate, which is to be celebrated on three occasions, June 1 to 7 ; September 17 to 22 and October 11 to 26, will form one of the most imposing historical pageants that Japan has seen. An immense sum of money has been raised by the committee in charge ; and the fêtes and entertainments to be given will represent the most interesting and enduring features of the great feudal era. June 7th is the tercentennial anniversary of the death of the first shogun of the Tokugawa line, Ieyasu, whose splendid mausoleum at Nikko has been the admiration of visitors to Japan for years. But as the Tokugawa family has been associated with Tokyo and Shidzuoka the celebrations will go on there at the same time, and will be repeated at all three places simultaneously three times. The prominence of the names entrusted with the success of the occasion is sufficient to ensure its being what it should. During the festival specimens of mediaeval music will be rendered by the most expert musicians of the empire, representing the Department of the Imperial Household. Dances of the *No* drama, the *kagura* and the *kyogen* will be given daily ; while exhibitions of military art and skill will show that Japan has lost none of her old

time prowess in the use of arms. Japanese scholars and savants will give lectures explaining the significance of the various events in the pageant. New gardens are to be laid out and new shrines erected and the old ones set off in still more enduring beauty. It has long been a saying of the Japanese : Do not say *kekko* (beauty) until you have seen Nikko. No more attractive region could be chosen for a rehearsal of Japanese history ; and as destiny would have it, here is where the greatest of the shoguns lies buried. Every accommodation by way of hotels, restrooms and railway facilities will be provided for the thousands of tourists, pilgrims and sightseers that are expected to be present from all parts of the world. Many of those attending the Great Exposition at San Francisco are expected to extend their visit west to the Far East and take in Japan. The Tokugawa Tercentenary will take place at convenient dates for them ; and all may depend on receiving a cordial welcome in Japan.

Too often, of late, says **Count Okuma on America** Count Okuma, have efforts been made to invent some plausible cause for disruption of Japanese-American relations. The would-be mischiefmakers, failing in this attempt, now look upon China as the field where the two Powers may be made to clash. As for myself, I see no reason

for any such conflict.

Both England and Japan have a well-grounded understanding in regard to the principles of equal opportunity (the 'open door') and the territorial integrity of China, and America is in reality a good ally, though she is not a formal signatory to any alliance.

There have naturally been cases where the interests of individual American merchants have clashed with those of individual Japanese merchants, just as there have been unpleasant relations among Japanese merchants themselves; but this is the inevitable result of an open door policy, and I believe that equal opportunity, which means competition, means also rivalry, which in turn means hostility of private interests.

Now commercial rivalry should be fought out on the ground of fair-play in competition. Our Government does not help our merchants to contend with foreign merchants in China, beyond the general encouragement which all Governments give to their subjects to further foreign trade.

Some time ago an American Commission came to the Far East to investigate why American cotton goods are being superseded by the Japanese article. It was suspected that we were resorting to unfair means. The Commission visited the cotton mills in Osaka and other places, and saw for themselves, that the Japanese cost of production is slightly below the American and hence the goods could be sold more cheaply, with the result that they did sell in spite of inferior quality.

"I believe that, as American manufacturers pay more attention to their export trade, they will study foreign markets and accommodate their products to foreign demands. They will readily

find the Chinese market an open one, and Japan is not resorting to unfair means to control it. I feel like advising American mill-owners to come to the East and study our commercial methods as well as the China market.

As regards questions now pending between China and Japan, our demands in no way trespass upon the principles of the open door, and China's acceptance will not hurt in the least the rights of any third Power. The strong desire of Japan is that China should attain real dignity and independence, and should not fall a prey to any nation. Her integrity and prosperity are not only an advantage to us, but the sole guarantee of peace in the Far East. To secure this peace is the underlying motive of Japanese diplomacy.

The question has more than once been asked as **Are there Anti-Japanese Americans?** to whether there are really any Americans who are anti-Japanese. Of course it is quite possible to be opposed sincerely to an increase of Japanese immigration to the United States, without being of necessity anti-Japanese. There are doubtless some who fail to see any distinction, but this betrays a lack of fairmindedness. The question above suggested originated in the fact that most of the opposition to Japanese immigration in California has been led, not by native Americans, but by persons of European extraction, many of whom cannot yet speak correctly the language of the American people. We think there can be no doubt that the greater part of the anti-Japanese agitation in the Golden state has been, and still is, fostered and engineered by Europeans. Indeed it is safe to say that the majority of the inhabitants of that state are of foreign

nativity. Consequently it is correct to infer that the bulk of the opposition to the Japanese is due to European rather than to American influence. And as most of this alien influence now commands the franchise, the government, and what Americans there are, have to submit.

The greater portion of these European immigrants may be supposed to represent the labour element; and with these the disfranchised Japanese immigrant comes into immediate contact and adverse competition. Thus jealousy and natural ill-will are at once gendered and promoted until the movement spreads through the mass of the labour population.

Europe Versus Asia The question, then, is how far genuine Americans by birth and education acquiesce in the anti-Japanese movement. We venture to hold that such Americans have very little sympathy with it. The American capitalist, the railway contractor and the manufacturer usually prefers Japanese labour; and there is no doubt that the farmer does, when he can get it. The Japanese labourer has the one virtue which American employers most appreciate: he stays on his job. The complaint as to Japanese that they constantly shift, applies only to those employed with European labourers who make life miserable for the Asiatic, or to Japanese temporarily employed as house-boys. The Japanese labourer, has, on the whole, proved a more satisfactory workman than his European or Indian competitor, both in the United States and Canada. It is clear, therefore, that the American capitalist, and all the more intelligent class of Americans, prefer the Japanese. The average American lends no countenance to the anti-Japanese movement, except in so far as he may be compelled by circumstance, such as is sometimes the case when an employer has to side with the labour union in order to keep peace and get his work done. Certain politicians that depend on the labour element, also fall in with Union demands. Such, how-

ever, are not sincerely anti-Japanese. If the Japanese possessed the franchise the political anti-Japanese agitator would probably disappear. It will be seen, then, that the native American as a rule does not favour the anti-Japanese movement save in so far as temporary expediency compels.

Dangers of Immigration At heart the American is pro-Japanese. There are many Americans, however who, while holding the same friendly feeling toward Japan that they entertain toward European nations, yet firmly believe that it would not be for the interests of either America or Japan to encourage any large volume of Japanese immigration to the Pacific coast. They favour a gradual and not a sudden convulsive mixing of the East and the West. They believe in mixing by a solution that does not involve everescence. They do not mind a flavour, but they object to adulteration. It may safely be said that these men of foresight and sanity represent the best class of Americans; and what is more, the best class of Japanese are in agreement with them. The restrictions to immigration agreed to by the Japanese Government are in accord with this enlightened policy.

What we have to bear mind is that the danger sought to be avoided is not peculiar to Japanese immigration. Were a hundred thousand American farmers to arrive in any province of Japan, say Kyushu or Hokkaido, and occupy large districts of agricultural land to the displacement of Japanese settlers, the commotion in Japan would not be less but greater than that now going on in California. It is the strength of the current, and not the nature of it, or the colour, that frightens the American. What is natural and inevitable cannot be helped; and wise and prudent people will make the best of it.

Fear of Virile Japan The American objection to an increase of Japanese immigration, so far as it exists, is based, not on any inherent conviction as to a supposed un-

desirability of the Japanese as incapable of assimilation, though this argument has been urged, but on the danger involved in Japanese strength and virility. The underlying misgivings that prompt restriction to Japanese immigration in America and the British colonies, represent in reality a potential compliment to Japan. The Japanese is feared not because of his vices but because of his virtues.

The Anglo-Saxon knows himself pretty well; and he realizes himself a mighty factor in human history, a man that rules wherever he goes in sufficient numbers to predominate. A like virility of race and nation he rightly or wrongly attributes to the Japanese. The average intelligent Anglo-Saxon believes that the Japanese possess the same indomitable spirit that he himself has displayed wherever he has gone. In India, Africa, Canada and Australia the Anglo-Saxon has attained the ascendancy by virtue of this ruling quality. The Anglo-Saxon does not encourage the emigration of his race to any region of the earth where they are unlikely to rule. The presence of Englishmen or Americans in any considerable numbers in any foreign country soon makes itself felt. This has been no less true of English-speaking people resident in Japan than elsewhere. In overwhelming numbers, they would undoubtedly be a menace to the independence of any native state. Behold how quickly Anglo Saxon rule has spread over Africa, America and the Philippines! They feel that the same spirit obtains in a powerful and patriotic race like the Japanese. The Anglo-Saxon recognizes in the Japanese a people born to rule and to achieve great things. He has no objection to Japan reaching the destiny Providence has marked out for her; in fact he has done much already to help her forward to that high destiny, which is the best proof of his good will; but he has no wish to enter into any aggressive rivalry with so great a race; he wants no competition other than that involved under the usual circumstances of intercourse and trade. Above all, the Anglo-Saxon does not want the responsibility of governing Japanese subjects in

any large degree, especially if they are mixed with his own; no more than the Japanese want the responsibility of governing British or American subjects in any large numbers, as Japanese experience in home ports will fully bear out. The policy of English-speaking countries is, therefore, not to encourage the immigration of Japanese subjects in numbers sufficiently large to threaten dominancy. Two giants cannot live in the same house, nor two cocks command the same walk. Thus it will be seen that in so far as any genuine Americans or Britishers have sincere objection to an increase of immigration, it is based on motives highly complimentary to Japan.

Reciprocal rights between East and west

But while the circumstances do not permit any system of unrestricted immigration between Japan British and American territory, there is no just reason why the citizens of either country concerned cannot enjoy mutual and reciprocal rights and privileges. The Japanese permitted to reside in the United States should undoubtedly, by virtue of common fairness and friendship, enjoy all the rights and privileges accorded to immigrants from Europe or any other country. And American immigrants to Japan should be entitled to like privileges. Rights of land ownership and naturalization should be equally free on both sides. There is no legitimate reason why this now should not be so. So long as it fails to mark the relations of the East and the West there is a grave reflection upon them. As to business men, manufacturers and students, and in fact all educated and responsible persons of either East or West, there should be no restriction of travel and intercourse whatever. It is the labour element alone that necessitates regulation. In every way relations between Japan on the one hand, and Great Britain and America on the other, should be mutual, reciprocal and unilateral in the strictest degree. Any tendency to discrimination or unfair advantage is prejudicial to amicable relations, and should not be tolerated.

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THING JAPANESE

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FRONT-ENTRY PORCH OF THE TROPICAL RESORT

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IKEBANA

By T. YAMASHITA

THE art of flower arrangement, as all who are interested in Japan know, is one of the polite accomplishments of every lady in the empire ; but the secrets of the art very few foreigners have taken the trouble to investigate. The controlling motive of the *ikebana* artist is so to arrange the flowers as to give them the most natural attitude and expression to set off their beauty and significance. By the Japanese this is regarded as a fine art. It undertakes to place flowers so as to express the beauty which the Creator intended that they should express. They are, as it were, placed in attitudes that most accord with æsthetic truth. In carrying out this idea through the ages in which the art has been cultivated by the Japanese, certain fixed formulæ have come to be regarded as essential to any adequate exercise of the art. Here there has been apparent a slight danger ; for some of the *ikebana* artists are so formal as to fancy that all flowers must conform to the canons of art which they have prescribed, which is hardly reasonable.

So while endeavoring to arrange the flowers in an attitude consistent with beauty the artist must be true to the nature of the particular flower treated. In other words, the individuality of the flower must not be subordinated to arbitrary rules.

As to the canons of the art there are various notions ; but three formulæ appear to predominate : that which applies to the *shin* (trunk), the *soye* (accompaniment) and the *tai* (body). Other schools of *ikebana* elaborate the points to be observed by such names as *ten*, or "Heaven ;" *chi*, the Earth ; and *jin* or Man. The working out of the rules, however, is much the same in the end. The inference is that every flower has essentially three attitudes to express fully its nature, the blossom being naturally endowed with these elements. These three æsthetic elements must receive the chief attention of the artist.

It is interesting to examine somewhat more minutely as to the nature of the three elements of beauty thus believed to

inhere in every flower. First there is the *shin*, or trunk of the plant or tree or branch from which the branches, twigs or blossoms grow out. Then comes the *soye* or accompaniment which naturally goes with the trunk to set it off to the best advantage. The body or *tai* is that which combines these two elements so as to give them the greatest æsthetic value. Besides these three elements, leaves and branches may be utilized to improve the attitudes selected and to assist further in emphasizing the three elements of natural beauty pertaining to the flower. There are other schools of *ikebana* which differ somewhat from this as to the formulæ to be insisted on; but the main principles are not essentially other than those above outlined. Owing to the rigid insistence on formulæ in all schools there is always the danger of stiffness and monotony; for all flowers are not so much alike as to conform readily to the laws laid down by the art masters. Some plants blossom much more profusely than others, while others again have more and more crooked branches than others. Thus the skill of the artist is seen in the manner in which he applies the rule of the art to the flower treated. The art is easy to learn but not so easy to apply or practice, since every flower or branch seems to have an individuality of its own, requiring a new and separate study. What the art requires is that science and philosophy should give more attention to it, so as to ascertain how far the formulæ and theories are

based on truth and reason. Most of the cannons and customs with regard to the modern art are the outcome of those practised by ancient masters; they have been transmitted from generation to generation without being subjected to sufficient criticism and modification. In short the art of *ikebana* is too conventional.

In accordance with conventional notions of the art of flower arrangement the artist has first to put some water in a vase, in which next is placed the flower, whether it be on a branch or the stalk of a plant, where it is supported in proper position by a bit of forked wood which touches the edges of the vase in three places. Then the artist begins to study the individuality of the flower, which portion of it should be made the body, or the trunk. That which is to be body should be first inserted in the vase, and then that which is selected for the trunk, and last of all the portion or portions to form the accompaniment. The process completed, the artist removes to a point of vantage and observes the result of his or her achievement, and viewing it with a critical eye, certain improvements are likely to be found necessary, and thus the process goes on until the finishing touches are done. Last of all more water is put in the vase.

The instruments and utensils required during the practice of the art are a jug, a little saw, a knife, a pair of scissors and a tray to hold them. Branches or shrubs which have no flowers, such as the wil-



BRANDT'S-ILLUSTRATION

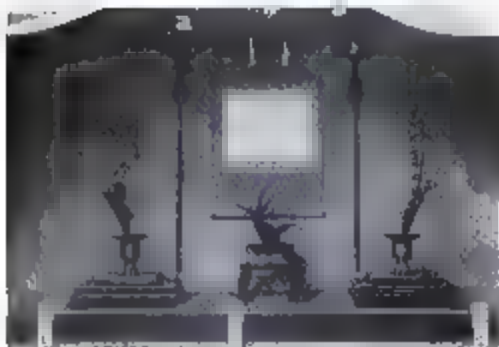
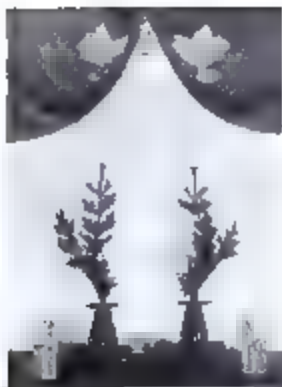


FIGURE 1. A. A decorative arrangement of a fireplace mantel.
B. A decorative arrangement of a fireplace mantel.

low, for example, may be used for the body and the trunk, and then small chrysanthemums may be used for the accompaniment; and again two different flowering plants may be used together in the same vase. The white plum blossom and the red camelia are often so used; while for some reason or other the willow and plum are never used together. Probably the choice of what plants or branches best combine in *ikebana* is influenced as much by whether one of them will wither before the other, as by the taste of the artist. Much attention has to be devoted to the capacity of plants to take up water, the cut ends being sometimes burnt and in other cases the cut ends being stuck into bits of radish. Care has to be taken too in bending the branches into the desired shape or position. Sometimes they are heated to prevent breaking and sometimes cut in several places to make them pliable. There is usually a great deal of this reshaping before the eye of the artist can be satisfied. There is a kind of large leaf orchid which is popular among teachers of *ikebana*, as it is plentiful at all seasons; but this plant is tabooed on important occasions or at times of formal invitation. In teaching, the number of leaves or sprays used at one time varies from 5 to 15, but usually from 7 to 9, the number being always odd. As to colors, yellow and white, in the case of chrysanthemums, should always tower over others. In arranging a weeping willow branch it must not be permitted

to overhang the vase on both sides, for æsthetic reasons. Most attention is given to the arrangement of the plum blossom, which is regarded as among the most æsthetic of flowers. But more stress is laid on arranging the branches than the blossoms. As to large blossoms, such as the peony, the number should not be more than three at the most, the leaves being used to form the body; and so in arranging the peony the body is most important. Pine, bamboo and plum may be inserted in the same vase on festive occasions; but when they are inserted in three separate vases the pine always occupies the central position. Used together the pine must form the trunk and the accompaniment, the plum forms the body and the bamboo does to fill the middle space in the group. In other trees or plants the artist has a certain licence. In arranging the lily elegance should be kept mainly in mind. The leaves are first separated and then combined to satisfy the principles of the art. On festive and congratulatory occasions the daffodil or narcissus is often used, as a child of cold weather, and therefore an emblem of courage and endurance.

In acquiring the art of flower arrangement the best teachers have secrets which one has to pay for before being let into them. Most of such secrets apply to the arrangement of plants and flowers regarded as specially difficult, such as vines; and also to vases of certain shapes, such as those like a boat. Such features, being

associated with classical taste, receive close attention on the part of students. In fact every flower has its special arrangement, the art for that individual plant being historic and an education in itself; and thus to be familiar with the art of arranging all the flowers so as to do so without violating the customs of art and the traditions of history is an elaborate study, while the art of arranging such plants and flowers as the plum-tree, the lotus, the frog-pool and the morning-

glory have secrets associated with the law of ages.

Thus the more critical of modern Japanese are accustomed in regard to this as a combination of science, ignorance, art, dignity and amusement, which the Japanese girl, to be regarded as possessing proper accomplishments, must begin to study from the middle school onwards, and finally learn to master before she can hope to take her place among the ladies of the land.



KISEKI

By T. SASAKI

AMONG writers of fiction there are always those that give themselves up to interpretation of the time-spirit. This time-spirit, or *zeitgeist*, as the Germans call it, is not the same for all: to the merchant class it may be one thing; to their daughters it may be quite another thing, and among the young men of the day it may yet another spirit or tendency. Each of these aspects of social life may have, and in Japan usually has, its own special spirit common to all of the same class.

Kiseki was the first of the Japanese novelists to give adequate expression to this spirit. It was a feature of human character that immensely interested him, and he may be regarded as its most successful interpreter. He seized upon a class and attempted to interpret the significance of its ideas and the trend of its spirit. His first effort in this direction was a small volume entitled, *Seken Musuko Katagi*, dealing with the spirit common to sons, or the "Son Spirit," which first appeared in the year 1715. The word *katagi* in the title suggests the idea of "general nature" or "the ideas common to a class." Thus when we say "Yedo-ko Katagi" we mean the spirit of the Tokyo people. After the appearance of this volume several others followed in succession. Most of them were in the same strain. His *Seken Musume Katagi* dealt with the time-spirit of girls, another work with the spirit of clerks, another

with that of merchants and another with the spirit of gardeners and so on.

The father of this sort of Japanese fiction was a Kyoto man, and naturally his scenes are cast in and about the ancient national capital. His writings are a mine of information as to the manners, customs and styles of dress among the people of central Japan a century ago.

This *katagi-mono*, or literature of the time-spirit, occupies an important position in Japanese literature, forming as its representatives do, a significant group covering considerable space as interpreters of the nation's civilization. After Kiseki set the example numerous others followed, producing an unbroken succession of writers down to the present day. One of the most brilliant of modern representatives is Dr. Tsubouchi of Waseda University, whose book, *Tosei Shosei Katagi*, or Modern Student Spirit, is deservedly popular. The *Modern Merchant Spirit* by Koson Ayeba is another example of the same kind of fiction in modern times. But all these and their predecessors owe their origin to the inspiration of Kiseki.

Before taking to literature Kiseki had been a wealthy merchant of Kyoto. His real name was Ejima, Kiseki being only his pen name. In later life, having made his fortune, he retired and devoted himself to writing. Having been rather wild in his youth he had seen a good deal of dissipation and knew more than he should of

the shady side of life, which knowledge, however, stood him in good stead as a faithful interpreter of the society of his day, when he began writing. That he was a man of some culture and wielded a facile as well as a vigorous pen is clear to anyone familiar with his books. His novels became immediately popular, and he was soon reckoned among the leading literary lights of the capital. This position he held until he passed away in 1737 at the age of seventy.

Our author usually divided his novels into five volumes each, and each volume into three parts. There is neither scheme nor plot but simply a biographical narration of what the heroes of the novel saw and did, the interest lying chiefly in the wit and satire of the writer. Common-place incidents and events of daily life are wrought into circumstances of the most significant nature, not unlike the method of Arnold Bennett, though the style on the whole more resembles that of Thackeray. Minute description is not much resorted to; life is boldly and rapidly sketched, the entire effort being distinctly representative of the novel with a purpose. Certain ideals or notions are suggested, and then a hero is selected to illustrate them, his character being developed accordingly, not unlike the method of Saiwaku, a still greater writer of the day. In fact this method characterized a good deal of the literature of the period between 1688 and 1735.

The *Seken Musuko Katagi*, for example, is the story of the son of certain man of Kyoto. In the capital there lived a rich merchant who made his pile selling priestly vestments. His son, Jinshichi, tall, well built and talented, was very popular among his neighbors, much to the satisfaction of his parents. But for a

merchant's son the youth had an extraordinary predilection for military life and exercises. From childhood the lad wanted his wooden horse, on which he constantly practised; and as he grew to manhood he wanted training in regular horsemanship, insisting on having a teacher for this purpose. Acquiring proficiency in that, he next devoted his attention to fencing, turning his father's sitting room into an arena. He made himself a nuisance to his father by taking up the time of the shop assistants by engaging them in sword play. Next he took up archery and spent his days with the bow. Nothing would do now but that he should have a suit of armour which he was proud to exhibit in the most conspicuous place in the house. Though only the son of a merchant, he had already exalted himself to the position of a *samurai*, and carried with him a sword even to his bath. As for reading he would have nothing but war stories, and expressed constant regret that he was so unfortunate as to live in a time of peace. The days of the civil wars were the days for him. He would then have had an opportunity of making of himself a Uyesugi Kenshin or a Napoleon.

The father of the youth at first admired the lad's versatility, but soon found that his tendency to go to profitless extremes and expensive hobbies was to be deplored; so one day he called in the boy for admonishment:

"My son," said the old man, "as you are no *samurai* and can never hope to become the retainer of any *daimyo*, but must remain the son of a mere merchant, what is the use of wasting time on such pursuits as you now practise? Leave off this folly, I beseech you! We are

merchants for supplying vestments to Buddhist priests, and far better would it be for you to spend your time reading books on our religion and making yourself familiar with things that may help the business!"

The son shrugged his shoulders on hearing this, and arched his brows in disapproval; but the old man said no more, retiring to his own room. The lad went out and talked over the situation with his boon companions:

"What do you think," said he; "my father, you know, is rather a hasty-tempered old chap, and he is opposing my love of military sports, and to-day scolded about it so that I thought he was going hit me on the head with his long pipe; but, knowing that I was a fellow of military arts, he naturally hesitated and so I escaped. So you see the advantage of a military education!"

The father, knowing all this, now began to have much anxiety about his son. He feared that the lad's love of arms would lead him into trouble and even to murder; and the old man was even afraid for his own head and was careful not to anger the youth. So the father finally went to the city officials and desired them to admonish his son. In compliance, the officers of the law summoned the young man and advised him to leave off military ambitions and to acquiesce in his father's wish. But the youth would have none of it and replied:

"Fortunately I was born to be a man and not a merchant; and I am going to be what I was born to be! Even Buddha himself would not be able to dissuade me! It is the part and duty of a hero not to be moved from his purpose, and I am a hero. Who knows that some day I may not be Field Marshal of the Imperial forces. You common people do not understand a man like me! You always think that militarism is detrimental to trade."

The city authorities thus taken down by the youth, advised the father to disinherit him, saying that if the boy was allowed to remain in the city, dear knows what mischief he would be guilty of, as he was already beyond control. The old man was deeply grieved; but as there was

no way out of it, he consulted with his wife, and the boy was sent away from home.

Now an outcast from society, the lad rented a small hut in the village of Fushimi, where he existed for a time in dire poverty. Three years had thus passed away. The procession of the great *daimyo* of Kyushu was passing through the village with his long retinue of retainers. His favourite war horse happened to break loose and was prancing wildly about the street, no one being able to capture him. Jinshichi appeared on the scene and made himself famous by doing the deed. Seeing that the horsemanship of the youth thus excelled that of all the others, the *daimyo* was greatly surprised and pleased; and summoning the youth to his presence, he took him into his service. In time the young man, having proved his mettle, became a *samurai*.

It will thus be seen that the novel, while speaking in a strain somewhat suggesting Don Quixote, is yet much more restrained, since any insult to military life would in that day have brought condign punishment on the head of the author. It shows, however, that a man can do what he wills, if he wills hard enough.

The content of the *Seken Musume Katagi*, or Time-spirit of Girls, is much in the same manner and style. Once upon a time a wealthy druggist named Dosai had a daughter named Ito. From childhood she showed a disposition to be jealous. This lass in fact showed every tendency to become a man-hater. At the time of the dolls' festival she painted all the dolls black so that the men would not admire them. She used to tell tales to the women of the neighborhood about their husbands flirting with girls until she had them all at loggerheads.

The parents were naturally much troubled at this behavior on the part of their daughter, and asked the priest of the local temple to speak to her about her conduct. She was thus expostulated with and warned against the sin of jealousy, to which woman was so likely to be subject. But the girl seemed oblivious to the reprimands of her spiritual adviser. She told the priest that even her own mother flirted with a man, who, however,

turned out to be the girl's own father. The girl said she had heard her mother whispering to her father; and why should she thus whisper if their conduct was fit for public knowledge? She asked the priest to speak to her mother about the evil of such whispering, as it irritated the daughter and got on her nerves. The priest thus silenced, retired.

The girl continued to prove obdurate and to go on with her gossip and her jealousy until the whole neighborhood was up in arms. She was the talk of the whole community. Her name was now known far and wide, and all feared her and talked of her. Naturally she did not marry, for all the men were in fear of her. Even the wealth of the family had no attraction in getting for her a husband. As the parents were now over sixty years of age, they decided that, as she must marry before they died, they must cease to be so particular in looking for a suitable husband for the girl, and that they would now take the first man who came along. As luck happened, this turned out to be the son of a rag-dealer, who readily consented to take the jealous one to wife. The marriage was accordingly celebrated and the two became one.

The husband proved not to be so great a fool as he seemed. Seeing the jealous nature of his wife, he resolved to meet it with counter jealousy. Even before the wedding feast was over he rebuked his bride for drinking wine with one of the male guests, and said he was always suspicious of a woman who thus made herself familiar with men. The bride

laughed at him, pointing out that the man was her uncle and had long been a guardian of hers. She intimated that he would next be accusing her of flirting with her father, and that he was much too jealous minded to be a husband. Thus the tables were turned on him in his first attempt at dealing with his wife as she was expected to deal with him. The plan of the husband succeeded pretty well, however; for the wife was kept so busy defending herself against accusations of suspicious conduct that she had no time to spy on her husband and return the accusation. From day to day he led her the life of a dog by saying to her that she was too familiar with the servant boys and talked too freely with clerks when shopping and all sorts of such accusations, until the woman had no heart for accusations, and her spirit of jealousy was completely crushed. She told her neighbors that she was a warning to the young women of the community never to marry a jealous-minded man. Meanwhile the husband enjoyed himself freely, and no matter to whom he spoke or how much he went about with ladies, his wife never uttered the faintest complaint or suspicion of his conduct. Thus the wife was cured a bad habit.

It will be seen that in dealing with the spirit of girls the unfairness to them is obvious, but yet sufficiently exaggerated to be taken as a joke, however much the average man might like to insist that it was based on fact. In any case it was so apt a satire on social life that the effect could not but have been wholesome on the civilization of the time.





torii gate



view of
river



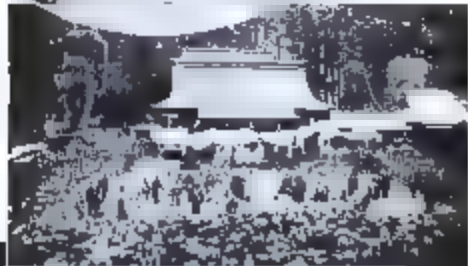
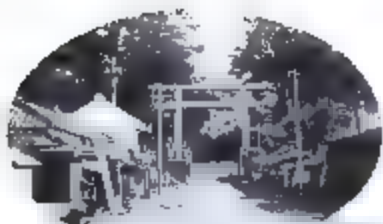
view of gate



view of gate



view of path, forest



SAITOH JIMIN

TWO FAMOUS SHRINES

By Y. TAKAYAMA

AMONG the more famous shrines of the nation, toward which the hearts of the people of Nippon most often turn in worship, are the Kashima shrine, situated at the village of the same name in the province of Shitachi, and the Katori shrine at Katori village in the province of Shimosa. Next to the great national shrine of the Imperial Ancestors at Ise, the Atsuta shrine and the Izumo Daijingu, these two centers of reverence claim chief attention.

It may be taken by some as significant that the Kashima shrine is dedicated to the god of war, that deity having done great things for the nation at the time of the establishment of the empire. Tradition has it that the deity, Ninigi-no-mikoto, originated the plan which finally brought about the unity of the empire. Of course by the term, god, is not meant just the same as is meant by the term in western countries. These Japanese gods were once human beings, who were deified after their decease. In the early struggles of the nation for unity Ninigi-no-mikoto sent to the god of Idzumo, Okuninushi-no-mikoto, demanding of that deity the surrender of his territory, but the divine messenger despatched on this mission

was so awed by the greatness of the god of Izumo that he failed to obtain the concession. A second messenger was sent, but he likewise failed. A third envoy was now despatched, who more perfectly represented his heavenly master, and before his persuasive powers the god of Izumo at length gave way, having now discovered that the two deities were of the same tribe. But though the god offered the territory he had subjugated to the messenger from the north, one of his vassals refused to concur, and this personage, Takeminakata by name, attacked Takemikazuchi, the messenger from Kashima, the former being killed at lake Suwa in the province of Shinano. Thus through the brilliant exploits of Takemikazuchi the north and the south were united and he was deified therefore at Kashima in Shitachi, after his death, in 659 B. C. The new deity was obliged to share honors with two other great personages of the time, Futsunushi-no-mikoto and Amenokozane-no-mikoto, but Takemiikazuchi was regarded as the principal deity of the shrine.

Thus the shrine was established in the first year of the reign of the first emperor of Japan, Jimmu Tenno, and every 21st

year thereafter it was reconstructed in order to show that the deity there worshipped was a special object of adoration by the Imperial family. However, in 812 A.D. this custom was abolished, possibly because by this time the gods were increasing so rapidly as to render special reverence for any one deity invidious or burdensome. But the god of the Kashima shrine is still worshipped by the Imperial family and the whole nation, as a deity who can drive away all evil, especially that brought on by other gods. As this deity was so remarkably successful in causing the surrender of other powers to the demands of the nation, probably his influence is sought now in bringing about the concession of China to the demands of the Japanese.

The great shrine at Kashima is enclosed by a double god-fence, and has a temple with the central altar, a kagura or dancing temple and a tower gate. In the course of a year there are some 133 big festivals, the most important of which is that of Mikusa on July 10th, old calendar. In the procession at this festival the priests of higher rank hold aloft swords of the god; while those of minor rank join with the villagers in bearing wooden daggers, the women being armed with spears and halberds. The whole scene is brilliantly lighted by the customary paper lanterns hung among the bamboo tress. Amid the dull beams of soft-colored lanterns and the flare of torches the vast crowds raise a war cry

and march forth, brandishing the flashing weapons, presenting a scene reminiscent of less modern times.

In the subjugation of Korea undertaken by the Empress Jingo centuries after the foundation of the empire, the god of the Kashima shrine is believed to have participated: and this great festival above mentioned was established by the Emperor Ojin, son of the famous Empress, in honor of the victories of his great mother and of the god of Kashima, the war deity of that time.

There is a curious custom at the Kashima shrine of having what is called *Shitachiobi*, a belt or girdle containing the name of the girl who brings it to the priest together with girdles bearing the names of several lovers she has chosen. The holy man draws one of the belts containing the name of a lover and ties it to that of the girl, and the one he happens to take is selected by the lass as her lover. After her marriage she wraps the famous girdle around her abdomen for good luck to her unborn child. There is a hill behind the Kashima shrine known as Mikasayama where, it is said, the helmet of the god of the shrine was buried; and on this hill is the Mikasa-jinja.

In the neighborhood of the Kashima shrine are other places of interest. A short distance south-east is a stone called Kanameishi, rising about two feet above the ground, the top being round with a hollow in it. The stone is encircled by a godfence and approached by a torii. The

story goes that in primitive times there was a huge fish in the earth at this spot, which greatly disturbed the community, and the god suppressed the creature with this stone, and the stone still lies there embedded in the earth, no one knows how far down.

A little further from the shrine is a pond known as Mitarashi-no-ike, where there is an unceasing spring of fresh water welling up, reputed to cure various ailments. The Konponji is a small temple on Kashima-machi, established during the time of the Empress Suiko by the Chinese priest, Eikwan, to the order of Prince Shotoku. The image of Ruriko-yakushi to whom the shrine is dedicated, is said to have been carved by the Prince himself. In old days this was a temple of some magnificence but through fires and time it has lost most of its former splendor, but the view from there is very beautiful.

Eastward lies Takamagahara, a vast sandy plain dotted with pines. Legend says that here the god of the shrine used to battle with and subdue demons. In that day the place was frequented by herds of deer; and the animals would come to the coast when the Imperial arms were victorious, but if the Imperial troops were defeated the deer would lower their ears and run into human dwellings. Seven or eight miles from the Kashima shrine is the Ikisu-jinja, established in 402 and dedicated to Kunato-no-kami and to Sokotsutsuo-no-mikoto and other deities;

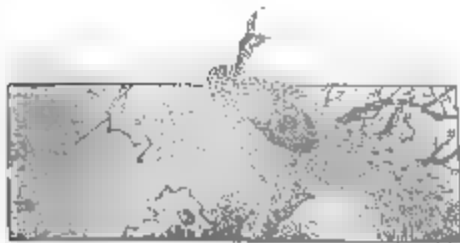
and with the Katori and the Kashima shrines this one forms a triangle. The torii approaching the shrine stands in the water near two fantastic rocks called ogame and megame, which the superstitious believe to be used by the gods.

The seven wonders of the Kashima shrine are the standing stone already alluded to, the depth of which in the earth is unknown; the water in the Mitarashi pond is the same depth for a man or a child, independently of stature; the Suenashi stream decreases towards the mouth; the manner in which the wisteria blooms on Kashima shrine foretells one's fortune, though by what means is a secret; the echo of the sea there foretells the weather; the pine trees in the region never die, always sprouting up again if cut down; the pine chopsticks there have no balsam; all of which are not so wonderful now as once they were. There is also a Kashima shrine at Nara, which is said to have been established by the god of the Shitachi Kashima shrine while on a visit there, the journey having been taken on the back of a white deer.

Now we come to the other great shrine, the Katori-jinja. This sacred establishment was founded in 642 B. C. in honor of the god Futsunuchi-no-mikoto and also of the god Takezushi-no mikoto and his friend Amenokaya-no-mikoto. In beauty of architecture and surroundings this shrine well compares with the Kashima shrine, the large cedars being especially wonderful. It is said that when Mina-

nozo Yōkyōshō stated the shrine he heard the approach of armed forces, and climbing a tree he was able to ascertain whence they came and who they were, since which time it has been known as *nomori-no-seki*, or the scouting cedar. The tree now, alas, is dead and only the huge stump with a circumference of 40 feet remains. The other great tree of the place is known as the *mekuro-no-nagi*, because Lord Mōsukari called it mother of iron, on account of its size. The circumference of the tree is 45 feet and it has a joint on it 12 feet in girth. The *Sakuratsubo* garden in the vicinity was

laid out in the 17th century but has been enlarged several times since. The plum trees, cherry trees, pines and maples are very fine, and there are entrancing views of the Aso and Mikasa mountains, while north-east lies the sea. Below the shrine runs the river Tone near the garden. The principal festival here is on the 14th of April, and is especially interesting in the year of the *kurie* when the *mekuro*, or gold-car, is placed in a boat on Katori bay and proceeds to Kashima where it is welcomed by the local priests in grand array and with much ceremony, showing the close historical relation between the two shrines.





辛酉集



辛酉集

HIRATA ATSUTANE

By F. YAMAZAKI

THE religious cult now known as Shinto is a unification of the ancient ideas, customs and rituals of the Japanese in connection with the worship of the gods, forming a system that in some degree reveals the outward aspect of a religion. In the old days Shinto was looked upon simply as a collection of rituals used by the priests in worshipping the gods. In the latter part of the Tokugawa period certain scholars arose, who took upon themselves a through study of the old literature of the nation, especially in its bearing on Shinto. Among these pioneer scholars was the Buddhist priest, Keichu, followed in turn by scholars like Kada Azumamaro and his pupil, Kamo Mabuchi, who again had as his pupil the famous Motoōri Norinaga.

From Keichu to Mabuchi the attitude of all the yamatologues was for the most part scholastic. They rejected Confucianism and Buddhism, maintaining that the Japanese should adhere to Shinto as the national faith, deriving all their ethical sentiments therefrom. After a close study of the ancient forms and sources of the Japanese language they tried to systematize a code of ethics based on the Way of the gods, Shinto. They were not disposed to regard Shinto as a religion, but simply a code of ethics, the Way of Life; neither was it a philosophy. Motoōri, however, went a step further and was inclined to educe a system of philosophy from Shinto; and his literary

fame won him many followers, even though they could not always see eye to eye with him in religion. There was one disciple, however, who took up the religious philosophy of Motoōri with great vigor, and endeavored to establish Shinto among the religions and philosophies of the day. This man was Hirata Atsutane, the subject of our sketch.

Hirata, rich in originality, and inventiveness of mind, had a remarkable career. Born in 1776 in Akita in the north-eastern provinces, his father a vassal of the lord of Akita, Satake, Hirata was from a child ambitious and obstinate, though always very studious. In 1883 the lad took up the study of Chinese classics under Nakayama Seiga, giving special attention to Confucianism. At the age of eleven the boy was studying medicine with his uncle Yanagi Tenro. In the Tokugawa days Confucianism and medicine were often taught together, as being fittingly associated. The boy's father had always counselled him to make a close study of the national literature of Japan. Confucious had said that men should look to the roots and sources of things so as to master the fundamental principles; and so young Hirata resolved to master his own literature before he attempted the mastery of Chinese literature.

By assiduous study the boy excelled all his schoolmates, by whom he was naturally envied, being thought haughty and arrogant. Once when a party of

lads wanted to attack him and compel him to fight, he began to reason with them, and convinced them of their error so that they could do nothing against him. Thus Hirata had the advantage of a character moulded under the influence of a good and righteous home as well as being under the instruction of a teacher of high character.

One of the great teachers of old Japan was Asami Keisai, a man who was famous as an imperialist, that is, one who wanted the shogunate abolished and the Emperor alone as ruler of the nation. This man despised military pretensions and refused to accept invitations from daimyos who attempted to patronize scholars. He lived in quiet seclusion in Kyoto, where he practised his ascetic principles. He wrote a book on the great loyalists of China, which played an important part in undermining the authority of the shogunate and hastening the Restoration.

Now the great grandfather of Hirata had been a pupil of Keisai; and his influence had remained in the family to be passed on to the young Hirata himself. Disliking his stepmother, who was not in sympathy with his ambitions, young Hirata left home in 1790 and fled to Yedo. On the way he happened toward evening to reach a ferry; and having no money, he could not proceed, as the boatman refused to consider his poverty. Although it was the middle of January the lad pulled off his clothes, tied them on his head and swam the stream. Seeing this the ferryman offered to take him into the scow but the boy declined the assistance. This gives some idea of the spirit of the lad at that time.

In Yedo the boy lived a precarious existence for some time, acting as a cart-puller, earning a few coppers a day.

Later he got a place in the city fire brigade, and afterwards obtained employment from an actor as tutor to the children. His connection with the theatre led him to study drama. As he found he could have more time to himself for study by becoming a rice-cook he took a position in that capacity with a wealthy family in Yedo, where he boiled rice twice a day, and devoted the rest of his time to books.

The watch at the Tokiwa bridge was at that time in charge of the daimyo of Matsuyama, who was often there in person to see how his retainers were doing their duty. He used to hear, as he passed every day, a youth reading aloud to himself in a kitchen near the bridge, and caused inquiries to be made as to who the youth was. The man to whom he went was Hirata Asuyasu; and he found that the youth was the lad whom he was so struck with that he afterwards adopted him, giving him his name. His chances were now assured.

In 1801 young Hirata came under the influence of the writings of Motoōri Norinaga, which so exercised his mind as to mark the turning point in his life. From this time he gave himself up to the study of Japanese literature, and wrote to Motoōri to take him as a pupil. The great teacher was already dead when the letter arrived. The son of Motoōri laid the letter before the tablet of his departed father and asked permission of his spirit to take the young man under his tuition. Under these auspices Hirata now took up the study of the national literature, and especially of Shinto.

At the age of 28 Hirata published his first book. The next year he opened a school and began to lecture in public. He charged no fees for his instruction,

obtaining his livelihood by acting as a physician. Needless to say his circumstances were somewhat straightened. To make matters worse his ideas on Shinto created many enemies. Hirata now had all he could do to keep the wolf from the door; and he had a wife and two children to support. In 1813 appeared his treatise known as "The Spirit-Pillar," setting forth his views on philosophy and religion. It was for him a year of crises. His wife died and he had the care of his two motherless children in addition to the duty of earning his bread. At last his adversity was overcome; for he married the daughter of a wealthy man of Yedo, who had been impressed by his writings. The father-in-law was so deeply interested in Hirata that he not only furnished means of living but also encouraged his literary investigations. When Hirata visited Kyoto the Emperor praised his writings, bestowing on him 200 pieces of costly silk and granting him an autograph letter.

Naturally such a man was regarded with suspicion by the shogunate. He not only inculcated the national cult but he was averse to Confucianism and Buddhism which the Tokugawa government upheld. The revival of Shinto was reviving the Imperial cause to the discontent of the *bakufu*. Lord Higashi, the exponent of Chinese classics under the Tokugawa government, took strong exception to Hirata and caused one of his books to be burnt. In 1837 Hirata was banished to his native city of Akita and there kept in confinement.

This caused great offence to the disciples of Hirata. In Echigo lived one of them, named Ikuta Doman. In that province a severe famine broke out; and as the government did nothing to help the stricken people, Ikuta headed an in-

surrection, which attacked the storehouses of the rich and took money and rice for the hungry inhabitants. Some of the Tokugawa officials were killed in the quarrel. The government pretended to believe that Hirata was at the back of the plot, and this was the real cause of his banishment to Akita. During his confinement the people treated him with every kindness; but in 1843 he died, at the age of sixty-eight.

The works of Hirata were afterwards published in ten large volumes; and he had hundreds of disciples all over the empire. All of his works have not yet been published but are now in course of printing. In 1883 Meiji Tenno conferred on Hirata the posthumous title of *Shoshi* in honor of his merit.

Now just what were the teachings of Hirata? His system of Shinto was a sort of eclectic cult combining the best in Confucianism, Buddhism and Christianity, brought into harmony with Shinto and the civilization of Japan. He held that Confucianism could not be accepted because it tried to explain the mysteries of heaven and earth by reason, which is impossible. Reason leads always to something higher than itself: the gods; and the gods should be duly honored. To talk of reason while ignoring the gods is not reasonable. Confucianism is like worshipping the palace and ignoring the Emperor. Where reason fails faith must have a place. Again, says Hirata, Confucianism ignores the fundamental relation between ruler and people, sovereign and subject, justifying rebellion and even revolution. Confucianism is only a religion for a disorderly people like the Chinese: it can have no place among a people like the Japanese, where the sovereign is always good.

Buddhism was rejected by Ilirasa because he thought it suppressed the lawful desires of man, instead of directing them in proper channels. Man's appetites and passions are good; it is only the abuse of them that is evil. The world is not so bad as Buddhism makes out. If the tenets of Buddhism were logically followed the human race would become extinct, which cannot be the will of the gods. Buddhism is opposed to Shinto, which places man's happiness in this world as well as in the next. Man should give himself to making the world better rather than to getting away from it.

Shinto in theology held to a plurality of divine beings. In the beginning there existed a Lord of the Universe, and two creative powers: the High-Creating God, and the Wonderful-Creating God; and by them two all things were made that have been made. The Lord of the Universe is almighty, and all other gods are under him. Thus it will be seen that the theology of Shinto shows the influence of Christianity: the Father creating through the Son and the Spirit. But Ilirasa held that the two creative beings were what western people call Adam and Eve. The imperial family of Japan were created by

these gods, and with that family lies the way of life. Thus the nature and heart of the Japanese are divine, and shall know no mortality. To sever the gods, to be loyal to the sovereign, to be filial to parents, to be kind to wives and children, to multiply and replenish the earth, to be friendly with relatives and friends, to be compassionate with servants and to promote the prosperity of the family and the nation, these form the whole duty of man. This is Shinto.

Ilirasa held that as the Japanese are the oldest of all the earth's peoples the rules of Japan is by priority the lord of the world, and Shinto is the proper way for all mankind. But he regarded the European God as the more deity he himself revered; yet he thought that the co-existence of both good and evil in the same world necessitated the existence of two kinds of gods, between whom all results are worked out. This is not unlike the western idea of God Almighty and Satan. At any rate Ilirasa's weapon of harmonizing the truths of all religions into one for the Japanese is an effort that appeals to the nation; and the missionary that takes this attitude will do most good in Japan.



INFLUENCE OF WESTERN PAINTING UNDER THE SHOGUNS

By S. NAKAGAWA

THE policy of the Tokugawa shoguns in prohibiting intercourse with western countries naturally tended to restrict the influence of western art on Japan. For many years the only communication Japan had with the outside world was through China or Holland; and yet through these restricted channels European civilization gradually leaked into the country, and its influence was widespread and effective, especially in the realms of art and industry.

The first western paintings that exercised an influence on the Japanese mind were those of the Virgin and child, which did something to stimulate an interest in European art. In time there were quite a number of Japanese studying the principles of the western painting. As most of the earlier western examples of the painter's art were on religious subjects the same characteristic is naturally noticeable in the works of those who studied them. When Christianity was proscribed in Japan, however, the native artist who had been influenced by the religious pictures of the west, began to burn their paintings and drawings lest they should be thought to be in some way associated with the prohibited religion. This caused a cessation of interest in western painting.

Among those recognized as leaders in the introduction of western painting in those early days was Yamada Yenosaku, a retainer of the Arima clan in the province of Chikugo in Kyushu. Being an earnest convert to the Roman Catholic faith he devoted himself most assiduously to the study of European painting. When the Christians, under the stress of cruel persecution, rebelled and took up a position on the defensive at Amakusa, defying the government, Yamada ran away and joined them, forsaking his liege lord for the Lord of Heaven, acting as a kind of chaplain to the besieged; but in time he recanted and went back. The Commander in Chief of the Government forces, Matsudaira Nobutsuna, wishing to encourage art, pardoned Yamada and brought him to Yedo. During the period from 1645 to 1657 there was a notorious incendiary in Yedo whom Matsudaira wanted to render obnoxious to the public by having his portrait painted, and Yamada was engaged to execute it in foreign style, presumably to make it all the more repulsive, the picture to be hung up by the public highway. The picture was so well done as to be considered very life-like and was the means of deterring other notorious cha-

racters from giving the authorities a chance to include them in the gallery of rogues. Yamada, however, could not well overcome his early influences and most of his pictures showed a religious trend; and after the ban was placed on religion those who had copies of his paintings tried to get rid of them and most of them were burnt. This was the means of practically wiping out all trace of western influence on Japanese painting. For many a year no successor was found to emulate Yamada.

The eighth shogun, Yoshimune, was deeply impressed by the importance of encouraging the introduction of western science and art; and for this reason he abrogated partially the laws restricting the importation of European books, which caused a great revival of interest in western knowledge, including art. In a few years a new school of Japanese painting appeared, betraying the influence of western art, one of the leaders in the movement being Okumura Masanobu and Maruyama Okyo. The real father of the movement, however, was Hiraga Gennai, a student of medicine and botany at Nagasaki, who wrote dramas and amused himself by imitating foreign paintings in oil. Having come into contact with illustrated Dutch books on natural history he attempted to copy them literally, painting the illustrations. There was one Dutch book of this kind that so impressed the youth that he sold all his property, including his clothes, and purchased it. Among the efforts in foreign art left by him is the painting in oil of a foreign woman, done on coarse canvas. Though the skill displayed does not indicate a very high attainment in art, the relic is of inestimable value as one of the first attempts of the Japanese to imitate western

oil painters. The would-be artist died in 1779 aged 48.

The next Japanese to indicate a desire after western painting was Shiba Kokan, a student under the artist, Harunobu Suzuki, and called Harunobu the Second. He was also a student of Chinese painting under the noted master of that school, Soshiseki. When Harunobu Suzuki died in 1770 his works were in great demand and their scarcity added to their value. Seeing this, Shiba Kokan started to produce that kind of painting himself, under the name of his teacher, and the public were unable to distinguish the works of the pupil from those of his master, so that he attained a fame equal to that of his master. While still a youth Kokan had gone to Nagasaki where he got acquainted with a Dutchman who gave him a book on western art from which he obtained some elementary knowledge of the subject. At the same time he became the friend of Hiraga Gennai to their mutual profit. Though Kokan's experiments in the way of western painting were no great examples of fine art they nevertheless show much ingenuity and in their day were regarded as worthy of renown as specimens of foreign style. One of his pieces represented a woman and two children taking refuge under a tree, with houses on a hill in the background; and another was a seashore scene with two men standing by two others who were working at a boat, a sailing ship at anchor in the offing. The versatility of Kokan may be inferred from his further skill in the art of copper engraving which he learned from a Dutch book and thus became the father of this art in Japan. He was indeed a scholar as well as an artist and discoursed learnedly on Chinese literature, western astronomy, philosophy,

Buddhism and Confucianism. It was as a scholar that he sought most to shine, regarding art as only a hobby. But history values him more for his work in art than for any influence he had on philosophy and life. Such works as he left, namely, the Heavenly Spheres in copper engraving; the Eight Famous Landscapes of Yedo; the Sacred Eagle Mountain and the collection of pictures in his *Shamparo*, are of great value as examples of what one man did to introduce western art in Japan. He died in 1818 at the age of 72.

The anecdote is told of Kokan that once he had to conceal himself for some reason or other; and he gave out that he was dead, remaining in concealment in a friend's house for some time. At last a day came when it was absolutely necessary for him to go out, when a friend, happening to see him from behind, called his name loudly. Without waiting to answer or even notice who it was, Kokan began to run for dear life, the friend after him. Kokan getting out of breath at last could not continue the race; so he turned abruptly in anger and exclaimed: "Can the dead speak?" Whereupon he immediately turned and resumed the race.

Kokan had as pupils many promising young men, the most noted among whom were Nagata Zenkichi and Yasuda Raishu, the former of whom named his studio, "Aodo," meaning Asia-Europe Studio, intimating that his art combined the virtues of both Asia and Europe. He was patronized by no less a connoisseur than Matsudaira Sadanobu, a leading daimyo of the day. He went to Nagasaki to study copper engraving, in which he proved superior to his master, Kokan, though in oil painting he was much in-

ferior to his teacher. Among his works the picture of a sailing ship and the Kwanon Temple at Asakusa are regarded as masterpieces. His attempts at printing on silk from copper plates are also interesting. The work of Yasuda Raishu in copper engraving was also singularly successful, especially in Yedo where he lived. This form of art, being more highly appreciated by the Japanese than wood-engraving, soon became very popular throughout the empire. But painting in oil was too much of a novelty to meet with any great welcome among the Japanese of that day. It was in fact used chiefly for decorative purposes, especially on glass or dishes, and sometimes on toilet articles such as powder boxes and so on. Scenery for theatres was also painted in oils. But all was due to the influence of Kokan.

It will thus be seen that during the earlier period of Tokugawa rule the progress of western painting was extremely slow and uncertain; but the movement in its favour became much more marked toward the close of the era. The Bureau for the Investigation of Western Learning, which had been established by the authorities, gave close attention to the art of painting in oils; and in 1857 Kawakami Mannojo was appointed as an investigator of such art, his position being that of an art student under government auspices. As there was yet no foreign teacher he studied only foreign books on the subject. The experimenters in western style continued to mix their colours after the prescriptions of Shiba Kokan, however, and but little progress was made until after the Restoration when the Tokugawa government came to an end.



LOVE'S ESCAPE

Haru-no-yo no

Yume bakari naru

Ta-makura ni

Kai naku tatan

Na kaso oshi kere.



If I had made thy proffered arm

A pillow for my head

For but the moment's time, in which

A summer's dream had fled,

What would the world have said?

Lady Suwo (1046-1068)

THE TIME MACHINE IN JAPAN

By Y. YOSHIKAWA

THOUGH Japan has now resorted to the use of clocks and watches for keeping time, the nation was not without some mechanical means of marking time, even from a remote period. It is recorded of the Emperor Tenchi that he had a chronometer made in imitation of those used in China. The machine was a kind of clepsydra, called *rokoku*, or hour-dripper. It consisted of four boxes, the first of which was called the *yo-tenchi*, or dark universe; the second, *hi-tenchi*, or bright universe; the third, *heiko*, or flat basin; and the fourth, *uansuiko*, or basin for all waters. These receptacles were arranged one over the other in terrace form and connected by pipes, through which the water trickled to the lower boxes. In the center of the fourth box was an arrow that floated higher and higher as the water descended from the upper boxes, and on the shaft on which the arrow turned were marks indicating the hours. One day and night were divided into 48 equal parts or hours, and each of these into 4 subdivisions or minutes, the shaft of the arrow bearing 48 marks. This may account for the fact that even to-day in Japan a minute seems dreadfully long and few persons seem to appreciate the value of time.

This time machine was set up usually in a government office where officials were specially set apart to look after it.

These again had under them twenty minor officials whose duty it was to take account of the passage of the hours and report them to the proper authority. The usual method of reporting was by ringing a big bell hung for that purpose. The principal of these officials were known as doctors of the time machine. In the middle of the 12th century it is evident that this method of measuring time was in vogue, but in time it disappeared, a sand glass being substituted, a device not unlike the hour-glass used in Europe.

It is not quite certain just when the western time-piece was first introduced into Japan; but in the year 1550 we have it recorded that the famous missionary, Francis Xavier, presented to Ouchi Yoshitaka, the daimyo of Suwo, a watch, at the time the foreigner visited Yamaguchi to ask permission for the preaching of the Gospel. This is the first mention of a watch in Japanese history. With the influx of Portuguese missionaries many European articles began to appear in Japan. In the year 1612 the Governor of the Philippine islands presented Tokugawa Ieyasu with a clock; and in the shrine dedicated to the memory of that famous shogun there is now a standing clock of Spanish make, among the relics of his time. It is probably the clock presented by the Spanish governor.

This kind of clock was used all through the Tokugawa period. Of course after the opening of the Meiji period European watches and clocks were freely imported and came into universal use. Even at present imports annually are enormous, as may be seen from the following tables :—

WATCHES						yen.
Switzerland ...	...	...	...	...	...	480,011
United States ...	...	...	...	...	...	318,126
						<hr/> 798,137

The importation of clocks for the same year, 1913, was worth 57,377 *yen*; but in 1911 it was 227,988 *yen*. As to parts of clocks and watches the annual value of imports is about 277,900 *yen*, mostly from Switzerland and the United States.

In Japan the greater demand is always for silver watches, while nickel and plated watches come next. The new tariff has greatly decreased the imports in watch chains, but there is a considerable importation still from America, which sends the best work for the money. Most of the clocks used in Japan are now of domestic make, but the more costly ones, such as those with marble or other fancy cases, are imported still.

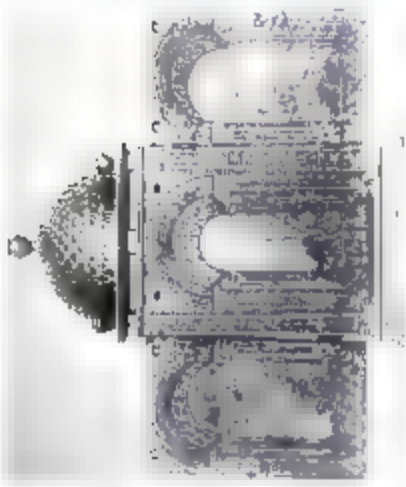
The state of watch and clock manufacture in Japan is developing at a rapid rate. Many factories are engaged in turning out parts only, such as cases, dials and so on, while others produce the whole instrument. The companies importing parts and putting them together in Japan form the majority engaged in the enterprise.

The Seikosha was the first company to attempt the making of the whole instrument, and this company still leads in out-

put and quality of manufacture. Tokyo turns out time pieces to the number of about 246,661 a year, while Osaka produces 5,600 and Aichi a still smaller output. The number of standing clocks annually made in Tokyo is 311,191, and hanging clocks 242,662. Tokyo turns out clocks to the value of 576,691 *yen* annually and Aichi near Nagoya 963,880 *yen*. In addition to being able to supply most of the home demand the Japanese manufacturers now export considerable quantities to countries in Asia, China taking a value of 461,927 *yen*; Hong-kong 177,586 *yen*; India 137,063 *yen*, the annual total amounting to about 993,419 *yen*. It will thus be seen that the manufacture of clocks and watches in Japan is in a most flourishing condition.

The nation first began to take an interest in this industry when Tanaka Seisuke visited the International Exposition at Vienna, where he made a study of the subject and started making timepieces on his return home. That was in 1873; and by the year 1887 clocks and watches were being successfully made in Japan. In 1892 the Hattori watch and clock factory was established, now well and favorably known as the Seikosha, the latest models of machinery being installed; and the company has not been satisfied to imitate foreign makes only, but has invented many styles and forms of its own. By the influences and efficiency of this factory the American and German pieces which had been monopolizing the market, were soon displaced. The company has now two flourishing factories and is turning out all kinds of timepieces, which compare very favorably in art and efficiency with those made in other lands.

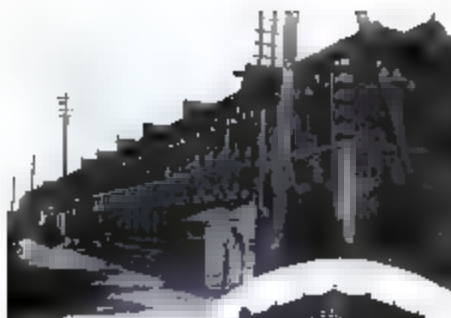




STANDARD SAFETY DEPOSIT BOXES, THE PATENT AND THE REGISTERED TRADE MARK

THE PATENT AND THE REGISTERED TRADE MARK

THE PATENT



MILL-HILL COTTON
FACTORY



COTTON TRUCKS OF 1854



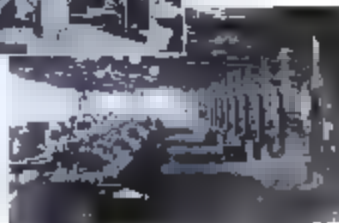
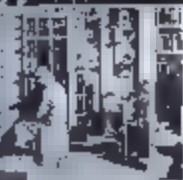
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BUSHIDO

By T. TAKAGI

CHIVALRY, whether in the east or the west, we may believe had its origin in some moral conception; it was the effort to express a moral ideal. As morality developed among races and nations they tried to find a way of expressing it in some specific manner, so as to show off their points of extraordinary virtue. In connection with such exhibitions of virtue, however, usually some defects are to be found.

One of the most remarkable features of Japanese chivalry was its being so impulsive and intuitive. In this way it transcended all personal interest and danger to push on to the desired end, regardless of fate. Such conduct was naturally esteemed heroic and worthy of reverence and honor. Its influence was, in fact, tremendous.

In contrast to this, European chivalry assumed a pious attitude. While the Japanese knight was fearless and given to impulse the European was a man of faith and piety. The former type of chivalry originated in loyalty and patriotism; the latter in military discipline governed by Christianity, having the defence and maintenance of religion as the main object of its existence. Consequently the knights of Europe braved great dangers for the faith, often sacrificing life itself for the honor of Christianity. Though thus differing in function the spirit of the two types was much the same.

A second feature of Japanese chivalry

was the emphasis it laid on fair play. The warrior was warned that in battle he must not take advantage of his prowess to be cruel nor to take any unfair advantage of his adversary. They were to fight for justice and right in as fair a manner as possible. European chivalry, too, laid stress on this virtue; but it was fostered under the spirit of religion while in Japan it was enforced by sovereign lords, and nourished by the self-culture of the samurai themselves. Thus although both systems had the same virtues, they were developed in a different manner.

A further important essential of Japanese *bushido* was that of refining and subduing the human body, as iron is shaped on the anvil. The warrior must above all things develop full control of mind and body, and have both robust. Though European chivalry also emphasized this virtue, it seems to us that in some degree the Japanese succeeded better. The European knight came under the influence of stoicism; and although he was assisted by domestic and other social influences, he did not attain as great a mastery of the human machine as the Japanese knight, and hence the results were shallower.

Japanese chivalry in later days was much assisted by Buddhism, which taught the knights to give themselves up to meditation so as to attain calmness and composure of mind: to get rid of the evil of the dwelling mind, so to speak. Such

teaching and practice enabled the warrior to face danger and death bravely and unperturbed. The self-denying discipline of the bodily training which the warrior underwent, greatly strengthened the body and mind of the knight to a degree far superior to that attained by the European.

And so another strong point of Japanese chivalry was its encouragement of self-denial and self-sacrifice. This spirit enabled the samurai to consider only the duty in hand, without respect to self or the dangers involved. Their consideration was all for the side of their sovereign or lord; there was no consideration of themselves. In this respect European chivalry does not shine quite so brilliantly, compared with that of Japan. There was not the same profound degree of self-denial. Life was sacrificed only in accordance with a sense of duty combined with faith. The ultimate principle was probably the same, but the degree of attainment was different. The western ideal was based on sacrifice in response to duty, while in Japan it was an ego-less self-sacrifice. All thought of self was completely forgotten.

Self-confidence and self-respect were further important virtues of Japanese chivalry. The Japanese warrior stood at the top of the social ladder, and was a guide and a leader to the classes below him; and he was at the same time the defender of the Throne. Thus ever conscious of the high dignity of their position and its responsibility, they developed the virtue of self-respect. The knights of the west were not, of course, without these virtues, but they do not stand out so conspicuously as among the warriors of old Japan.

The hierarchical features of Japanese chivalry were regarded as adding also to its list of virtues. Order and rank were carefully observed and respected to a remarkable degree. This had a good effect on the spirit of discipline. Though systems of rank and class often breed much mischief, such systems are indispensable among soldiers to preserve order and ensure the observance of orders. Such discipline and respect for rank and order were also features of western chivalry; but they had a loser idea of

corporate unity; they belonged to various orders or cults, comprising chiefly noble families.

The main ideas of Bushido were temporal and practical; the warrior concerned himself only with the duty in hand and took no account of the next world. Although the teachings of Buddhism want to influence people to pray for future bliss, the knight of Japan was not greatly absorbed in religion. He fought for present things and left the future to take care of itself, convinced that the best way to prepare for tomorrow was to live well today. European knights, on the other hand, often fought for glory or to gain future happiness.

The Japanese knights, moreover, gave great attention to the cultivation of learning and scholarship. They were looked upon as examples by the people, and they had to be as familiar with books as with the sword. In the 21st article of his famous book of instructions the feudal lord, Hojo Soun, says:

"Military skill, the art of riding and archery, it is needless for me to enlarge upon. But I warn you not to neglect learning; for learning on the left and the sword on the right was the way of our ancestors. Neither can be neglected without harm."

In the same manner the lord of the Shimadzu clan warns his samurai to cultivate learning and literature, as the state and the government are much promoted by attention to learning.

With European knights learning was chiefly confined to religion, though examples like that of Sir Philip Sidney stand out in marked contrast. The western warrior was always more concerned with military art than with learning. They were more successful as warriors than as gentlemen.

The way of the samurai had its weak points as well as its strong, just as it had in Europe. The system of caste and distinctions of rank which it fostered led to too many narrow and mischievous notions of worth, so that often virtue was inherited rather than lived, and posterity fell into idleness and dissipation. The undue pride of some samurai led to domineering habits that brought them into

clash with the people, treating the commonality like animals. In this respect, European chivalry, being a close corporation, enjoyed a greater advantage.

This weakness led to the further one of failing to have a just appreciation of individual rights. Disinterested and self-sacrificing themselves, the Japanese warriors failed to see why the public should not be just as oblivious to individual rights. With them obligation was everything, and the rights of man nothing.

Not only so, but their impulsiveness often led them to act without due consideration, resulting in grave mistakes. They lived on their feudal lords and had no conception of the virtues of frugality and economy. Poverty was a virtue and money matters to be abhorred. This deficiency afterwards had a baneful effect on the whole nation.

A further defect of the ancient chivalry was its want of public spirit. Their idea of morals was too individual; they considered only their relation to the lords or the sovereign and paid no attention to the people and the state. They developed no special civic or social virtues. In Europe there was more deference to the public.

Ultimately Japanese chivalry came to lay too much stress on the mind at the expense of the body. This asceticism led to various evils, holding material things of no value; so that it was not even worth while to pay what one owed, a spirit that still obtains to some extent. The management of money was handed over to petty officials to be mismanaged, and the high-strung samurai was above the consideration of filthy lucre.

As to the chivalry of Europe, it too was not without its weak points, among which may be mentioned its superstition and subjection to religion. The knights were a priest-ridden class, and all their manners and customs smacked too much of the church, until chivalry lost its most interesting characteristics. Even today church and warrior in Europe are always in league. In this respect Japanese chivalry was more independent. Acting under the inspiration of religion for the most part, European chivalry was ignorant, and blindly ignored the manners of the gentleman. Too much given to mere formality, the knights of Europe were the slaves of ritualistic regulations, due to Christian influence. The Japanese warrior on the contrary loved simplicity and was devoted to discipline, hating mere empty forms.

Western chivalry also worshipped women too much, was even servile to them, in fact, if they were beautiful; obeying them implicitly. It was regarded as a triumph of honor to have the privilege of kissing a fair lady, or rescuing her handkerchief or glove. In tournaments it was more the ambition of the knight to please his lady than his lord. These knights of Europe appear to have been both priest-ridden and woman-ridden. Ostensibly this attitude was assumed in protection of the weak; but the weak are not confined to fair ladies; there are the old, the decrepid and the unfortunate to be protected also. Thus while the European knight erred in the over-protection of women the Japanese knight erred in the other direction and too much despised them.



MEN'S FASHIONS IN JAPAN

By T. HAYASHI

IN men's wear fashions marking the various stages of life are not quite so numerous or so definite as in the case of women, but they nevertheless have their important distinctions. Up to the third year the dress of boys does not very much differ from that of girls, having chiefly various large designs in cotton prints or mousseline, all shades of red being as far as possible avoided. About the age of four or five the boy's hair is cut, though this custom is not so much observed in Kyoto and the neighborhood, where a tonsure with long hair is often the fashion. At this age the style of a boy's dress becomes more distinctly different from that of girls, the boy now assuming the *tsunode*, or narrow sleeve, which enables him to use his arms freely. The material used in the kimono of this age is cotton print but the designs and figures are smaller than those marking the clothes of the earlier years. Also the colors are less conspicuous than those worn by girls, being for the most part blue and white or navy-blue and white. Tiny white crosses on a navy-blue background make a popular pattern, though the designs are too numerous to mention.

In the colder season the boy wears an overcoat, or *haori*, over his ordinary kimono, the stuff being usually a black dyed cotton with the family crest. When the boy goes to school he wears over the

skirt of his kimono a *hakama*, made of cotton known as *kokura*, the pattern being in stripes. The *obi*, or girdle, is a long piece of cotton in *shibori* style. The dress of boys from this time on up to manhood is comparatively simple. This statement applies chiefly to boys going to school, but for boys at other duties, such as tradesmen's assistants or clerks the style is quite different. Such boys wear a style not unlike that of full-grown men. The material is cotton and the designs thereon are usually a narrow stripe, over which when at work they wear a navy-blue apron. Apprentices do not wear a *haori*. The best clothes differ from the those of everyday wear only in being made of silk. When these shop boys reach the age of 20 they begin to let their hair grow long and attempt to part it.

Then the dress of the laborer again is different from that of other callings. Work-dress, or *shigotogi*, is made usually of dark blue cotton or canvas, the trousers being a tight fit, with a kind of tunic for the upper part, with a kimono of the same material over all; but he usually works in his shirt-sleeves.

When the boy enters the university the material of his clothes changes to imitation of silk, though the pattern both of the clothes and the material remains the same, being a narrow stripe of soft,

inconspicuous color. They of course also wear the *haori* and *hakama*. Thus it is up to the age of twenty-five, though young men in professions don silk material earlier.

Men wear dress of silk material called *meisen* the quality of the stuff being the same as that worn by ladies, but the pattern of the goods is quite different, the stripe being much narrower, and in case of figured stuff, the figure is much smaller than that ornamenting the dress of women. On the whole it may be said that men's dress materials are darker and more simple than those of women. The only difference in cold weather is that the garments are worn double. Each garment costs from 5 to 10 *yen*. The wealthier classes wear clothes of beautiful, rich silk, known as Oshima *tsumugi*, which is all handwoven and in various small patterns. Such garments cost from 20 to 50 *yen*, but they wear a long time. This silk is not so glossy as the ordinary silk and is much admired by those of refined taste. The *haori* of a rich man is made of a silk stuff known as *kokiori*, dyed in one color, usually black, but, some prefer other shades. Recently a sort of black-violet color has become popular, especially for winter.

In warm weather purple or blue patterns on a white ground are much in vogue, either in cotton, silk or muslin. In hot weather the *haori* is of beautiful gauzy silk, very filmy and cool, as well as presenting an artistic appearance. The color is determined by the fashion of the year. The girdle is of silk crêpe, usually black or purple; and some like tea color. Merchants as a rule wear a girdle of thick silk about four inches wide, called the *hakata obi*; and for ceremonial occasions they wear darker colors in silk,

bearing the family crest, generally two in front, and three on the back. The *hakama* worn by the prosperous merchant is of heavy silk, stiff almost as a board, the material being known as *sendai-hira*, with stripes running lengthwise. For ceremonial occasions the collar of the shirt appearing above the kimono must be white, likewise the *tabi*, or socks. In summer the style is the same but the weight of the material differs, being thin and gauzy. Some of the higher classes affect to seem humble by wearing a material that resembles cotton, but which is by no means cheap, being a crêpe dyed black and called *omesli*. On such clothes the family crest is sometimes embroidered.

The wealthier classes of course wear much better *geta* than the ordinary people, paying about 3 *yen* for a pair; and they buy new ones much oftener than common folk. Condition in the world is also indicated by the pipes and tobacco pouches carried. The rich like to smoke pipes of silver or gold and to have their tobacco pouches ornamented with rich carvings or precious stones. Finger rings have also been coming into fashion, especially seal rings. It is still believed, however, that the real gentleman does not follow this new fashion, which savors more of actors and such persons. Watches are worn in Japan, but they have now come to be more useful than ornamental and are no longer made to do for decoration of the person among people of good taste.

With the beginning of the Meiji era hats came to be used; and now no gentleman feels himself without such decoration. At first they were worn *only* for decoration but now they are being regarded as useful too. All kinds are in

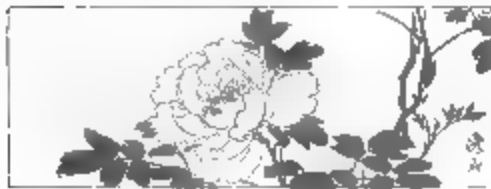
vogue, the soft felt being most popular. In summer parasols hats and straw hats are as plentiful in Tokyo as in London or New York.

One of the chief marks of distinction in the dress of a Japanese gentleman is the *shawl*, or *card*, which hangs the front of the *haori* together. The collar is optional, but for ceremonial occasions white is *de rigueur*. The style of the hair among men varies. The barber wears a very short or cut pompadour, while some wear it longer and parted. Some, especially those who imagine themselves artists, wear the hair long, even down to the shoulders. The Japanese do not like the bother of shaving often, so. Although they do not care for beards, they yet often have a crop that should not be visible. This careless appearance is not regarded with favor by foreigners, but Japanese are coming more and more to observe care as to shaving.

Those Japanese who have adopted foreign clothes, apparently do not take much care as to fashion, anything that is in foreign style being regarded as possible. They see little distinction between clothes which women people may belong to morning wear and those which are said to belong to afternoon wear. Indeed the Japanese seem determined to make their own fashion in the use of foreign clothes. The general custom is to wear a dark suit for general purposes and a frock coat for ceremonial occasions.

For the highest ceremonial or Court occasions evening dress is essential, while very late.

Foreign clothes are worn mainly as a matter of convenience for working; they have been adapted in the same manner as the modern plan of the western street car, i. e. most Japanese one frock coat will do a life time. The same may be said of top hats, as no one could doubt who has seen some of those yet in use, which it is said, came out of the ark. A foreign visitor to Japan very justly remarked that in this country on a ceremonial occasion one can see at a glance all the styles of silk hats that have prevailed from the first one up to latest creation from London. The Japanese pay much more attention to the color of dress than to the style. As to foreign dress, the younger generation prefers American make and the older people the said English style which is more comfortable than attractive. But the Japanese see no difference between a black shoe and a brown one in regard to occasion. With foreign clothes the foreign overcoat is worn in winter. Of course a foreign overcoat cannot be worn with Japanese dress, as the sleeves of the kimono cannot go into the sleeve of the overcoat, but the overcoat is no doubt much warmer than the *haori* for winter wear. Uggas and cloaks are also made in use, especially among students and military men. In colors the most popular for foreign suits are navy-blue and gray.





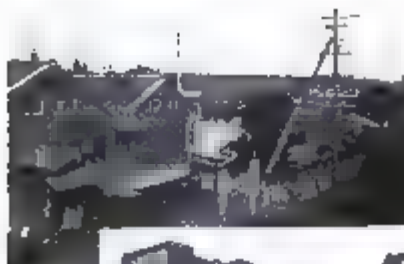
BOY'S BROWN



STUDIO FASHIONS



Men's Fashion



1904 -
HARTLEY
WHEEL



1911
HARTLEY
WHEEL - 1911



HARTLEY WHEEL - 1911

PHOTOGRAPHERS' SUPPLIES

By S. SUGIURA

IT is now more than sixty years since the art of photography was introduced into Japan. This was not long after it began to show signs of rapid development in the West ; but its first efforts in this country were rather primitive. The collodion process was used and all photographs were positive, in more senses than one. The apparatus was of the simplest description, no proper room being devised with skylights, but only a hut or tent in the open ; and in dark weather no picture could be attempted at all. When the process of making a photograph from negatives came in it was a vast improvement, for now the picture could be transferred to paper. What is known as "egg" paper was first used and then came collodion paper. The business of photography soon developed to such an extent that photographic paper imported in 1893 reached a value of ¥300 and soon afterwards jumped to an annual value of ¥200,000.

Most of the dry plates imported to Japan came from San Francisco ; but in time they began to come from all parts of America and Europe, those of British manufacture proving most popular. It was not long, however, before the Japanese saw the advantage of manufacturing their own photographic materials and dry plates were among the first things attempted. This manufacture was commenced some thirty years ago. At first such attempts were more or less a failure.

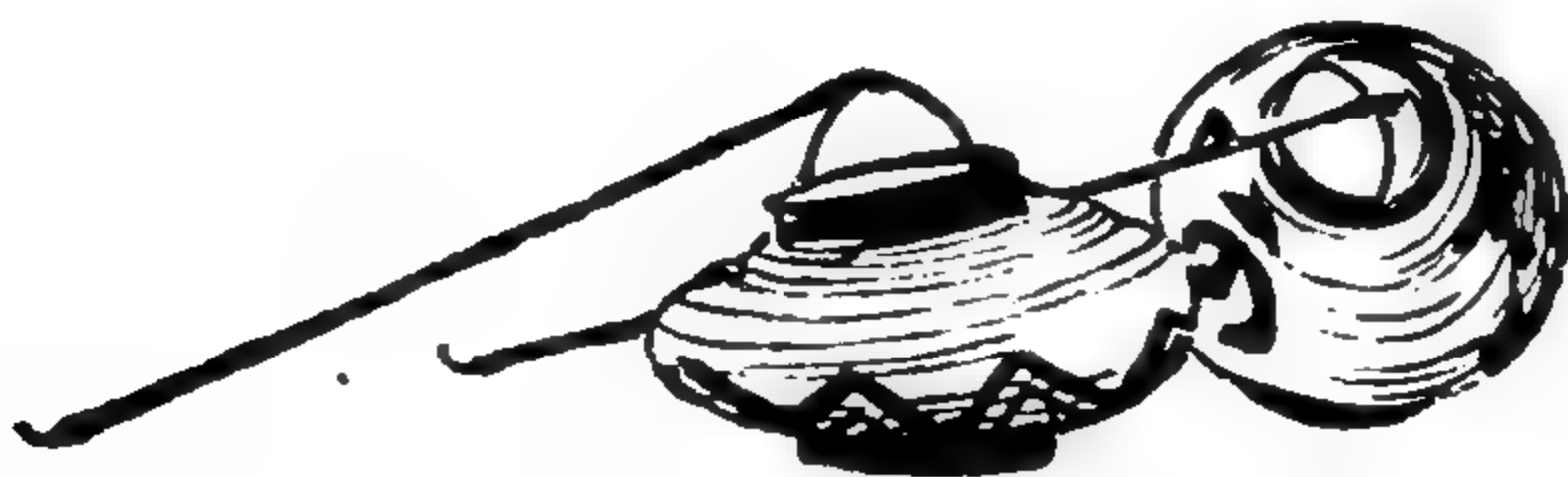
Inferiority of material and inefficiency of manufacture combined with inadequate capital left the Japanese makers far behind those of the West. Such drawbacks being due for the most part to lack of technical knowledge and skill the remedy was clear ; and the Japanese at once set about obtaining proper instruction in such matters. Unaware that the glass used in photographic plates must be made specially for that purpose the first manufacturers used only common glass and wasted their money. Most of them had in fact tried to make use of ordinary window glass. Needless to say many of the earlier companies came in time to bankruptcy. One of the most successful of these early manufacturers was astonished to find that all the plates in his dark room had been spoiled by light. It was afterwards discovered that the light came from a hole in the floor. However, all these experiments and failures were in due time overcome, and now the business of making photographers' supplies is one of the most active and prosperous in the empire.

At present there are several important firms turning out photographic supplies of a first class order. Among these one of the leading ones is the Rokuosha, managed by Mr. Konishi. The places where photographic chemicals are made number a great many. Shops for the sale of photographic apparatus of all kinds are to be found everywhere. Not-

withstanding the amount supplied at home imports are still large. Films and photographic paper imported in 1912 reached a value of ¥260,000 and in 1913 it went up to ¥428,000. Bromide and platinum papers imported in 1912 amounted in value to ¥23,847 and in 1913 to ¥123,337; while other photographic papers were valued at ¥179,839 in 1912, and ¥174,951 in 1913. Dry plates imported in 1912 were valued at ¥316,983 and in 1913 at ¥377,046. All of which shows that in spite of the development in home manufactures the domestic demand for photographic apparatus and supplies does not yet begin to be met. The use of illustrations in the newspapers and magazines of Japan has given further development to the demand for photographic supplies, while the number of illustrated and pictorial publications is rapidly on the increase. Most of the plates imported are cabinet size, but still larger plates are coming into constant demand. The greater portion of such imports come from England and the United States.

The Rokuosha first attempted the manufacture of dry plates; and even with the assistance of a French expert the result was far from satisfactory. In 1909 the Japan Dry Plate Company was organized and a plant set up at Hiratsuka under the coöperation of Home and foreign capitalists, but it too had to close down. The causes of failure were inexperience and inability to sell at a profit.

It cannot be said that the manufacture of photographic paper and dry plates is yet a success in Japan. With the exception of lenses, all other photographic supplies are abundantly produced now in Japan and meet all the demands. The Rokuosha is the largest manufacturer of cameras and their appliances. The plant is complete in all respects and the machines turned out have given ample satisfaction. In the Rokuosha factory all the paraphernalia belonging to photographic apparatus are made. Chemicals and materials for the three-color process are also turned out. This is the only company in the Orient able to turn out these important goods, and it does an extensive trade all over the Far East, valued at more than ¥100,000 a year. The company has not tried to do much in the way of making dry plates, owing to the impossibility of competing with foreign imports, though the plates produced by the Rokuosha are now equal to those imported. In the matter of plates the main thing now is to succeed in reducing the cost of making them to a figure permitting a lower price than those imported. The fact that a protective tariff has not attempted to obviate the difficulty shows that the government is not yet satisfied that it would be to the interests of the nation to discourage foreign imports of photographic plates. But no doubt the time will soon come when success in this direction will be achieved.



PEACE AND WAR

By THE EDITOR OF "NEW JAPAN"

IT is still premature to speculate as to when the great European war may be expected to cease. But thousands of millions in money, to say nothing of the numberless lives lost, represent too vast an outlay to be kept up indefinitely, and thus the length of the struggle must necessarily be limited. But just how limited it is very difficult to venture a prediction; for extraordinary circumstances call forth extraordinary measures as well as extraordinary endurance. Nevertheless it is only a question of time when the end must come. The newspaper reports about rumours of peace terms, while not to be trusted, no doubt have some grains of truth in them; and in this country we are expecting that peace will begin to be talked about more earnestly during the present summer.

But what may we expect to take place before that? Much may happen, of course, in every way. It is possible that a decisive battle may be fought; or it may be that Italy can be persuaded to take a hand and help to terminate the carnage. But such speculations are extremely uncertain and vague. It is also possible that peace may be concluded without having made much further progress on either side than at present. In that case what condition will the respective belligerents find themselves in after the war? Certainly some radical changes must be expected.

There is no doubt that none of the

countries now at war would care to conclude a peace simply maintaining the status quo. Each is bound to seek terms most advantageous to itself. It will try to insist on terms consistent with the progress it has made in the war and agreeable to the changes it has brought about by feat of arms. This is what will cause the greatest anxiety when the powers come to discuss terms of peace. This is what will spur on each of the belligerents to strike one fatal blow before peace is at all considered, as this would completely change the terms of peace. Probably each of the belligerents will be determined to exhaust all its present mighty preparations before thinking of peace. Having gone to the expense of making such vast preparations, why not use them? Armament continues war as well as makes it. As all parties to the conflict are at present largely on the defensive and are husbanding resources, the progress of the struggle may be somewhat slower than the public anticipates. The attempt of the allies to defeat Germany economically may not succeed, though it may have some effect in time.

Should peace be restored on the terms of the status quo existing before the rupture, no country will have acquired new territory, of course; and they all will simply resume their former condition. Neither will any obtain indemnity, as was the case after the Russo-Japanese war. In any case old notions of obtaining

enormous indemnities are now a dream. The only results of modern wars are mountains of debt and heavy taxes. If this is all Belgium obtains for defending her neutrality it will be pitiable indeed. England and France will also have incurred enormous losses for which there is no compensation. Being themselves fellow-sufferers they cannot help Belgium to the extent they might desire. Next to Belgium, doubtless the greatest sufferer will be France. Belgium being a small country, her loss is proportionately small; but France is regarded by the Germans as a country of vast financial resources, which the enemy has sought to exhaust; and though Germany may not win, she will have forced heavy burdens upon France. Brave as the French people are, it will be a heavy task for them to recover from the effects of this unexampled struggle. How far the spirit of the nation may be crushed it is not for us to say.

The determining factors in this colossal struggle are England and Germany, the two countries invading other countries but themselves not yet invaded. Thus in one sense they have the less to suffer. Germany, attacked from both back and front, might indeed be subjected to heavy losses, but England can but suffer slightly in this respect. Thus the British have a great advantage in this conflict, and their recovery after the fight will be the easier. However, England's desire to crush the German navy, which challenges her supremacy on the sea, has not yet been realized, and here lies trouble for the future.

So far, however, Germany's failure seems to be the greater; for her plan to obtain control of Belgium in order to have a base of naval operations against England has proved futile. Both England and France are still supreme on the sea as before. As the French and Russian armies are still in tact the Germans are gradually being hemmed in, and matters look somewhat dark for Germany. There is no possibility of German supremacy so long as the French and Russian armies are not defeated. Under this danger it is a question whether the German confederacy will be able to hold together, which must prove a

constant anxiety to the Kaiser. As to suffering, however, all the belligerents have their share.

As a rule after a great war it is the best fighter that has the best chance of quick revival, as we see in the case of Prussia under Frederick the Great. Though Germany has not conquered in this fight, she has nevertheless not been conquered. The mountains of corpses the Kaiser has piled up and the rivers of blood he has shed are all in the enemy's lands. The Fatherland has so far proved immune from the invader; and there is little hope of an enemy reaching the walls of Berlin. To threaten Germany with armies is one thing; to fulfil the threat is quite another. There is no doubt if Germany had to fight France alone the result would soon be the defeat of the latter; and even in the case of Germany and Russia alone the victory would be all one way. Only in the case of conquering Russia in the field, she is yet not conquered as a country. And so long as Germany retains her fleet England is not sure of retaining her supremacy of the sea. Though greatly exhausted Germany still remains safe from invasion, which is surely something. Thus the land of the Teutons seems like an impregnable castle, whose garrison can sally out and carry devastation in its train, inflicting terrible blows on every side; and when the enemy proves too much the garrison can retreat into its stronghold. Occupying as she does the center of Europe Germany can menace the whole continent. Germany has long believed in her own invincibility and has almost persuaded the world to believe in it too.

As the contest between Russia and Germany appears to indicate an even one, it is possible neither will be victorious; and this may lead to an alliance between them. If their present exhibition of potentiality should lead to this they will rule Europe, and will have obtained the greatest advantage in this war. Thus they will assume the hegemony of Europe and have the power to make peace or war at will. The one obstacle to such an eventuality is their conflict of interests in the Balkans.

If peace be should be concluded on the

basis of conditions existing before the war Belgium and France would suffer enormously in comparison with England, while her anxiety would be greater than before, as her alliance with France would not render her dominant on either land or sea. Thus in making peace Britain will have to look out lest she be in a worse case than before she entered on the struggle. From a British point of view, therefore, it is absolutely essential that a fatal blow be given the enemy before there is talk of peace. Thus England must urge on the combat till the decision is final. Germany must be reduced to a secondary position before the allies can think of peace. It is only the matter of a battle or two in the final issue, and the result will be decided. This thought urges on the combatants toward the decisive moment. The uncertainty of Austria's endurance plays an important part in hastening the end. It may be that Germany will have to consent to the partitioning of Austria, and

Austria in turn to the disintegration of Turkey.

So long as the economic aspect of the war is emphasised, the struggle will be prolonged; and only after this fails will the final blow be attempted. Japan is obliged in this struggle to pay close attention to the fate of Germany; for she has excited German animosity to a degree that will menace her future, unless the results of the war are satisfactory. Thus the Anglo-Japanese Alliance will do much for the protection of Japan. One of the most important questions arising out of this war is the attitude that England, France and Russia will assume toward Asia. This was a great question before the war; it will be a much greater one after the war. Should the belligerents make peace on terms maintaining the conditions obtaining before the war the results would be fatal to Japan's most important interests in East Asia, and she would be forced to change both her ambitions and her policy.



A SUMMER DREAM

Kaze soyogu

Nara no ogawa no

Yugure wa

Misogi zo natsu no

Shirushi nari keri.



The twilight dim, the gentle breeze

By Nara's little stream,

The splash of worshippers who wash

Before the shrine, all seem

A perfect summer's dream.

Iyetaka (13th Century)



BUSU

(A FANSA)

*Dramatis Personae: A Feudal Lord
and Taro-Kiwaja and Jiro-Kiwaja, his
servants.*

Scene: A Chamber.

Dairyo. I am a dairyo of heretofore.
This morning I go out, and
must call my attendants and
give them their orders.
"Taro-kiwaja, are you there?"

Taro. Here, my lord.

D. Are you here?

T. Aye, here my lord. I wait
your lordship's pleasure.

D. Ah, you are unexpectedly
early this morning. Go, call
Jiro-kiwaja.

T. Very well, my lord. "Jiro-
kiwaja, Esquire, his lordship
wants you."

Jiro. All right, my lord. I am at
your lordship's service.

D. I am going out this morning,
and I have called both of
you only to remind you to
take care of the house and
everything while I am out.
See that all goes well in my
absence.

T. and J. Certainly, my lord.

D. In my room I keep a certain
possession called *tsu*: so be

careful not to meddle with
it.

T. and J. Very well, my lord.

Exit Dairyo.

T. This is most remarkable. We
have never been called and
regarded in this way before
when the lord went out.
What can be the meaning?

J. Yes, usually one of us was left
in charge of the house and
the other went out with his
lordship. It is most ex-
traordinary. Ah! Ugh!

T. Why, whatever is the matter?

J. I am on the wrong side of that
poison. The wind is wash-
ing the color this way. Fool!
I can't catch it. Let us go
over there and talk.

T. I will open the *tsu* room and
see.

J. Don't! For heaven's sake
don't! I beseech of you,
Jiro Kiwaja!

T. If we get in windward of it
there will be no danger. It
is strong, I know, but on the
windward side of it we shall
be all right. Please let me
while I do it.

- J. All right. Go ahead.
- T. Well, why aren't you fanning me? Fan, man; fan!
- J. You had better let it be. You are making a great mistake in having anything to do with that poison.
- T. How can one be making a mistake in doing such a thing! I have already untied the string and it is all ready to open. Fan me, I tell you! Fan me! I am just going to take off the lid.
- J. Go on, then; I'll fan you.
- T. Ah, you see I have taken it off. Let me see what it is like.
- J. Yes, do, by all means. Have a good look at it.
- T. O, I see! Yes, there it is!
- J. And what sort of stuff is it?
- T. I have never seen anything just like it before. There are various lumps of black stuff, like I don't know what. However, the odor is delicious, so I shall taste it.
- J. You'll do no such thing. For the life of you come away and leave the thing alone.
- T. I can't. I really can't. The *busu* is bewitching me. I am under its influence. I cannot resist the desire to eat it. O, let me have a mouthful, and be done with it.
- J. No; not while I am able to prevent you. Don't touch it, I tell you! Ah, you have eaten it. You're a gonner, sure! Now you'll die.
- T. Go on with you! Why, its only sugar.
- J. Sugar? You don't tell me. Honestly?
- T. Certainly! It is nothing else but sugar.
- J. Well, well! What a fuss about nothing!
- T. Try it, if you do not believe me.
- J. Yes, it certainly is sugar. It can't be anything else.
- T. His lordship told us it was poison, so that we might not eat it, I suppose.
- J. Yes, but you are having the lion's share of it. I must take a hand too.
- T. All right. Help yourself.
- J. But you mustn't eat so much. You're just cramming it in. Take it slowly.
- T. But it is so delicious I cannot help it. One does not often get a chance like this. It is the luck of a lifetime.
- Jiro you had better stop. See what you are doing. When the lord comes home there'll be a pretty kettle of fish to pay. What will he say when he sees all his sugar gone? If he says anything, and he will, I shall tell him I could not prevent you from eating it.
- J. Now do not go on that way. You know very well how, in spite of my advice to the contrary, you went on eating it. I tried to persuade you not to open the vessel even, but you were deaf to my every entreaty. When the lord returns he shall get the real truth of the matter from me.
- T. I say! This is a joke. How shall we get out of it, anyway? A bright idea has struck me. Let us mutilate that wall picture. That will be a joke too.
- J. All right. Let me at it.
- T. Get out! What are you doing? Don't you know that picture is a famous masterpiece by Mokkei? You'll have your head off for destroying one of the greatest treasures in his lordship's possession.
- J. But you told me to do it. What do you mean?
- T. All right. This is a huge joke.
- J. It may be a joke to you now but it will be no joke when his lordship comes home.

T. Here is a beautiful tea cup : an invaluable treasure. Let us smash that too.

J. Well, if you are going to try more of these tricks you'll have to share the responsibility. So, you take one side of it and I'll take the other and we'll let it fall between us. There, that's no more.....

Enter Daimyo

D. I say, what is the matter? Why are you both so mum? Has anything happened during my absence?

T. Jiro, you speak up and tell his lordship everything.

J. No, you speak for us.

T. Well, to make a long story short, while your lordship was out we took to wrestling. Jiro is an expert in the art, as your lordship may know. He seized me and was about to throw me, when I inadvertently seized the wall picture and it tore.

J. Yes, your lordship that is the truth of the matter; and when Taro threw me I fell against your beautiful tea

cup and it in turn fell and smashed to smithereens.

D. Outrageous behaviour! Outrageous! What shall be done to you, you two villains?

T. We are well aware, my lord, that after having done so unpardonable a thing we both deserve death; and to forestall the inevitable we have eaten the *busu* and calmly await the end.

D. You've eaten the *busu*, have you? Then you'll soon be as dead as door nails.

T. Yes, we ate it. At first, thinking it was very powerful, I took a little only, but it had no untoward effect. Then I took a bigger dose, but the result was anything but unpleasant. In fact we continued to increase the dose so as to hasten the end, but we are still in the flesh, in spite of our efforts to die. Though the poison is all gone death does not come.

D. You are rascals, the pair of you. Just stand where you are until I return.

T. and J. Excuse us, your lordship.....
(*Both escape, pursued by the daimyo*).



ONE FRIEND

Kokoro ni mo

Arade ukiyo ni

Nagarayeba

Koishikaru-beki

Yowa no Tsuki kana.



If in this troubled world of ours

I still must linger on

My only friend shall be the moon,

Which on my sadness shone

When other friends were gone.

Emperor Sanjô (1012-1015)



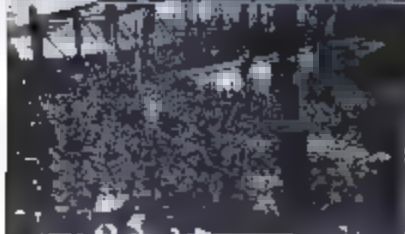
First, a summary of the 14 chapters in the first two parts of the book is given.



MAIN HALL



WEST
GARDEN



THE GREAT GARDEN

BAIYO SOCIETY IN MEMORY OF TOMUGAWA THIRDCENTARY

CURRENT JAPANESE THOUGHT

By THE EDITOR

Count Okuma's Triumph

The return of the Okuma ministry by the electorate of Japan is a signal triumph for the venerable statesman presiding over the policy of the empire, and an expression of confidence in his cabinet that give its deliberations greater weight in the eyes of a critical world. There is no doubt that the victory of the Okuma government is for the most part due to the popularity of the premier himself, supported to some extent by the recent insistence of a firmer hand in China. For some time the people of Japan appear to have been convinced that the safety of the empire depends on the policy pursued by China. If China should recklessly permit western interference, as Korea did, Japan's position would be greatly prejudiced. To safeguard her position in the Far East Japan has had to fight two expensive wars, both of which would have been unnecessary had China been able to protect herself from western aggression. Japan now sees no way out of perpetual war preparation and intermittent conflict unless she insists on China pursuing a certain policy toward western nations, which Japan herself is prepared to support and defend. Japan feels that she and China must stand or fall together. Give one or more western powers supremacy in China and Japan's doom would be sealed. It is the same conviction that Britain entertains with regard to Belgium and Holland. Should

Germany obtain control of Belgium Great Britain's position would be at once menaced and rendered most insecure. So would it also be with Japan were any alien power to obtain the ascendancy in China. That China is so exposed Japan has not the least doubt. She has already driven out Russia and Germany, and she does not cherish the duty of having to drive out a third party or a combination of powers. To preclude so undesirable an eventuality Japan would enter into an understanding with China and come to terms, so that the world might know what to expect and abide by it. But China, urged by outside influence, is in no mood to trust Japan. Yet Japan is determined to come to the desired understanding. The whole Japanese nation demands it. The Okuma ministry is voicing the earnest wish of the nation. This is one reason why the cabinet was so triumphantly returned to power. And this is why an increase of army divisions seems desirable, though the majority in the last Diet was opposed to it.

The General Election

The results of the General Election, according to final returns, were as follows :

GOVERNMENT

Doshikai	...	...	...	145
Chuseikai	...	...	...	35
Okuma Party...	...	...	...	30

210

OPPOSITION

Seiyukai	...	...	...	107
Kokuminto	...	...	...	27
				134
Independents	...	...	...	37

Thus it will be seen that the Doshikai, the party founded by the late Prince Katsura, and now led by Baron Kato, the Minister of Foreign Affairs, increased from 92 to 145, while the Chuseikai, the party led by Mr. Ozaki, Minister of Justice, grew from 32 to 35, Mr. Ozaki himself having the largest number of votes of any candidate in the whole empire. The Seiyukai, the former opposition, which controlled a majority in Diet, has now been reduced from 178 to 107, a marked defeat. The other wing of the opposition, the Kokuminto, has, however, increased from 24 to 27. Thus the government has a clear majority of 76, to say nothing of the 37 independent members, at least 20 of whom are expected to support the ministry. The defeat of the Seiyukai is supposed to be due to some extent to its responsibility for recent scandals and its failure to pursue a strong policy in China, as well as to the great popularity of Count Okuma and Mr. Ozaki. The future of the cabinet depends on how far it will succeed in its foreign policy. Failure there is certain to undo the government and bring in another cabinet. The General Election proves once more that the Japanese electorate has no confidence in parties: it reposes chiefly in men and their principles. For ten years the Seiyukai had its own way. Both as to management of finance and the promotion of a popular foreign policy it was weighed in the balances and found wanting. But its fate at any moment of its history

depended more on its personnel than on its theories. Men like Katsura, Saionji and Ito commanded great influence. With their disappearance they had no successors. Count Okuma's is the only other name that inspires enthusiasm in the political arena. If he fails the outlook will be most uncertain. Japan demands and much needs adequate leadership. Were the people given their way fully, disaster would be certain, especially in foreign relations. The populace has as yet little or no grasp of world-politics and the principles that sway international relations. The fate of the nation is wholly in the hands of the cabinet and the Emperor. It is a tremendous responsibility for so few. But there is every confidence that Japan will rise to it.

Britain and Japan in China

The *Jiji Shimpō* is impressed by the fact that British public opinion appears to be opposed to Japan's proposals to China, but the paper relies on the Anglo-Japanese Alliance to decide the situation in the Far East. While no undue stress should be laid on the assistance Japan has rendered Great Britain in the present crisis, the *Jiji* regards it as of far-reaching importance and ventures the conviction that its influence will extend to events still far in the future of East Asia. Doubtless Great Britain has similar confidence in the efficacy of the Alliance and will be disposed, it is hoped, to subordinate individual objections to it and to Japan's policy in China to the greater object to be attained by loyalty to the Compact. The *Jiji* reminds all interested that in making her proposals to China Japan most carefully avoided everything appearing to conflict with British interests; and as Japan's proposals are perfectly legitimate she will never rest

till they are conceded. In any case the journal considers it of the highest importance that the Alliance should be upheld and followed by both parties to it, now as well as in the future, and urges the two governments to leave no effort untried in that direction.

Japan and America

The delegates appointed by Japan to represent her at the Panama Pan-Pacific Exposition at San Francisco brought back glowing accounts of the cordial reception everywhere met with in the United States. Admiral Dewa was especially pleased with the sentiment toward himself and his country which he experienced during his stay in America, and he assures his countrymen that feeling in the United States is friendly toward Japan. His welcome at the White House by President Wilson was a splendid example of the warmth and sincerity of American friendship, and a similar spirit prevailed among all the officials he met, as well as among the many citizens he constantly came in contact with. The Admiral was convinced that Japan's participation in the San Francisco Exposition must have done much to alleviate anti-Japanese feeling so far as it existed on the Pacific Coast, a policy he hoped Japan would continue to encourage. He further expressed the belief that the increased communication which the opening of the Panama canal would bring about between the two countries, would do something to break down the veil of ignorance that more or less prevails at present, and thus bring the two peoples into an attitude of more mutual confidence and coöperation. Upon his arrival in Tokyo Admiral Dewa and his staff were received in audience by the Emperor when his Majesty was delighted to hear so favorable an account of their experiences in the United States.

Imperial Coronation

The coronation of his Majesty, the new Emperor of Japan, which was postponed owing to the demise of the Empress Dowager, is to take place during the month of November this year. An Imperial Commission has been ap-

pointed under the presidency of Prince Fushimi for the proper conduct of the great ceremony; and considering the various and unique functions that are to take place, including the Ceremony of Accession, the Daijosai and the Proclamation before the Imperial Mausoleums, the occasion will form one of the most interesting and imposing events in the history of Japan. The function is to be held at Kyoto, the ancient capital, where for nearly two thousand years the sovereigns of Japan have been crowned. The Emperor and Empress will leave Tokyo with a large suite of attendants, including Princes and Princesses of the Blood, taking with them the three sacred treasures of Imperial Regalia, the Sacred Mirror, the Sacred Jewel and the Sacred Sword, without the possession of which no ruler of Japan can legitimately reign. Their Majesties will stop over night at Nagoya and next day proceed to the Imperial palace of Nijo in Kyoto. The ceremonies will begin about the 10th of the month. In shrines erected especially for the purpose the Emperor will perform the first function of the Coronation by proclaiming to the Spirits of the Imperial Ancestors the fact of his accession to the Throne, subsequently announcing the same to his subjects. The Sacred Mirror, which has the sanctity of the Host in Roman Catholic countries, will be kept at this shrine during the coronation ceremonies. In the center of the Shunkoden shrine the Imperial Throne will be placed, to the east of which will stand the Throne of the Empress. Before these thrones the Princes and Princesses of the Blood as well as the envoys of foreign nations will present their congratulations and respects to their Majesties. All the Japanese functionaries and those of his Majesty's subjects presenting themselves before their Majesties will be robed in the ancient ritual costumes of the nation. To the strains of ancient music the Emperor and the Imperial party will enter, preceded by the Lord Chamberlain, bearing the Sacred Sword and the Sacred Jewel; and the Emperor, standing before the altar enshrining the Sacred Mirror, will open

the doors thereof, proclaiming his accession to the Throne and presenting offerings to the Imperial Spirits. Then the Empress will worship before the same altar. The ceremony of publicly announcing the Imperial Accession to the Throne will be held in the Shishiden palace, where the chief officials of the Government will meet his Majesty, hear his gracious announcement and give cheers welcoming his accession. After this, Imperial messengers will be despatched to some 160 shrines of the nation to make the same announcement before the gods. The Daijosai, or Harvest Festival of Thanksgiving, will be held in the Daijogu shrine, which has two halls representing the eastern and western halves of the empire. Here a kind of solemn Eucharist will be celebrated with offerings in kind to the gods, after which their Majesties will give a grand banquet in the Nijo palace, when ancient dances will be given to the strains of old-time music. The next day a similar banquet will be given with like forms of entertainment for the guests. The Coronation ceremonies being over, the Emperor and Empress will proceed to the great national shrine at Ise and the Imperial mausoleums to worship before the Spirits of the Imperial Ancestors.

Britain and the China Question

The *Kokumin* in its editor's Tokyo Notes column says the Peking negotiations are in a state of "stand still"; but not a more unpardonable blunder may be made than to deal separately with the Manchuria and Mongolia questions. Any concession in this regard on the part of the Imperial Government will meet with the strongest public censure. It regrets, in the next place, the attitude of Englishmen in the Far East. Japan has no intention whatever to act contrary to the British interests. As to competition, it cannot be avoided amongst the Englishmen themselves as well as amongst the Japanese and English. The British interests in China are like a long established concern, and as such they cannot but expect new competitors. Such competitors they have in Germans and American, not in Japanese alone. The point

would seem to be well understood by Sir Edward Grey. A healthy competition would be a salutary stimulus to British business, and Japan has no ambition to go further. To the Americans, the journal would say that they would have no cause for resentment, as long as they live up to their precept: Do unto others what you would have others do unto you. Japan offers no objection to the Monroe doctrine. Furthermore she means to do no more than what the United States insists on for the American continents and that with urbanity, impartiality and modesty. The Monroe doctrine often tends to be discriminatory to foreign influence; but Japan wants only to develop her activity within such limits as are compatible with the status quo.

American Interference

The recent meetings that took place between Secretary Bryan and Ambassador Chinda, and between Secretary Bryan and Chinese Minister Hsie attract the attention of the *Osaka Mainichi*. The journal does not know whether the meetings were for the purpose of ascertaining facts, or whether Mr. Bryan found in their course a need to open negotiations with Japan. Supposing the latter to be the case, America's motive would not be to place China under obligations by assisting her to reject Japan's demands. It would rather be the result of having come to the conclusion that the Chino-Japanese negotiations would end in injuring American interests. For China is a spoiled child unable to get along all alone, and America would not perform such an act of folly as to make an enemy of Japan for the mere sake of pleasing this child and fanning its vanity. If America's stand is that Japan's demands contravene the Japanese-American Pacific Convention, it will be perfectly proper for her to request an explanation from Japan and make a formal protest on points she cannot agree to, and for Japan to give it due consideration. Japan may follow such a course morally for once, but only once. The Convention provides only for equality of opportunity for commerce, trade, investment of money, and for exploiting resources, but in no way concerns itself with political relations. But in places

like Manchuria and Fukien, where Japan's relations to them are of a special nature, that fact must first be taken into full consideration in spite of the Convention for equal opportunity. These relations are recognized by the Hay note, and are of the same character as the Russo-Mongolian, Anglo-Tibetan, and German-Shantung relations. Moreover America has, in one instance, waived the claim of equal opportunity when she withdrew from the international loan for China. In the light of these circumstances it is seen that Japan's demands interfere with neither the Pacific Convention nor America's Chinese policy. If America finds this view of the matter unacceptable, that should be regretted; but it should not prevent Japan from pushing her negotiations on the lines she has mapped out for herself. Changes have come over the situation since the signing of the Convention, and if need be Japan may propose its revision, or adhere to her own interpretation of it, or revoke it altogether. But for observing formalities, the journal insists that Japan need pay no attention to American interference, if any is attempted.

Japan's Policy in China

There are two schools of critics of diplomatic affairs says the *Yorozu*. One advocates a negative policy; that is, Japan should do nothing in China. When Mr. Hara of the Seiyukwai says that "there are dangerous things in the Japanese diplomatic situation," he voices the sentiment of this school. Among the Seiyukai members there are many who misunderstand Mr. Hara's intention in saying it and go so far as to say that "Japan participated in the war by instigation of England and thereby has endangered her national foundation." That advocacy for "abandoning north and advancing southward" springs also from the opposition to Japan's continental policy and from advocacy for abandoning Manchuria. But the majority of the Japanese nation would not entertain such an idea. Japan is bound to manage Korea and keep Manchuria as her sphere of influence, and also establish her power in China. That has been the national policy of Japan for the past thirty years. The

two wars have been fought for that very purpose. The war against the Boxers and the recent war with Germany were directly in the same line with that policy of Japan. Anyone who advocates negative policy and attempts to say that he is opposed to the war with Germany which we had does so at the risk of opposing the will of the majority of the people.

There is the other school, which advocates extreme measures to be adopted in Japan's attitude toward China. It advocates making China a second Korea. The Chinese who listen to such an advocacy would be astonished and try to agitate against the Japanese. Their views are likewise opposed to the will of the majority. What Japan is now trying to do is to secure permanent peace in the Orient. The nation should remember the national policy which has been established ever since thirty years ago and try to accomplish the policy.

Railway Receipts

According to statistics prepared by the Railway Board, the revenue from the State railways in the fiscal year 1914-15, was 109,577,227 *yen*, namely 55,759,852 *yen* from passenger traffic and 53,817,375 *yen* from freight traffic. This is less than the official estimate of 117,109,029 *yen* for the said fiscal year by 7,621,802 *yen*. The causes for this unfavorable state of the railway business in Japan are first, the national mourning, which began at the very beginning of the fiscal year under review and lasted the whole year, causing a decrease in the number of tourists, and second, the war in Europe, which broke out in August. The fall in the price of rice and general depression in the financial world, are also partly responsible for a considerable decrease in the movement of goods in the fiscal year. On the other hand the various divisional superintendent offices of the Railway Board curtailed their expenses by about 1,500,000 *yen* during the fiscal year, therefore, the real balance between the annual revenue and estimates may be said to be over 6,000,000 *yen*.

Count Okuma on an Armed Peace

In a recent number of the *Shin Nippon*, Count Okuma has an article on diplomacy, in which he

endeavours to show that diplomacy to be really effective must be backed up by force, says the *Japan Chronicle*.

In the present condition of international political morality, says Count Okuma, it must not be supposed that the claims of a country, however right and reasonable, will always be acquiesced in by the other party. Diplomacy, to be really effective and successful, must be backed up by sufficient national strength. Instances in support of this contention may be found in modern Japanese history. An incident that took place in 1861 shows how helpless was Japanese diplomacy at the time. In 1860 a Russian warship arrived at Tsushima and asked for the lease of a portion of the coast there, for no other reason than that the Russians wanted it. The Japanese authorities refused the demand. In March of the following year the Russian warship returned to Tsushima and landed men on Imosaki-ura, felled timber, and built a shed, and after doing this, the Captain of the warship asked the Lord of Tsushima for the lease of the place he had occupied. The Japanese refused the demand, but the Russians failed to depart. The *Daimyo* reported the matter to the Bakufu Government, which dispatched two officials to Tsushima and demanded that the Russians quit the place. The Russians, however, turned a deaf ear to the Japanese remonstrances.

Foreign Interference

The Bakufu thereupon referred the matter to the British Minister, Sir Rutherford Alcock, and asked for his advice. Sir Rutherford at once visited the Russian Minister at Yedo in reference to the matter, but failed to obtain a satisfactory reply from him. Thereupon the British Minister, in conjunction with the French and American representatives, obtained a pledge from the Japanese authorities that Tsushima would not be leased to any foreign country. Fortunately a British squadron arrived in Japan at the time, and the Russians, thinking discretion the better part of valour, weighed anchor and departed from the place of their temporary sojourn at Tsushima. It was explained by the Russian Minister that the Captain of the warship was responsible for what had

been done, and that the Russian Government was in no way concerned in the matter. Japan had no other alternative but to accept the Minister's explanation as it was offered.

Might and Right

In those days, continues Count Okuma, Japan had no sufficient force to back up her diplomacy, and was practically at the mercy of any Power which chose to prefer a demand on her. With reference to the episode above related, the conflicting interests between Great Britain and Russia saved Japan from consequences of portentous dimensions which the incident might otherwise have assumed, including the possible occupation of Tsushima by Russia for ever. Another instance of the helpless nature of Japanese diplomacy in the early years of Meiji may be observed in Japan's agreement to give up to Russia the whole of Saghalien in exchange for the Kuriles. This question had been pending between Japan and Russia since 1853, and in 1875 Japan was finally forced to close the bargain in the fashion stated. As a matter of fact, however, both Saghalien and the Kuriles belonged to Japan, and, if she had been strong enough to resist Russia, she would never have yielded to Muscovite pressure and ceded Saghalien. As it was, the Japanese Government acted wisely, as a foolhardy resistance to the Russian demand at the time might have brought disaster on Japan.

Count Okuma comes to the conclusion that the history of Japanese diplomacy throughout the greater part of the Meiji era was a series of helpless, disgraceful humiliations, which left an indelible impression on the minds of the Japanese that their country's diplomacy, to be respected and effective, must be backed up by powerful force. International compacts are based on a similar principle. Unless Japan had been provided with sufficient force, the Anglo-Japanese Alliance would never have become a reality. It is only ten or fifteen years since Japanese diplomacy began to carry weight with foreign countries, and it began from the time that Western Powers commenced to recognise Japan's military strength.

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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NUMBER THREE

BEAUTIES OF HOKKAIDO

By N. TACHIBANA

THE northern island of Japan, the last portion of the empire to be opened up to the colonist and traveller, is nevertheless not yet very well known, even to the Japanese, but it has many interesting scenes and places well worth visiting.

Sixty miles northward from Aomori, the last port of call on the main island, stands Hakodate, the chief city of Hokkaido and the main gateway to the interior. Extending back, up the slope from the coast, to the hills the city is pleasantly situated, and has now a population of some 87,000 people. Here are the headquarters of the island garrison and the chief law courts of the island, with consulates of America, Great Britain and Russia. Hakodate has been an open port since the time of Perry's visit to Japan in 1854, and there is a considerable trade at this port with China and the United States. On a hill to the south of the city is a pleasant park laid out in 1874, the gardens containing many flowering shrubs and trees. The

park commands a very fine view of the straits of Tsuruga.

At Kameda village stands the ruined castle of Goryokaku, and no great distance from Hakodate. The castle was erected by Takeda Nariaki, a Dutch scholar, in the early part of the 19th century; and as the names indicates, it has five angles surrounded by moats, with three gates and five bridges. The fortress was built with a view to defence against invasion by Russia. In 1868 Enomoto and Otori, adherents of the failing Tokugawa shogunate, defended the castle under siege by the Imperial troops, surrendering the next year. The castle ruins are in possession of the military authorities, and the moats are let in winter to ice dealers who obtain supplies from them. This is the best natural ice sold in Japan.

Not far away is the castle of Fukuyama, built by Matsumae Hisashiro who was responsible for the defences of Hokkaido in 1600 A. D. As daimyo of Hokkaido the Matsumae family exerted great influence. Little of the castle now

remains save the three-storied tower and front gate. The town council now meets in the tower, and a portion of the castle is used as a primary school, part of the grounds being turned into a park. In the park is one of the largest potted trees, which was a present to the Matsumae family from Mitsukuni Kyo, the Prince of Mito.

In the province of Shiribeshi rises the great mountain of Matsukarinuburi, surrounded by a vast plain, the cone being an extinct volcano and known as the Yezo Fuji, Yezo being the old name of Hokkaido. Towering to a height of more than 6,000 feet above the plains below, it forms an imposing mark on the landscape. The ascent of the cone makes an interesting climb, with myriad wild flowers all along the way, while from the top one enjoys a matchless panorama.

Cape Kamui on the Shakotan peninsula in the province of Shiribeshi is a striking eminence of steep rocks in most fantastic formations, with one huge monolith standing as a monument at the very end, called the Ainu god, the natives giving it adoration. Navigation around this point in rough weather used to be very dangerous, and sailors used to make offerings to propitiate the angry god, the superstition of the Ainu passing even into Japanese circles and there exercising similar influence. The legend ran that the god hated women, and no ship with the fair sex on board could hope to weather the cape. As the Japanese were afraid to

bring their wives there they did not settle in this district; but in 1856 the Tokugawa government ordered the opening of the place and the tradition fell into disrespect. Backed by the order of the Shogun a prominent official was the first to brave the anger of the god by passing the cape in a boat containing his wife and family, to the consternation of the natives who expected his certain shipwreck. He explained, however, that the god could not oppose the Shogun's order; and when the boat safely reached its destination the natives believed him. After this settlements opened up and grew, for men could now marry and have families there.

Kamuikotan, or god-place, is the name of three places of note in Hokkaido, the first being on the coast in the province of Shiribeshi. The Ainu were accustomed to give this name to any locality that seemed to them sacred. The place referred to is an imposing array of high rocks facing the sea, with trees on their summits, while huge boulders surround the base of the cliffs. By this way to Otaru is an interesting route, but the path is as dangerous as the *Oyashirazu* in Echigo; and the Ainu pray to the god of the place for safety as they negotiate the passage over the rocks. The path is now quite safe, as it has been improved by engineers.

The city of Sapporo is one of the most interesting centers in Hokkaido. Here in 1869 the officials commissioned to open



THE GREAT
RIVER



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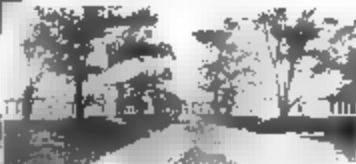
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WEST SIDE
OF THE RIVER



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WEST SIDE
OF THE RIVER

up and colonize Hokkaido settled the capital of the island and an ambitious plan for the building of the new city was drawn up. Accordingly it is one of the best laid out cities in the empire, the streets being straight and a proper width, quite modern in every respect. At Sapporo is situated the government Agricultural College. The city is surrounded by vast aluvial plains very suitable to agriculture, and the government experimental farms are models in every way. Sapporo is more like an American city than any other city in Japan.

Another Kamuikotan, or god-place, is in the province of Ishikari; and this is the most famous of all the places so named. Through a beautiful valley runs a pleasant stream, with bold cliffs on either side, the stream suddenly changing to a rapids in one place and to a whirlpool in another. The hills are clothed in mountain cherry trees and maples. According to Ainu tradition the Devil came here to stop the stream but a good spirit opposed him by destroying the dam, finally killing the great demon.

Lake Akan in the province of Kushiro, with a circumference of some 15 miles, has four beautiful islets, which form a place of enchanting scenery. The lake is surrounded by high mountains and has a spa on its southern shore. On one side one sees Mount Oakan rising into the clouds and on the other the high cone of Mount Meakan. There is railway com-

munication all through these districts. In the lake are to be found a kind of trout not met with in other waters; and the region is famous for the great quantity of sulphur supplies.

Tateana of Kushiro is another pleasant spot to visit. The word "Tateana" means "long holes," many of which are in Hokkaido, being probably caves once inhabited by the aborigines. In the town there are nearly one thousand of these caves, which is quite natural, as the place must have been convenient for obtaining fish in primitive times. Many stone implements have been unearthed here.

Lake Shikotsu in the province of Iburi has a circumference of about 25 miles, with Mount Tarumai standing to the south. From the lake flows the Chitose river, called the Ishikari at its source; and on its way to the sea it plunges over a fall 53 feet high, with 2nd and 3rd waterfalls later on. Mount Tarumai is an active volcano, the last eruption of which was in January 1909.

At Noboribetsu there is a hot spring, about 3 miles from the station of the same name. The place is about 660 feet above sea level with pleasant mountain scenery all around. Near the spa there is a valley called Jigokudani where the hot water boils up, forming a hot stream and waterfall, with clouds of vapor always about. Traces of former volcanic activity are everywhere seen. The various hot springs there are classified according to mineral solution in the water, such as

iron, sulphur and salt. Above the Valley of Maples towers a cliff 150 feet high, the lower of the maples being beautifully reflected in the stream below during the autumn season. The place has many inns, but the accommodation of visitors there are some fifty lanes.

A place of considerable interest and beauty is Lake Toya to the north of Mount Utsu in the province of Iburi. In the center of the lake there is pretty island with fine views. The waters of the lake plunge over a waterfall 60 feet high, on their way to the sea. All around the lake are towering hills with a good road along their base around the lake, a distance of some 75 miles. Mount Utsu is well wooded, with open spaces of green

grass, though the summit is a crater which has seen many a great eruption, the last one taking place in July, 1900.

Kumae in the province of Tohoku has coal mines and good agricultural prospects as well as better fisheries, with hopes of industrial development since the railway reached there. It has a fine harbor, the construction of which was commenced in 1900 and will not be completed for 3 more years. In the provinces of Kwantchou and Tohoku there are many places worth visiting, though they are yet unopened to railways and require some exertion to approach. Hokkaido is specially a place to visit in the summer and autumn when the rest of Japan is too hot for pleasure.

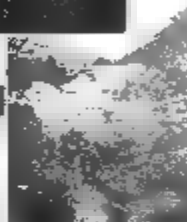




NEIGHBORHOOD



Look out

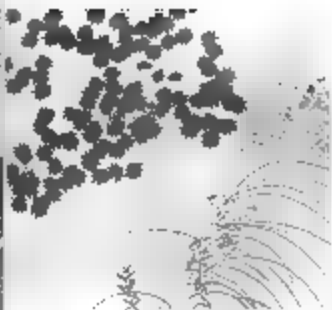


Look out



EAST SIDE OF

SCENES FROM MOUNTAINS



1. FLOWERS, BY SHUN MUJIN
2. UNDER THE GLASS OF TEARS, BY SHUN MUJIN
3. UNDER THE GLASS OF TEARS, BY SHUN MUJIN
4. UNDER THE GLASS OF TEARS, BY SHUN MUJIN

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SOME RECENT JAPANESE ART

By S. SEKINE

SOME time ago the National Art Society of Japan held an exhibition at Uyeno park. This society was organized about three years ago, as a kind of offset to the art exhibition held by the Department of Education, with which many promising artists were not satisfied; and this is the third exhibition of works given by the society.

The exhibition was remarkable for its paucity of paintings in Japanese style, most of the pieces being in the foreign manner, with an abundance of sculpture and plaster work. Among paintings there was one by Hirata Shodo entitled "Under the Shade of Trees," depicting flowers softly waving under maples and poplars, the motive and design strongly resembling Sakai Hoitsu in the Korin style. The young artist, who is a son of Viscount Hirata, shows a well-directed method and promises further development. A picture entitled "Plenty" by Shimazaki Ryuu represents on a screen the daily life a peasant family, the old folk with glad faces examining the new rice on the palms of their hands, while the younger ones are busy threshing out the grain, with one winnowing and a child playing near by. This artist excels in depiction of beautiful women, and in this case he has not failed, while the autumn scene is most natural and true to life, showing at the same time a considerable element of humour, quite in accord with the Japanese style of the painting.

Two pictures by Hashimoto Kunisuke represent a conversation at a prettily embowered cottage; and the other, people chatting by a brook with green

hills behind, where a picnic party is taking in the beauty of the landscape. The artist shows the influence of the Nangwa school, which is Chinese, the characters being rather idealized and impressionistic. Failing in his former attempts in the foreign manner this artist seems now to show promise of success in his new mode, which gives indication of some degree of originality, the novelty being in no way inconsistent with refinement of taste. Another noteworthy example in the Japanese style is "Young Friends" by Ota Giichi, which represents a young girl strolling with a long-haired artist, with big factory chimneys in the background, the effort showing some foreign influence in its wavy lines, though the motive is not quite apparent. It is a picture calculated to give some painful reflections as to the future of Japanese painting. Beyond those mentioned, there is little in the way of Japanese style pieces to attract much attention.

Among paintings in the western style there are some water colors by Maruyama Banka, entitled "Lake Nojiri in Winter," the "Sai River in Autumn" and "Mount Myoko in Winter," which shows how deeply the artist has been influenced by his native mountains, the Japanese Alps, of Shinano. Influenced too during his visit to Europe by the Post-impressionist school, he has greatly improved in technique and shows much development. Nagahara Shisui's crayon pastel of the head of Taiko Hideyoshi well brings out the heroic countenance of that worthy, but otherwise calls for no special reference.

In oil-paintings in the foreign style Okano Sakaye's "The last Snow in the Valley" shows a dark pine landscape beyond a field, with the setting sun shining through the trees, with evening shadows all about. The lonely gloom of a bit of snow in a ravine is well brought out. Though not remarkable, the picture is well done. Paintings by Kobayashi Mango of a bay and a harbor as well as a shore, reveal how the artist tried in three different scenes to depict the brightness of day, the glow of evening and the gloom of evening. This artist also studied in Europe, though the result is not specially apparent. His painting of the harbor was purchased by the Imperial Household. A "Frozen River" by Yamamoto Morinosuke shows a faithful adherence to nature, especially the attempt to paint complex natural phenomena in simple colors. The picture of a canal by Ishii Hakutei suggests the quietness of a village remote from Tokyo. This artist had already received an award from the Education Department and shows a good hand.

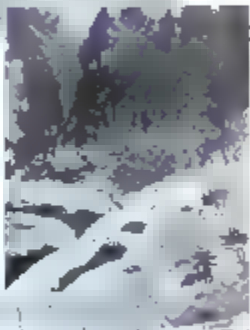
A painting entitled "The Rose" by Wada Eisaku is somewhat picturesque, representing, as it does, a young lady admiring a rose by lamp light, which brings out the beauty of her skin admirably. Wada is now one of the greatest of our painters in the foreign style, and his delineation is always delicate, minute and true. The picture of a farmer by Ota Kijiro shows a rustic walking among his fields fertilizing the land, a scene that could be chosen only in Japan and by a Japanese artist. Another striking picture is that of a "Woman Bathing," by Ono Takanori, being a very worthy attempt at the nude after the Post-impressionist school. Another piece by this artist, entitled a "Summer Garden," was purchased by the Imperial Household.

Minami Kunzo's "River Side" is pleasing though not remarkable. Kuroda Seiki has a painting of snow remnants in a garden which is well done. We have another bathing scene painted by Ishikawa Toraji, who excels in the depiction of beautiful women. One by Nagatochi Hideta is a woman, and represents a study in female beauty. Some mountain

scenery by Okada Saburosuke, well reveals the snowy peaks with their wooded bases, and is very pleasing. There are other paintings representing architectural designs of ancient Greece and Rome, some of which were sent by the Imperial University.

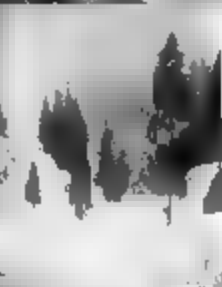
In moulding and sculpture there were some interesting examples of what is now being done by Japanese artists in that line, though nothing specially significant. A piece in plaster by Tatebatake Taimu shows an image of a child done in a few quick strokes, and is quite life-like. Siva, one of the Indian gods, by Shinkai Take-taro, is depicted with Parvati, another of the trinity, and reveals an attempt to connect modern life with Buddhist mythology, the delicate flesh of the woman and the muscular strength of the man being well brought out. This artist has another piece entitled "Fare Thee Well," which is also admirable. The motive is taken from a play of the famous dramatist Chikamatsu Hanji. "The Echo" by Ogura Uichiro is a fairly good effort at the nude, the woman having a very pleasant expression as she listens to the mountain echo. Ogasawara Shisui has a piece called "Luminosity," being the bust of a lady. This artist in real life is Count Ogasawara.

In portrait-sculpture Kitamura Shikai has done some fair work in marble, though he seems to use but little imagination. He has a second piece called "By the River." A plaster image of a woman lying by a river, by Fijii Kôyu, well represents peasant physique and the pathos of poverty. The "Pear Blossoms" by Kawakami Kuniyo is a carving in wood of a Chinese beauty. The recent habit of executing wood pieces in a rough finish well suits the idea of representing the bold and grand. Another piece of wood carving is "A Grace" by Ishikawa Kakuji which depicts a beauty of the Nara period worshipping before a Buddhist image, in all a grave and dignified effort. It was purchased by the Imperial Household, perhaps because it is supposed to represent the Empress Komyo, who was noted for her piety.



- 1 THE VIEW FROM THE TOP OF THE HILL
- 2 THE EAST SIDE OF THE VALLEY IN WINTER
- 3 A RIVER SCENE IN WINTER
- 4 A VIEW OF THE RIVER IN WINTER

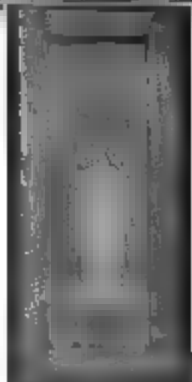
END OF



1. YAMATO, OLD CAPITAL OF JAPAN
2. WINTER EVENING AT THE NEW, BEAUTIFUL, NAKAZONO
3. IN THE SOUTH OF JAPAN, IN NORTHERN KAWA
4. THE EAST SIDE OF THE KAWA



* AN INTERVIEW WITH THE AUTHOR
 * A SERIES OF INTERVIEWS WITH THE AUTHOR
 * A SERIES OF INTERVIEWS WITH THE AUTHOR
 * A SERIES OF INTERVIEWS WITH THE AUTHOR



1. JIZŌ, IN THE TATE KAMAKURA
2. JIZŌ, IN THE TATE KAMAKURA

3. KANNON, IN THE TATE KAMAKURA
4. KANNON, IN THE TATE KAMAKURA

JAPAN AS A MARKET FOR AMERICAN GOODS

By MINORU OKA

(CHIEF OF THE BUREAU OF COMMERCE AND INDUSTRY)

SITUATED as they are on either side of the Pacific, the geographical position of the United States and Japan has brought the two countries into close diplomatic and commercial relations. We are much indebted to America in many ways for her kind guidance in assisting us toward the achievement of a new Japan, for which we shall always be truly grateful. It was America that first awakened Japan from the dream of her feudal age and caused a national consciousness to overflow in the breasts of her people. Since then Japan has sent a great many of her sons and daughters to become acquainted with American science and culture; and these on returning home, have become prominent as leaders in politics, education, religion and productive industry, helping to create the new Japan. The effect of the practical knowledge which these students introduced into our civilization has caused no less than a revolution, especially in our industrial organization and economic expansion.

For this reason it is all the more regrettable that in recent years a dark cloud should have been allowed to overhang relations between the two neighbors, on account of the land and immigration questions in California. Calm thought,

however, convinces us that it is for the most part a local question in one state, and we have every confidence that the justice and humanity of America as a whole will bring a satisfactory solution of the difficulty. The trouble is doubtless due to the fact that a large proportion of the inhabitants of both countries as yet do not quite understand one another, a condition which we hope is but temporary. It is fundamental, therefore, that a more mutual understanding should be promoted between the people of Japan and the United States, to attain which, influential citizens of either country have been exchanging visits. Better still will it be if something can be done to bring the two peoples into closer relations commercially and economically.

There is no doubt that if America and Japan should promote a greater degree of exchange in their better products, which are the crystal symbols of their civilization and achievement, or indeed any product that can be admired and used, the tendency would naturally be to create a deeper measure of mutual respect and affection between the two nations. Though trade with America is now quite prosperous, it is nothing to what it might be, since there are a great many things made in America which Japan needs and

is not now importing to any appreciable extent. In the same way there are a great many goods which Japan can supply to the United States. Already America gives us cotton in return for silk; but there are many other characteristic products that could be exchanged with equal facility and profit, and which would help to bind the two nations more economically together. Then the Pacific would be true to its name and international relations would show the peace of the glory of Heaven. With the opening of the Panama canal, the pride of America at the dawn of the twentieth century, relations between the two countries must take a new turn; and there is no doubt that commerce and trade will have much to do with their mutual destiny.

The growth of trade between Japan and America has been almost phenomenal. Imports, which in 1877 were only 1,700,000 *yen* in value, rose to 27,000,000 *yen* in 1897; and now the value of imports has reached a total of 120,000,000 *yen*, from 17 to 20 per cent of all imports to Japan. With the constant increase in the Japanese population and the rise in the standard of living, consumption is growing at a rapid rate, causing ever extending markets for American products. Imports from Europe having been to a great extent cut off by the war, we are hoping that trade with America will thereby be accelerated. Indeed the prospects for further demand for American goods in Japan are very bright.

Our biggest demand continues to be for raw cotton, of which we import 60,000,000 *yen* worth every year, which is equal to one half of our total imports from America and equal to about one third of our total cotton imports. About one half of the import consists of Amer-

ican 'good middling,' whose excellent quality makes our finer yarns of above 30 counts. Japan is every year coming to occupy a more and more important position as the supplier of cotton yarn and cotton goods to the Orient and the south seas, and her cotton spinning industries have developed at a marvellous rate. As the demand for fine yarn is increasing there is no doubt that the import of American cotton will also increase. This will be further benefitted by the cheaper freight rates brought about by the opening of the Panama canal.

Petroleum is our second most important import from America. We take about 40,000,000 gallons a year, valued at about 9,000,000 *yen*, being about 70 per cent of our imports of that article. The rest comes chiefly from the Dutch East Indies. Owing to the increasing use of electricity and the rich oil wells of Japan it is probable that imports of petroleum will decrease; but as it is used for motive power, its future may be more promising than now appears.

Wheat and flour are now among our more important necessities brought from the United States, the amount tending to fluctuate as the harvests in Japan are good or bad, or prices rise or fall. A few years ago the import of wheat was negligible; but in 1912 it arose to 4,000,000 *yen*, and a year later to 9,000,000 *yen*, as the flour mills in Japan saw the advantage of not depending wholly on domestic wheat. They have, moreover, found out the superiority of American wheat for dryness and uniform quality. With the increase in imports of wheat, flour shows almost a corresponding decrease. Thus the import of flour which at one time reached 10,000,000 *yen* a

year has now fallen to about a million and a half. But the superior quality of American flour will always keep up a demand for it in Japan, though most of the flour used in the country will continue to be turned out by the Japanese mills. Those who can afford it, prefer bread made from American wheat, as it is rich in gluten and rises well.

In iron and iron manufactures there is room for a vast import from the United States to Japan. The most important now in demand are iron pipes, rails, bars, angle-iron, and nails. In the past a great portion of such imports came from England, Germany and Belgium, but this trade having been interrupted by the war, there is every prospect of its being opened with the United States. At present the import of iron piping from the United States amounts to about from $2\frac{1}{2}$ to $3\frac{1}{2}$ millions a year, half of the total of such imports. The constant increase in the use of gas in Japan causes a big demand for piping. American pipe is liked because it is more malleable than that from other countries.

Our total imports of rails reach a value of some 4,000,000 *yen* a year, about half of which come from the United States; and more would come if the American rail were not higher in price than the German; yet the former has the advantage in strength and weight, and is very suitable for electric railways. German light rails are usually below 30 pounds to the foot, while American are from 30 to 120; consequently the German rails are used mostly for Japanese light railways. The growing industry in electric railway enterprise in Japan promises to make the demand for rails continue.

In iron bars, rods, plate and strap iron our imports in 1912 were 37,600,000

yen, chiefly from England and Germany, but owing to the war the import has suddenly fallen to 24,000,000 *yen*, which will give some impetus to imports from America. These goods are more and more in demand for the construction of buildings in foreign style. In nail imports are decreasing, owing to domestic manufactures. But in various kinds of machinery there is room for further imports. The annual value of present imports is about 30,000,000 *yen*, one fifth of which comes from the United States, the rest from England, Germany, France and Belgium. The war having reduced the import there is a chance for America. Among the more important of such machines are electric generators and motors, sewing machines and lathes. Agricultural implements, gas meters, cranes, pumps, steam boiler and turbine engines, team engines and paper-making machinery are also imported. In locomotives and railway carriages we import to the value of about 4,000,000 *yen* a year, one third of which come from the United States, but the development of facilities of communication will enhance the demand in future.

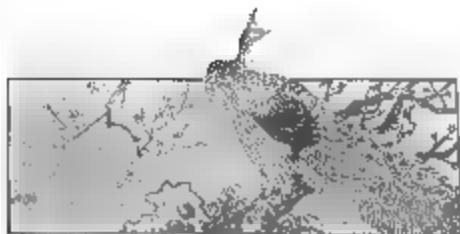
There is still a considerable import of condensed milk, especially Eagle Brand, followed by Swiss and English brands, but the domestic output is seriously interfering. As to leather for boots the American tanneries almost monopolize it. In 1912 the value of imports reached 1,500,000 *yen*, though it has declined in recent years owing to the progress of leather industries in Japan. Naturally imports in hides have increased, about half a million *yen* worth coming from the United States.

Owing to the ever increasing demand for artificial fertilizer the imports in phos-

plants have greatly increased, the total now amounting to about 8,000,000 yw a year, some two million of which is credited to the United States. Recently the import of this material from America has largely declined owing to higher freights, which the opening of the Panama canal may remedy. One further difficulty is that American phosphates have a little too much fluorine which renders it not quite suitable to agricultural purposes in Japan.

In paper, leaf tobacco, raw rubber,

mineral oils, pulp, ready printing paper, sockets of brass, watches, bicycles there is also a considerable importation from the United States, and in future an increase is probable. Further articles of promise are carbolic acid, soda, ferrocals, other chemicals, gold and silver solution, hosiery, pulp, dyes, paints, wooden goods, papers, soap, perfumes, and so on, especially as these articles have been stopped from Europe on account of the war.



A GREAT RAILWAY MAN

By the Hon. S. HIRAYAMA, M. H. P.

GREAT men are many in the modern world; so many in fact that it is not easy for any one among them to claim special distinction. But he who with superior knowledge, thought and insight, both by word and action guides society and is recognized as a leader, must be ranked as specially among the great. If great achievements in practical enterprise through a long life, and at a period when such ventures were looked down upon by the public, be marks of greatness then the subject of this sketch must be esteemed one of the foremost men of any nation.

Viscount Inouye was a man of this type. At a time when others were blindly speculating as to what should be done for the promotion of national interests, this man, at the beginning of the Meiji era, saw that the progress of the empire depended on establishment of proper communications, especially facilities for transportation of passengers and freight, and to him Japan owes her system of railways which to-day cover the empire, and which have had so much to do with its modern development.

Born at Hagi in the province of Nagato in 1843, young Inouye from his earliest days began to take a deep interest in western learning. At the age of 16 he was sent to Nagasaki by the lord of his clan to make himself proficient in modern studies, and there he studied military science and strategy under a Dutch

officer; and after his return to his native province he was appointed an instructor in military tactics. But he had enough education to see that the entire progress of his country did not depend on military knowledge alone; industry was also essential; and so he entered an institute of technology established by the Tokugawa government and devoted his time to the mastery of western books, and especially of the English language, which was deemed indispensable to gaining the best knowledge of navigation, business and industry.

It soon turned out, however, that the pupil knew about as much as his instructors; and so young Inouye proceeded to Hakodate where he studied English with the British vice-consul. His parents, regarding his conduct too venturesome, summoned him home again; and then he made up his mind that there was no way to fulfil his ambition save by going abroad. With a namesake of his own, the present Marquis Inouye, and the present Viscount Yamao, he obtained the permission of the clan lord and was about to leave the country. The late Prince Ito, then plain Hirobumi Ito, as well as one Kinsuke Endo, was among the number. But as the laws of the Tokugawa government excluding foreign commerce and prohibiting Japanese emigration, were still in force, the bold youths could not then gratify their ambition; but our hero, then Katsu Inouye, managed somehow to

gain passage on a foreign ship and get out of the country without being noticed by the authorities, being assisted by a member of the British Legation, a Mr. Gower. This was in May, 1863, when he was 21 years of age.

The young adventurer found his way to London where for five years he assiduously devoted himself to the study of English as well as the liberal arts and the sciences including mining and railways. During this time he lodged with a chemist named Dr. Williamson, who proved a friend indeed. Thus he became proficient not only in scientific knowledge but in western manners and etiquette. On hearing that his country had been suddenly opened to foreigners and that the Meiji Restoration was accomplished he returned to Japan and was appointed chief of the newly opened mint; but as he knew little about coinage, he resigned and took charge of the bureau of mining industry, which he soon reorganized and did much for the promotion of gold mining.

When the railway was planned between Tokyo and Yokohama by Count Okuma and Prince Ito young Inouye was appointed chief of the railway department, and with the practical knowledge of railroading gained in England, he was able to do much toward promoting construction of new lines and the general extension of the system, as well as better management. He was appointed in 1871, and in 1873 he had planned for the extension of the line from Osaka to Kyoto. The line was originally laid out and surveyed by a foreigner in the employ of the department, to be opened between Osaka and Kyoto and Kobe and Kyoto, with a branch from the Osaka line to Kanzaki to avoid constructing two

iron bridges over the river; but as the Chief saw that this would result in disadvantage to future communication east of Osaka, he had the plan altered to that since adopted. It was a time when in such matters as engineering everything had to be left to the foreigners employed, as no one knew anything about such subjects; but with the knowledge at his command, young Inouye undertook to have the plans of the foreign engineer changed on his own responsibility.

When in the tenth year of Meiji Mr. Inouye undertook the construction of the line between Kyoto and Otsu it was thought a wonderful venture; and it deserves to be specially noted in the annals of such enterprise in Japan, as it was the first railway all built by the Japanese themselves. Mr. Inouye also engaged foreign engineers to teach all the science related to railroading to students in Japan, until he was able to produce a sufficient number of efficient engineers to do the work required. This was cheaper and in every way more practical than to be expending large sums on employing many foreign engineers. It was these young native engineers that constructed the new line to Otsu, the foreign engineers laying out only the general plan. The line, though only ten miles long, had two important bridges and a tunnel 2,160 feet long, so that the knowledge required for a proper construction of the line was considerable. Foreigners regarded the undertaking as quite impossible for Japanese, and looked for the attempt to fail; and some of the higher Japanese officials were inclined to similar suspicion. But the whole thing was duly and properly completed by 1880, to the delight of the whole nation.

In 1881 the important line between

Tokyo and Aomori was undertaken under the auspices of the Japan Railway Company. Though still chief of the Government bureau Mr. Inouye was asked to assist the private company in their laudible enterprise and he supervised the construction of the new line. It was a very difficult position to fill ; for on the one hand he had to enforce the government regulations with regard to railways and yet protect the interests of the company that engaged him. He had to plan and survey the line, purchase the right of way, choose the engineers and various officials as well as numerous other duties in connection with the undertaking, which was a very onerous task in view of the difficulties of that time, but the work was all completed in 1891 and traffic at once was opened over the whole 550 miles.

All this time he was busy on plans for the new Tokaido line between Tokyo and Kyoto. In this he was greatly delayed by opposition from the army which did not want the line along the coast but between the mountains along the Nakasendo ; and the Premier, Prince Ito, did not show much hurry in deciding between the claims of the disputants. But Viscount Inouye explained to Prince Yamagata, who was then, and is still, the brain of the army, that the expense saved in choosing the Tokaido route was so great that the nation would be greatly benefited, to say nothing of the time saved, which was as three to ten. With the support of both the Premier and the Prince, Viscount Inouye set to work, and in 1889 the Tokaido line, connecting the old capital and the new, was an accomplished fact. This was nine years earlier than would have been the case had the line been attempted through the mountains ; and as

the war with China broke out in 1894, the new line was found invaluable for the transportation of troops and munitions of war, and the whole nation was glad that the plan of the chief of the railway bureau had been followed. In honor of the completion of the Tokaido line the Chief was created a Peer of the Realm, being granted the title of Viscount.

In 1893 Viscount Inouye resigned from the position he had held so successfully and so long in the railway department, because of the criticism he was subjected to for advocating the nationalization of the railways, a step afterwards taken, which showed that he was a man in advance of his time. The Emperor Meiji had a great admiration for Viscount Inouye, and showed him many signal marks of favor, granting him presents of riding harness and other things, in a manner not usually adopted toward a subject.

Though Viscount Inouye was now out of the railway bureau he was not out of the railway world. He never lost his interest in the progress of the nation's lines, and was especially interested in having the passenger cars and rolling stock generally up to the standard of western countries. So, together with one of the wealthiest men of the nation, Baron Iwasaki, Viscount Inouye established a works for the making of railway carriages with head quarters at Osaka, himself becoming president of the company. The works were opened in 1899 ; and when the Imperial Railway Association was formed in the same year he, with Prince Ito and Count Okuma, was made an honorary member ; and in 1909 he was appointed president of the association. Both Prince Ito and Count Okuma took a great interest in the progress of national railways in the early

Meiji period and it was Viscount Inouye who brought to achievement the schemes these great statesmen conceived and supported.

In 1901 Viscount Inouye went to China to inspect the railways of that country, as well as those under Russian management. During this visit he had the honor of giving advice to the Chinese authorities in regard to railways, and at the same time learned much from observation. He had the satisfaction to look back on the history of railway enterprise in his own country with great pride, the lines covering a mileage of over five thousand.

At the opening of the Anglo-Japanese Exhibition in London in 1910 Viscount Inouye visited England at the age of 68. Some of his friends thought he was of too advanced an age to go so far abroad, and advised him against it; but he replied:

"I am already old; it is true; and am not wholly free from ailments. I shall, therefore, pass away before very long; and I am not quite certain even that I shall return from this long journey alive. But, having long dedicated my body and soul to the service of my country's railways, I do not at all mind dying in their service and for their sake. If I can come back with some useful knowledge obtained in England it will doubtless benefit the railways of Japan. Thus the visit is chosen for the sake of the state."

Seeing the wisdom and perseverance of his spirit the president of the Imperial

Railway Bureau commissioned him to make observations on behalf of the Imperial Government Railways, and so he set out by way of Siberia for England. While in London he called on the widow of his former friend Dr. Williamson, and thanked her again for past kindness. But ere he could return to Japan he was seized with mortal illness and died at a hospital in London, deeply mourned by his government, his fellow countrymen and all who knew him.

As one of his most intimate friends I always honored Viscount Inouye for the profundity of his knowledge, the loftiness of his character and personality, as well as for the whole-souled manner in which he served his country. He was a man of plain and unobtrusive manners, a disposition he carried into his duties for the nation. As I was traveling in Europe at the time he was in London, I had the pleasure of meeting him there and renewing our friendship; but, to my great sorrow, I was far from him when he passed away. No marvel that his countrymen were not slow to immortalize his memory by erecting in his honor a bronze statue of him on the grounds of the new Central Station in Tokyo, where he looks down on the finest railway station in the East, the creation of his own noble plans. There the busy world as it comes and goes may be reminded, as it looks on the lines of his fine presence and manly features, of a patriot and a man who gave his life nobly for the benefit of his country.



ABOVE: STATUE OF THE CAPT. GEORGE DUFFIE IN FRONT OF BOSTON
 STATE HOUSE. OPPOSITE: THE CAPT. GEORGE DUFFIE AS A YOUNG
 MEMBER OF NAVAL CADET WHILE CONSIDERING HIS DECISION TO
 SERVE AT THE TIME OF HIS DEATH



SENJA-MAIRI

By T. SOGA

IT is as much a habit of travellers in the East as of those in the West to commemorate visits to famous places by inscribing or cutting their names on walls or any other surface that can conveniently receive them. The house where Shakespeare was born at Stratford-on-Avon bears the names of Thomas Carlyle and Sir Walter Scott. This practice was in vogue far back in ancient China too. In Japan, however, the usage is more or less associated with pilgrims and, therefore, has a religious flavor. Though it is generally believed that the custom came to Japan from China, I am convinced that it had its origin merely in human nature: it is the result of man's natural desire for immortality. No doubt the Japanese customs of *senja-mairi* and *senja-fuda* arose from this instinct.

When the Emperor Kwazan, who ruled in the 10th century, became disgusted with this world, owing to the oppression of the Fujiwara family, he retired from the Throne and became a priest. As a priest of the Buddhist faith he made a pilgrimage of thirty-three temples of Kwannon in the western part of the empire. The last temple visited was that of Kagon at Kokkyuzan in the province of Mino. At this temple he left a piece of board engraved with words commemorating the completion of his pilgrimage. The people then set up a board on the temple bearing the name of the priest-Emperor. The board was known

as the *Osame-fuda*.

From that time the custom of leaving one's name on the walls or pillars of temples visited, became common; and though it fell into disuse at various times it never quite died out. During the Tokugawa period it was quite the vogue to observe this custom. A famous observer of the practice was known as Tengen-kohei, and he is regarded as the originator of the custom as now understood: that is, the *senja-mairi* and the *senja-fuda*. Before his time people simply made desultory pilgrimages to certain temples, but he set a more energetic example by visiting one thousand temples and shrines; hence the word, *senja-mairi*, which means one thousand temple-visits. Tengu Kôhei was a subject of the lord of Idzumo, the great Matsudaira, and was a historian by profession. Even from childhood he had shown a predilection for sacred places, and always carried with him ink and brush to inscribe his name somewhere on the temple. Finding it rather inconvenient to carry writing materials, he at last wrote his name on pieces of paper; and bearing a package of these about with him, he labeled the temples visited. This custom of leaving labels, with one's name, attached to temples is known as *senja-fuda*. Whether the custom was prompted by religious emotion or by mere vanity is not clear, but it is generally ascribed to proper religious feelings.

During the 18th century it was the custom among the subjects of various feudal lords to make pilgrimages on horseback; and on reaching their destinations these worthies left their names and the hours of their arrival on pieces of board attached to the temples visited. At every temple or shrine they saw the name of Tengu Kôhei stuck up before them; for his *senja-fuda* were on temple pillars and walls all over the country, and were well known in Yedo, where his example was assiduously followed. In time there were large numbers of pilgrims going the rounds with their bits of board, their ink and brushes ready to impress their names on every sacred place available. Gradually the pillars and walls of temples and shrines became covered with these pieces of board or labels; and moreover, on account of the numbers, a placard of ordinary size soon ceased to attract any attention. And so, in order to assert their egoism and give prominence to their names, they began to place their names higher and higher to gain notice and to escape being overlaid by the *fuda* of subsequent visitors. Some placed their names even on the ceilings of the sacred buildings. To accomplish this, long poles were used; and sometimes, for want of better means, a towel was moistened and the *fuda* attached, when the towel was thrown against the ceiling with the hope that the label would stick. Each pilgrim had a *fuda* of his own particular design.

At the beginning of the 19th century there arose the custom of visiting shrines to certain deities only, such as Inari-mairi, Benten-mairi and so on; and as this always brought pilgrims to the same places, they met frequently and so became acquainted. On the 5th of April, 1807, the *senja-fuda* pilgrims held a mass meet-

ing at one place, which was a memorable occasion. Pilgrimages seem to have agreed well with Tengu Kôhei, the father of the *senja-mairi*, for he did not die till 1817, aged 101. From the time of the first rally of pilgrims in 1807 such meetings became frequent, and at these meetings the custom arose of exchanging *senja-fuda*. This custom prevailed greatly from 1854 to 1859, but for a time it was prohibited, being again revived on account of an earthquake in Yedo which destroyed many houses and gave the carpenters such a harvest that they insisted on making pilgrimages. The demand for *senja-fuda* was now so great that manufacturers everywhere appeared, Horitatsu and Egin being the more famous. These had been makers of color-prints, but finding the other business more profitable they undertook it.

The story is told that a certain old *samurai* who lived at Akasaka, was once out on a pilgrimage, and as he carried no pole the people wondered how he was going to place his *fuda* high enough to be seen. Suddenly he drew from his sword-sheath a jointed fishing rod, which he soon put together, to the immense amusement and admiration of the crowd. There was one pilgrim named Nogen who was famous for placing his name always where no one else had tried, which often led him into undue adventure. One day he stealthily made his way into the mausoleum of the Shogun at Shiba and placed his *fuda* on the wall. The government put an end to his adventures by banishment. Naturally there were evils connected with the custom. Some people made these pilgrimages for no other purpose than advertisement. During the Tokugawa period the Senjokô, which now sells umbrellas in Tokyo, used to

sell drugs and toilet articles; and the manager of the establishment made a pilgrimage of the sacred places pasting up his *fuda* bearing the name of the shop, Senjoko.

The pilgrims of *senja-mairi* consisted for the most part of *samurai*, laborers, actors, singers, and common civilians. During the pilgrimage class distinctions were usually ignored, and all fraternized in good fellowship. The labels they carried were about 8 inches by 4, though the more ambitious sometimes had *fuda* as long as a foot. The name was printed on in three or four ideographs, for if the name was too long it was not easy to recognize in the distance. Not infrequently the family crest was printed at the top of the *fuda*. Some of the *fuda* were printed as if another smaller one were stuck over them. The colors of the ink used were usually black, red or brown, sometimes brown and black or blue and black, as well as blue and red. It was sought to have the color different from that of the wall whereon it was pasted, so as to attract the greater attention. The *fuda* made only for the purpose of exchange were more elaborately designed and smaller. Some were printed in imitation of silk brocade and others had portraits of beautiful ladies. Many a pilgrim wasted money on attempts to outdo all others in the possession of beautiful *fuda*.

This old custom of labeling temples

and shrines with one's name is still in vogue among the Japanese, and everywhere one goes one may still see shrines with pillars and walls covered by the *fuda* of pilgrims. The pilgrim carries a box over his shoulder, containing his *fuda* with a brush and paste; and not infrequently he also bears about with him a long stick. The custom of thus decorating shrines with one's name is forbidden now by most temples, but it is nevertheless persisted in by pilgrims, even in the face of penalty. Such pilgrims have now formed associations, and no one outside the association is permitted to place his name on the wall of a temple or shrine. The only penalty for infraction is to have the name immediately removed by the next comer. A favourite method of inflicting the penalty is to cover the name of the trespasser with one's own *fuda*. These *senja-fuda* associations hold annual meetings and exchange *fuda*; and the collectors of *fuda* take the same interest in the diversion as stamp collectors or collectors of old coins. Some of the old *fuda*, like those of Tengu Kôhei, Shotaiyei, Yariichi, Hakkanmatsu, Tsurutake and others, now command a high figure.

Thus out of the Japanese love of travel and the pleasure of visiting sacred places has grown up this custom of *senja-mairi* and *senja-fuda*, which is still practised and probably will continue to be observed for years to come.



EMBLEMS

Kono tabi wa

Nusa mo tori ayezu

Tamuke-yama

Momiji-no-nishiki

Kami no mani-mani.



I bring no prayers on coloured silk

To deck thy shrine to-day,

But take instead these maple leaves,

That grow at Tamuke;

Finer than silk are they.

Kwanke (9th century)

AGRICULTURAL VILLAGE PROBLEMS

By PROFESSOR H. TSUMURA

(KOBE HIGHER COMMERCIAL COLLEGE)

IN Japan there are very few great land owners; and among those who do own land, there are very few who cultivate it themselves. Nearly all the agricultural land is let out to small tenant farmers, who pay rent in kind after harvest. Not more than 32 per cent of those now farming are cultivating their own land, which leaves at least two-thirds of the agricultural population tenant farmers.

Thus there is a vast difference between the condition of the Japanese farmer and that of the occidental farmer. In Japan all agricultural operations are carried out on a very small scale compared with the west, where large land owners and cultivators are many and prosperous. Though in England and Belgium they have numerous small farmers, they are yet working on a larger scale than those in Japan; and in Germany the proportion of those cultivating their own land is vastly greater than in Japan. Thus in the west cultivators of their own land greatly predominate over the numbers so placed in Japan. Among the lower classes this difference is still more marked. Most of those who pass as farmers in Japan, hardly deserve the name, as they are merely vegetable gardeners. Those farming on a large scale are really only agricultural capital-

ists, letting their land to small tenants.

Yet the majority of the Japanese people live by agriculture in some form. Hence it may be said that while Japan is an agricultural country it is not a farming country, real farmers being few.

A very noticeable feature of agricultural life in recent years is the great increase in the number of agricultural capitalists. The reason is that the country banks have not managed the business of financing the farmers very well, and many of these latter have had to suffer embarrassment, the old owners flocking into the towns and the land being let out to small tenants. Many of the city financiers, too, have realized that good rice land is a valuable investment and they have been buying up the poorer land holders. During the last few years the price of rice land has risen very rapidly, and has widely attracted the attention of capitalists. Not only so, but of late there has grown up among country people a passion for investing in stocks, for which many of them have exchanged their land. The result is that there has been a gradual decrease in the number of those owing their own land, with a corresponding increase in the number of landlords, which has also increased the number of semi-agriculturists, while the

populations of cities have been much increased by an influx of rural folk.

Thus it may soon be said that the agricultural capitalist represents the main agrarian interests of Japan. In the capital as well as in the provinces these capitalists stand for the promotion of agriculture. Owing to their power and wealth they are usually chosen as the representatives of the country parts, which in reality they do not represent, being, as they are, mostly concerned with their capital invested. In the Imperial Diet they are loud in their demands for the promotion of agricultural interests, but as a matter of fact they mean the interests of the big landholders. In places of influence, like prefectural assemblies, county councils, and agricultural associations, these big landlords predominate, either personally or by deputy. Consequently the trend of things is altogether in favor of the capitalists rather than of the farmer. They have but one object in all they do: namely, to increase the price of rice.

One of the chief reasons for the stagnancy in Japanese agriculture has been the inability of the farmer to secure funds at low interest when he most needs them. The Government, recognizing the evil, brought about the organization of the Japan Agricultural and Industrial Bank in 1898 with forty-six similar banks in various parts of the country for the purpose of meeting the situation. Among these the government distributed a certain amount of low-interest capital to help the farmers. But the measure failed of its purpose and Japanese agriculture was not promoted by the undertaking. There must have been some deep-seated cause for this failure.

The real cause was that the capital thus placed within reach of the poor farmers was taken advantage of by the agricultural capitalists instead of the real farmers. With this easily obtained capital the financiers speculated on the soil and its products, but there was no amelioration of the people who were most in need of capital. It was soon found that the bank managers did not like to lend money on country land; they preferred their securities in city lots, which the capitalists were able to offer. This is but an open secret to-day. Thus the banks, organized for the purpose of relieving the farmers, have simply become financial institutions lending money on city real estate instead of on agricultural lands, as was proposed. As most of the patrons of these banks are gentlemen landlords with politics for a hobby, the banks have come under the influence of political parties to which they minister financially.

For these irregularities the Agricultural and Industrial Bank is to blame, since the branches have failed in the object for which they were organized through ignoring of the regulations, working for their own profit rather than for the benefit of the agricultural community. Doubtless a bank can make more profit by dealing with rich landlords than by small deals with poor farmers; but that is not the question. The question is whether these banks, which are public organs of the State, are doing what they were organized to do. It must, therefore, be regarded as a great mistake on the part of the government to have agricultural interests depend on such monetary organs. Thus while capital in western countries results in the improvement of land and of the means of cultivation and

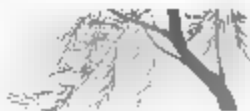
production. In Japan it only goes to furthering the interests of the landlords and agricultural capitalists. What our farmers most need is to be enabled to become owners of their holdings. We should do all we can to promote the number of small landholders. Only in this way shall the interests of agriculture be promoted. Without this all other improvements will be of little effect.

The first thing that should be done is remove all share farmers and give the real farmer a chance. The farmer must be made independent of the land lords and the banks that back the lender. This would give the farmer a feeling of respect and independence he does not now know. It would lead also to a vast improvement in agriculture and the revival of the dying agricultural village. We want the man who owns the land to be the cultivator of the land. At the same time the small farmer should be given a chance to own the land they cultivate. The principle of proprietorship is able to transform even iron gold, as was said by a famous authority.

Whether the interests of the Japanese small farmer have not been represented in the Imperial Diet. Though he is at the foundation of our national prosperity, he has been ignored or trampled down. The present efforts of the government to

improve rice, for instance, are futile; they would be all very well if, as in western countries, rent were paid in money; but in a land where rents are paid in kind, they help the landlord far the most part. Usually the better the quality the smaller the quantity purchased, a fact that favors the landlord as against the tenant. In the same way the efforts made for the lessening of land tax are turned to the benefit of the landlord rather than to the benefit of the tenant. As the farmers have no land of their own, how can the tax affect them much? By these two failures of rice improvement and reduction of land tax the farmers of Japan have been deceived and led after a false work. The whole whereas it is in favor of the capitalists only.

In all western countries two measures are taken to protect small landholders, and the same may be done in Japan. Until this is done effectively the tenant, peasant and farmer, will continue to be synonymous in Japan. All the help given so far has gone to the land owner. Not much help comes to the cultivator of the land shell agriculture in Japan have hope of amelioration. It is, and has been for some time, deteriorating; and it will continue to do so, to the permanent injury of the nation, unless something is done and done promptly to save the worker from the capitalist.



PRAYERS

Ukari keru

Hito wo Hatsuse no

Yama-oroshi

Hageshi kare towa

Inoranu mono wo.



Oh! Kwannon, patron of this hill,

The maid, for whom I pine,

Is obstinate and wayward, like

The gusts around thy shrine.

What of those prayers of mine?



Toshiyori (12th century)

KAGO AND YANEBUNE

By T. HOJO

IN the olden days when Tokyo was called Yedo, the most convenient means of locomotion was by water. It was long before the time of carriages, trains and motor cars. Even on the water there were then no steamers or motor boats, such as we see everywhere to-day. Everything that moved was moved by hand.

On land the most popular mode of conveyance was the *kago*, or carrying-chair, in its simplest form a mere elongated basket, as the name implies. It had all forms, according to the position of the owner, and as a *norimono*, bearing the rich gentleman or lady, it was artistic and comfortable; while that used by the highest personages of the land, the palanquin, was something to see.

The ladies and gentlemen of old Yedo used the *kago* by land and the roofed boat by water, in making their visits and in going even to distant places. Outside the theatre or music hall of these bygone days would always been seen numerous *kago* waiting for their masters or mistresses.

The *kago* in primitive days was simply made of split bamboo woven into a basket. It was in use as early as the period of the Kamakura shogunate. Subsequently it underwent various modifications both in form and use. At one time it was used chiefly by ladies and wounded persons, and even for carrying criminals. But in

the Tokugawa period the *kago* came to be regulated by law. There were then two distinct kinds of *kago*. The first was for the use of great personages like daimyo and their kindred. This was an artistically designed structure with a long bearing-pole, and a sliding door at the side. This was the kind specially designated *norimono*. The inferior kind was known as merely *kago*, being more simply and roughly constructed. The *kago* had no door, a bamboo blind being used therefore. Even this simple mode of conveyance was not permitted to all classes at the beginning of the Tokugawa period. A law enacted in 1575 demanded that common people, such as merchants, should not take *kagos*, which were limited, as regards this class, to persons who were ill, old folk above sixty, physicians and Buddhist priests, and even these had to have special permission from the authorities. Afterwards a special type of *kago* was invented for the use of common townspeople, known as *machi-kago*, or village carrying-chair, available for all. Even this class of *kago* was minutely fixed by law as to dimensions. The length was set at 3 feet 3 inches and the width 2 feet 4 inches towards the bottom and one foot eight inches towards the top. It will thus be seen that when the common folk were permitted the luxury of a *kago*, they were not to be afforded much room or comfort in it; it was too small for the average

Japanese, and a foreigner could hardly squeeze into it.

The bearers of the best class of *kago*, or *norimono*, were called *rokushaku*, or six-foot men, the grenadiers of old Japan; while the men who carried the *kago*, or inferior carrying-chair, for townspeople, were called *kago-kaki*, or *kago*-bearers. Of course the latter was quite a profession and carried on a trade, like the livery stables of after times. Some enterprising fellows kept a number of *kagos* on hand with bearers for them, having their regular stands where they awaited passengers, just as the jinrikisha men of to-day. Others of a poorer class, had but one *kago* with which they went about the streets begging for fares. As they tramped about watching for a chance they called out, "Hoy! Hoy!" to draw the attention of tired wayfarers. If the passenger was in great haste the *kago* men had to have others to relieve them when they were exhausted; and the idlers of the city, who hung around the gay quarters at night, used to make a penny in this way. The *kago* men usually had their skin tattooed and took pride in being thus gorgeously decorated. And passengers, too, were attracted by those showing the most ambitious designs in the art.

The *kago* men were familiar with every corner of the city and all kinds of people; they had to be up in the ways of the gay quarters and able to speak the dialect of that section of society, as it was a distinct lingo. Once upon a time, in the history of old Yedo, the story goes, that the son of a merchant, through idleness, was reduced to the position of a *kago*-bearer, and went about thus with a boon companion. Taking in a passenger bound for the gay quarters, they forgot to put

in his *geta*, which he had slipped off on entering the *kago*. The passenger, after seating himself in the *kago*, called out in the dialect of the questionable quarters the place where he wished to be taken, but the merchant *kago*-bearers did not quite understand him. All that they could catch was that the direction was south-east; and so one of them remarked that, as they had no compass to point out the exact direction, they could not be sure of taking it. The guest, enraged at being, as he supposed, thus trifled with by *kago* men, insisted on getting out and leaving them, but, finding that he had no *geta*, demanded where they were. The *kago* men replied that they had left his *geta* where he had taken them off, as was the custom. His reply can be better imagined than described.

To-day one rarely sees a *kago*, its use being limited chiefly to funerals for bearing the body of the dead. Some of the people, regretting the disappearance of the *kago*, have tried now and then to revive the use of it; and have had beautiful *norimono* made and themselves carried about the capital in them to attract the envy of the public, but to no effect. It, like many other old things, is doomed forever. The people, seeing these gentlemen's *kagos* going along the street, naturally thought they contained dead bodies and accordingly saluted them with due respect. Their proud but disappointed occupants tried by coughing and otherwise to convince the public that they were not dead, but the public only assumed that they were sick if still alive. Impatient at the failure of his patriotic purpose one of these gentlemen poked his head out of his *kago* and remarked: "Go on! I am not dead, but as well as any of you! No sick man either am I!"

The pedestrian to whom the remarks were addressed, supposing the dead had come back to life, fled in terror along the street. But his companion was heard to remark: "He is not only sick, but mad in the bargain!" Thus the lovers of antiquarian things in modern Tokyo have been disappointed in their earnest efforts to revive old customs, and at the same time have made laughingstocks of themselves.

In traveling by water the people of old Yedo used what is known as the *yanebune*, or roofed-boat. They had also a kind of house-boat which was regarded somewhat superior to the roofed-boat. Up and down the canals of the city these picturesque boats plied, as well as down the Sumida river and out on the bay, much after the manner of the Venetian gondola. These boats had regular stations where they could always be found waiting to take a passenger, and some of them had comfortably furnished waiting rooms for the better classes. According to an old guide book of Yedo published in 1853 there were 165 of these landing places along the river and the bay front. The more popular of them were at Shio-dome in Shiba, Yanagibashi in Asakusa and at Nihonbashi. The number of boatmen employed in this occupation was very large.

The wealthy citizens of Yedo took these boats for pleasure down the river or went to see the cherry blossoms in them; and when the weather was too warm they proved cool resorts as they betook themselves to retreats along the river. It was also a custom to go out moon-viewing in these boats in the autumn, and snow-viewing in winter. All kinds of dainties were provided for the guests to eat. Some used such boats

to go to the theatre or to places of pleasure. Most of the best inns had landing places near them, where they welcomed their guests. The great, such as daimyos and their attendants, used to use these boats for giving entertainment to their friends; and these boat waiting-houses got the reputation of being inseparably associated with the gay quarters.

The hire of a boat and crew for one day seems very cheap to modern eyes, it being only about ¥1.50; yet according to the value of money at that time it was equal to 15 *yen* of our money to-day. The season *par excellence* for the boats was in cherry blossom time when great crowds went to Mukojima, as they still do, the present small petrol launches that ply on the river, having taken the place of the picturesque *yanebune* of old. In that day people knew nothing of such resorts as Hakone, Atami or Nikko. Such places did not exist so far as the public was concerned. The favourite gathering place was about Ryogoku bridge in Yedo. Whiling away the time there in house-boats was regarded as an ideal pleasure in season, the green blinds swaying in the breeze, as they shaded the gay lords and ladies behind them. Singing girls were there too to chant the ryme of the oars as the boatmen moved them, a favorite one of which songs was:

Fuke yo! Kawa-kaze!
Agare yo! Sudare;
Naka no o-kyaku no
Kao mita ya!

—
Gently blow, O river wind!
O blinds blow free;
I wish to see
The happy faces just behind;

When two boats happened to cross and interrupt each other this ballad was all the more vigorously and persistently chanted. But to-day these Arcadian hours are fled to return no more; but human nature, being what it is, has invented other ways to have its fling. In old Yedo it was the rich that had the best of it, though there was, to be sure, a cheaper kind of boat for the poorer classes, if they could afford the extravagance. The poor had as a rule to be content with a kind of omnibus boat able to accommodate about ten persons, the smaller *chokibune* being at the disposal of those ambitious for a smaller company. Those old Yedo days were quieter than

modern days; and the people, knowing nothing of the noise and bustle of electric car and automobile, were happy and took life easy. There was no hurry; people could take their time and try to live. Though that ancient fairyland has passed away, the Yedo folk have not abandoned the love of the river-boat; and still to-day, when wheather and season permit, one may see crowds of gaily attired men and maidens moving out upon the stream, and on canal or bay, in swift motor-boats and petrol launches, and even a stray *yane-bune*, to see and enjoy the beauty of the season. These are but the surviving remnants of a universal custom that has for the most part passed away.





YASUJUNE



YASUJUNE



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Результаты.

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Co. glc THE COLO FAMILY

THE HOJO FAMILY

By K. KUSAKARI

THE Hojo family, which supplied the shogunate with some able administrators for nine generations, had lived for centuries in the district of the same name, having descended from the renowned founder of the Taira clan, Sadamori. In the time of Tokimasa, the sixth head of the house from Sadamori, the famous Yoritomo fought against the house of Hojo and was defeated, Yoshitomo, the father of Yoritomo, being slain in the conflict, while Yoritomo was taken prisoner and brought before Kiyomori, leader of the Taira clan. As the notorious prisoner was likely to prove a menace to the peace of his captor, Kiyomori wanted to kill him, but Kiyomori's mother requested that the life of the youthful hero be spared, as he resembled her lost son. Shigemori, the virtuous son of Kiyomori, also advised his father not to injure the prisoner, saying that the prosperity of the House of Hojo depended not on the attitude of a prisoner but on the character of the members of the family. Ill deeds, he said, would destroy any house, no matter what precautions were taken.

So Yoritomo was banished to the province of Izu; and Tokimasa of Hojo and Ito of Izu were appointed to keep a watchful eye on him. Ito did his duty a little too strictly and treated the exile with severity. At first Yoritomo lived in the house of Ito, but was afterwards removed to the house of Tokimasa, where the

eldest daughter fell in love with him. The romance was not hindered by the father, who treated Yoritomo with a lenient eye. Being a mere subordinate to his kinsman Kiyomori, Tokimasa had secret ambitions to somehow undo him through the agency of a master of tactics like Yoritomo.

It was no surprise, therefore, that when Yoritomo at last arose in rebellion against the Taira clan, Tokimasa of Hojo was privy to it and one of the more prominent advisers, Yoritomo finally succeeding in his scheme and becoming the first daimyo of the land and ultimately shogun. And the daughter of Tokimasa, the fair Masako, shared the honors of her brilliant spouse. Thus the fortunes of Tokimasa were raised with the prosperity of his great son-in-law. Upon the death of Yoritomo, his wife, the daughter of Tokimasa, became the guardian of the heir, Yoriie, who was still under age, and who finally succeeded his father as shogun. This was the first case of a regency under the shogunate, and became a precedent. For Tokimasa, through his daughter, had full power over the government and in time succeeded in destroying the Taira clan.

Yoriie, however, turned out to be a weakling, given to frivolity and dissipation; and he remained by Tokimasa, who was under great obligations to him. In the midst of this degeneracy a plot was formed to overthrow the government,

but the leader, Hiki Yoshikazu, was attacked and killed, and the youth Yoriie was imprisoned in the temple at Shuzenji in Izu, where he was finally slain by Tokimasa. And now Yoriie's brother, Sanetomo, became the third shogun. But the wife of Tokimasa wished to make her son-in-law, Hiraga Tomomasa of the Minamoto family, shogun and insisted on Tokimasa, her husband, taking steps to that end. But the plot being discovered, Masa-ko, the mother of Sanetomo and daughter of Tokimasa, with the assistance of her brother, Yoshitoki, banished Tokimasa and his scheming wife to Hojo where they were kept in confinement, until the death of Tokimasa in 1215.

Thus it will be seen that though the conduct of Tokimasa was cunning and dangerous, it showed a shrewdness and statesmanship that indicated the family potentiality. Tokimasa being now out of the way, his son, Yoshitoki, became regent. He was a sly, reticent, deep-scheming sort of man, who exercised an iron rule. Under his wing he brought up Kugyo, the son of Yoriie, leading him to understand that Sanetomo was the murderer of his father, and not Tokimasa, as the public understood. In this way he hoped to stir up the spirit of revenge; and finally he was privy to the plot by which Kugyo was enabled to slay Sanetomo the shogun, in the precincts of the Hachiman shrine at Kamakura. But no sooner was Sanetomo out of the way than Yoshitoki had Kugyo seized as the murderer and executed. Thus the last of Yoritomo's descendants was wiped out and the main ambition of the Hojo family gratified.

But though the Hojo family was distantly related to the Taira clan it was

yet too weak and ineffective for the daimyo of the empire to permit it to displace the Minamoto family whose influence now controlled the shogunate. Thus Yoshitoki's plan was to place a puppet in the seat of the shogun and himself to hold the real seal of authority. This scheme was actually carried out, the puppet always being removed when he showed any sign of independence. The first one to fill the unenviable position was Fujiwara Yoritsune, one of the Court nobles. At this time the Imperial Court at Kyoto was displeased with the Hojo family for trying to displace the Minamoto on whom the Emperor had conferred the shogunate. And in 1221 the Emperor, Gotoba, gave permission for the overthrow of the Hojo intrigue. The Imperial advisers, however, did not take into account the great military power of the Hojo ranks, and the forces of the Crown were disastrously defeated and the chief persons concerned all banished to the islands of Oki and Sado. In this way the Hojo family secured greater power than ever. Yoshitoki died in 1224 aged 62.

The eldest son, Yasutoki, now succeeded his father in the direction of affairs as Military Regent. He proved a most liberal and enlightened statesman, organizing a board of councillors for the management of affairs of state, and executing justice everywhere with marked impartiality. He neither sought titles for himself nor positions for his relatives. Once when he had to decide between two daimyo he did it offhand without any ceremony; and the one who lost was so angry that he threatened to rebel. Yasutoki's only reply was: "Can any one be a just judge who fears a rebel? Let him rebel, if he so wills: it is nothing

to me!" On hearing this the recalcitrant daimyo grew afraid and subsided, swearing to the Regent that he never had any intention of revolting. In his old days Yasutoki still further distinguished himself in wisdom by promulgating 50 articles for the regulation of state affairs. In the year 1242 he passed away at the age of sixty.

Tokuji, the eldest son of Yasutoki, now became regent, but hardly lived to be installed in office when he was in turn succeeded by his younger brother Tokiyori, who turned out to be a wise and admirable administrator, promoting the wellbeing of the people. He lived in so plain a manner that once, when entertaining visitors with wine, he found there was no cake in the house, but he went himself to the kitchen and discovered a few pickles which he offered. He was too good for practical politics, however; and in a few years he resigned in favor of his son Tokimune and entered monastic life. In the garb of a monk he traveled all over the empire, observing the life and customs of officials and people alike, and left a record of his observations.

On one of these journeys he was storm-stayed in the snow at a small cottage where he sought a night's lodging. He was very cold and there was no fuel to make a fire to warm him; so the kind host, in honor of the priest, cut down the dwarf trees in his pots and made one. On observing this the visitor inquired into the condition of the family and was astonished to find that he was the guest of a former military chieftain, Sano Tsuneyo, who had been deprived of his estates. But, the old man went on to say, if the day ever came to get even with those who deprived him, he was ready, as might be seen by his weapons all polished and

waiting for the day. The visitor said no more; but when he got back to Kamakura he brought about an uprising against those who had deprived old Sano of his estates, the latter joining the revolt and winning back his portion.

Thus the former regent lived a strange life, but a good one, being welcomed everywhere he went and much admired. He it was who built the great temple of Kenchoji at Kamakura; and when he died in 1263 at the age of 37 he was mourned by the whole nation, daimyos and people alike. After this, so many great men fell into the habit of becoming monks that a law had to be issued against it.

The next regent of the Hojo family, Tokimune, was a man of great daring and very fond of military life. It was in his time that the war-lord of China, Khubla Khan, attempted the invasion of Japan. At first China sent embassies demanding humiliating concessions and tribute, all of which were promptly rejected by the regent. And when in 1274 the forces of China attempted to invade Kyushu the combined forces of three daimyos were sufficient to scatter them. In 1281 they returned and tried to land at Hakata, but with the help of a typhoon were again defeated, few living to return to China. The regent died at the early age of 34, mourned by all the nation.

The eighth regent was Sadatoki, the older son of Tokimune; and happily he much resembled his father in character and wisdom. In 1292 he received an embassy from Korea advising the opening of relations with China, which he refused to entertain. After a few years he resigned and entered a monastery after the manner of the great Tokiyori, he too

traveling all over the empire. In 1311 he died at the age of forty-one.

The eldest son of the retired Sadatoki became the ninth regent, his name being Takatoki. He was not at all the man his father was, being dissolute, fond of dogfighting and theatres, and giving little or no attention to state affairs. Naturally under such a master the nation was plagued with corrupt officials. This alienated the whole country from the Hojo family. The Emperor, Godaigo, concluded that something would have to be done to save the nation and the Imperial forces were mustered. The daimyo one and all seemed ready to carry out the Imperial will and duly sent their contingents to the fray. When Takatoki realized that his opponents were upon him he committed suicide, choosing a Buddhist temple for the deed.

We have seen that at the outset political power fluctuated between the Taira and the Minamoto clans, the former gaining the mastery under the great Kiyomori, whom Yoritomo at last overthrew gaining the ascendancy for the Minamoto clan, who in turn were absorbed by the Hojo family, descendants of the Taira clan. The Hojo were finally overthrown by Nitta Yoshisada of the Minamoto clan, owing to the weakness

and wickedness of the last regent Takatoki. Now the power was seized by the Ashikaga family, who also were of the Minamoto clan; and the Ashikaga shogunate was in time supplanted by Oda Nobunaga, a descendant of the Taira family again. Next came Hideyoshi who belonged to none of the great clans, belonging to humanity, as it was said. But the Tokugawa family who succeeded Hideyoshi were of the Minamoto clan. Thus for many centuries political power and prestige in Japan have fluctuated between two great families.

During the nine generations of Hojo dominancy Japan made some progress in civilization, especially in art and government. We have seen that during the Hojo regimen the craft and cunning of the first two generation were followed by the sobriety and wisdom of the next two, the family finally running out in a weakling; but taken altogether, the merits of the family far surpass their demerits, judged by the standards of history. But the clan motives and jealousies which have formed so large and potent an influence in Japanese history, still obtain to a great extent; and this will account for occurrences and movements that otherwise would by outsiders be misunderstood.



HEIKE MONOGATARI

By F. YAMAZAKI

THE Kamakura period of Japanese history was characterized by an undertone of persistent melancholy that contrasted strongly with the merry-making, luxurious Heian age. The nation had been so exhausted by civil wars that the spirit of gayety had fled and men were everywhere at odds. Brothers had fought against brothers and relatives against relatives and strife was universal, until the great Yoritomo arose to put an end to the conflict by becoming head of the Minamoto clan and vanquishing the Heike.

Naturally the literature of the period took on a reflection of the time, being much more dark and pessimistic than that of the Heian period. The works of the former age were charged with artistic brilliance and optimistic perspective, and even women, such as the author of the *Genji Monogatari*, were prominent in literature. The style was flowery and the theme aesthetic while the spirit was hopeful. But the volumes that appeared in the Kamakura period were the works of Buddhist priests. The gay ladies and their courtiers of the Heian age had passed away and the priest and the scribe took up the pen; and in retirement from the world which was hated, proceeded to record their pessimistic impressions of all things mundane. Literature and art had given way before the sword and the soldier, and learning was forced to take refuge in monasteries and hermitages. In

fact the only persons of literary ability left were the monks.

The most representative literature of this period is given over to war-tales, the style being somewhat narrative, and peculiar to the time. The *Heike Monogatari* is one of those tales of battle. It portrays the rise and fall of the Heike or Taira clan, its merits and its defects, and the vicissitudes of human things, interspersed with various episodes more or less exciting, revealing the valor and the tragedy that so much characterized the period of strife between the two great clans. About the same time appeared another work known as the *Genpei Seisuiiki*, or *The Vicissitudes of the Minamoto and the Taira Clans*, which covers much the same ground. Some hold that the *Heike Monogatari* was written first and that the other narrative was brought forth to supply the defects of the former; and others again hold to the reverse opinion. Eminent Japanese scholars are still ranged on opposite sides in this controversy, each advancing weighty reasons for the side taken, but on the whole scholars incline to the priority of the Heike on account of its primitive elements.

Though the authors of both works are now unknown, the Heike is believed to have been the composition of Yukinaga, a governor of Shinano province; but as to date of writing no satisfactory opinion has been attempted, nor indeed any reliable evidence adduced. The book is

supposed to have first made its appearance between the years 1249 and 1255, a little before the Genji Monogatari.

In content, as already suggested, the Heike Monogatari is mostly taken up with the rise and fall of the two great clans that so long kept Japan in civil turmoil until supremacy between them was at length decided. Neither one of the great antagonists could be well described or dealt with without including the other. The accounts, however, are so highly colored as to be well regarded for the most part fiction. But the literary value is none the less on this account.

The introduction opens with historical reflections after the Buddhist manner, as for example: "The bell tolling in the temple sounds the vanity of all human things, while the sala tree is a token of man's vicissitude." The sala tree, it may be explained, is an Indian tree, and always grows in pairs, one of which withers while the other flourishes. "The proud cannot be always so," continues the narrative. "Everything is fluctuating; nothing in this world is permanent."

After which the writer proceeds to dilate on the fortunes of the two great houses that form his theme, beginning with Kiyomori the ancestral chief of the Taira clan, with some account of his father, Tadamori, as a contrast to the ascendancy of the more brilliant son. Kiyomori was the *dajodaijin*, or premier; while his three sons, Shigemori, Munemori and Tomomori, were all generals, and his fourth son, Shigehira, was appointed treasurer, his grandson, Koremori, becoming Adjutant-General with the Fourth rank. Thus the Taira clan had the advantage of a great array of high officers to begin with. Out of the entire family at least 30 persons were

entitled to audience with the Emperor; and the family had sixty more important officials scattered over the empire. No wonder that the authority of the chief of the Taira clan was supreme in the empire. His arrogance and his unrestrained conduct daily grew more overbearing. He clothed 300 youths in scarlet and sent them as spies through the land. They were to watch the actions of all detractors of their master's authority. All suspected persons were arrested and thrown into prison and their property confiscated. Such conduct drew forth the severest criticism and some even dared to arm for rebellion. Fujiwara Narichika once formed a league to crush the Heike family, but was detected before anything could be done and the leaders were beheaded and their followers banished.

At last the head of the Minamoto clan, Yorimasa, with the concurrence of an Imperial Prince, took steps for the checking of the tyrants, but they were also overwhelmed and most of their followers perished, the prince too being among the slain. Thus the Heike remained supreme and without a rival. Yet their day was coming and judgement but waited. After the death of Kiyomori their fortunes turned and decline set in. In his dying hours the great chieftain had sinister visions; he heard the tramp of armed men and laughed at them in delirium. Skeletons danced before his death-dimmed eyes, the frames of the thousands he had slain, phantoms of his murderous past.

Meanwhile, Yoritomo, the young chief of the Minamoto clan, had reached his majority, and was still in the province of Izu where he had been banished. The heroic priest, Mongaku, now prevailed on the youth to taken up the cause of his family and attack the declining Heike, and

he had the permission of the Emperor to take the advised course. Whereupon he raised an army in the eastern provinces; and the Heike government at Kyoto made preparations to crush the rebellious, sending a host of thirty thousand men. They armies met at the River Uji and the Heike were defeated and fled. At this moment Kiyomori was slowly burning away by fever in his bed at Kyoto, and only expressed the wish that he could see Yoritomo's head as a trophy cut off his brother's head. His last words were "Oh, for Yoritomo's head!" Thus the hero and tyrant passed away.

After the chief's death his son and his vassals did all in their power to replenish the declining fortunes of the family, but in vain. The disaster was too rapid. Yoritomo and Yoshitane together with Yoshinaka, were the ablest living warriors, and the cause of the Minamoto in their hands was sure of success. They went out the Heike towards to fight from the national capital. The final attack on the Heike was at their stronghold of Ichinotani near the present site of Kobe. Here Yoshitane fought a fierce battle and the Heike family was no more. The narrative of the defeat, capture and death of the hero of the famous Heike chapter is full of tragic pathos. Kusunoki, Horikawa, and others turned into the sea and reached the shores of Shikoku, but Yoshitane

pursued and completed on sea the victory he had sealed on land. The remnant that fled to the shores of Nagato was also swept into the sea. The Heike family was torn up root and branch. Oh, what a contrast! "That which was once raised to heaven, was now cast down to hell!"

Naturally the style of the Heike Monogatari is full of Buddhist terms of expression and Chinese idiom. A peculiar feature of the composition is that it contrives to say the same word over and over without being cut, since it was disgraceful for a samurai to be cut, the active voice always being used. For example the writer always says, "he had his hand cut," instead of "his hand was cut," and so on. In old days this story was chanted to the scales of the biwa, the soldiers especially enjoying its recital by candle-light. The instruments used in such recitals was known as the Heike biwa. The story left a profound impression on succeeding ages. The poem used in its recital passed into the *yakushi* drama of the Ashikaga period and so went on to influence Japanese music and drama even down to the days of the Tokugawa. The story finally developed into the *senryū*; and the war-story became the basis of various historical dramas, playwrights using it as they did Shakespeare. England did the historical tales of that country.



SEA BIRDS

Awaji-shima

Kayou chidori no

Naku koe ni

Ikuyo nezame no

Suma no sekimori.



Between Awaji and the shore

The birds scream in their flight ;

Full oft they've made the Suma Guard

Toss through a sleepless night,

Until the morning light.

Minamoto-no-Kanemasa (12th century)

TOH: THE SPRING MAN

By YOYOGI KANJIN

IN Europe and America there is many a man who, after completing a higher education, succeeds in establishing himself in some profitable line of business or manufacture, and examples are more numerous still of men who succeed without any special education beyond the hard knocks of experience. In Japan such examples are so rare that when they *do* occur, as they are now more frequently doing, it may be taken as a sign of new blood infusing the old civilization and an omen of good for the empire.

If an examination were to be made to find out how many graduates of Japanese higher schools and universities had succeeded in achieving independence by dint of their own invention or skill the number would be extremely limited. It has in the past been somewhat discouraging to see how, after so much provision for higher and technical education, so few men have become successful merchants or manufacturers. When one does so succeed he shines in solitary splendor like a morning star. The general tendency for such men is to become employes rather than to venture out on independent enterprise. School graduates follow the line of least resistance.

One of this rare class is Mr. Kiyoshi Toh, the subject of this sketch. At first he, like the rest, started out as an employe and was getting a good salary; but he was of a spirit that could not content itself in a position that afforded little or

no hope of development. So he abandoned what most young men of Japan would have regarded as a good start in life and struck out on a line of his own. He resolved to become a man of independent means and to achieve something in the way of manufactures. Of course he met with many difficulties on all sides but he persisted until they were overcome. Through indefatigable energy and restless determination he followed his ambition until it was realized. To-day Toh is the happy proprietor of a factory of his own: a factory for making steel springs, the only one in Japan.

Toh had the foresight to perceive that the demand for steel springs was a growing and a permanent possibility. With the rapid development of steam and street railways, as well as carriage and automobile building, springs would be a constant necessity. Some of Mr. Toh's largest orders have come from the railway department; he made the springs of the Imperial train itself, which is reckoned the ideal of achievement. All the railways in Japan now use springs made by the Toh factory. Even the great Mitsui Bussan Kaisha is acting as agent for the Toh factory in Japan, Formosa and China.

The Toh spring factory employs at present only 150 hands, and turns out goods to the value of half a million *yen* a year, which is considered marvellous in view of the obstacles that have been encountered.

Toh is a Tokyo man, born in Shiba in 1872, his parents being in comfortable circumstances but not wealthy. He had the misfortune to be deprived of his father at the age of five, and was brought up by a kind and industrious mother. Later he was adopted by a family named Toh, as their second son, who sent him to the Higher Technical School, after passing through which he found employment as an expert in the Kanegafuchi Cotton Spinning Company, rising to the position of sub-manager in a year. Then he became chief expert in the Mino Cotton Spinning Company of Okayama. Later he was engaged in establishing the Japan Woolen Yarn Company of Tokyo. Finally he became chief expert of the Onagigawa Cotton Goods Company; and when that firm amalgamated with the Fuji Spinning Company in 1903 Toh was made expert of machinery and textiles at a high salary.

In March 1904 a fire destroyed the factory and rendered all the costly imported machinery useless. In a short time all the machinery was replaced by some made in Japan, with the exception of certain steel springs which could not be had in this country. It was during the war with Russia and imports were difficult. The company was practically held up, all for want of springs. The embarrassment was great, as large orders from the army for cotton goods were awaiting fulfilment. The situation set young Toh thinking; and he resolved there and then to be master of the situation. He would set about the manufacture of springs. He gave up his position with the cotton company and launched out on his new venture.

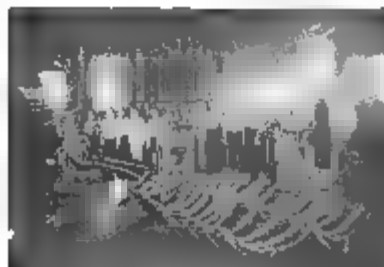
After a month of study and investigation he had raised a capital of only 2,000 *yen*, part of which was a bonus given him by the cotton company in token of his meritorious services. Three hundred *yen* he spent in putting up a building to serve for a factory, and two hundred more he put into machinery. For a site he secured cheapness by reclaiming a

bog near Tokyo; and there he commenced work with five men. In time he had spent all his little capital; and none would put enough faith in his springs to buy them. He endeavored to secure the interest of capitalists, but they were deaf to his entreaty, and at times he did not have the rice to feed his family. No one was willing to risk capital in so new and untried a field. He got some financial help at this time from his foster-father, which tided him over the period of difficulty. Soon this too was exhausted and he had to pawn some of his clothes. His anxiety was great but his faith did not fail. He went on making springs just as if they were being bought. He had daily to witness the return of samples sent back marked not up to the standard. His health was now breaking but his mind held on, though he suffered much from insomnia. Several times he was on the verge of closing up and giving up as a failure. Even his friends regarded his faith as a hopeless venture.

It was in this his darkest hour that he had the offer of a good position as manager of a company in Hokkaido, but declined it, still determined to go on with his enterprise. He was strongly advised to accept the offer, but he resisted with an iron will. For three years he went on in the face of all odds, obtaining enough to live on by the repair of old machinery. At last he had an order from the Mitsu Bishi Dock Yard, which pronounced his work satisfactory, and thus his ascent to the heaven of triumph began and has since continued. Various other big companies soon began to take notice of the Toh springs and to send in orders, among which was the Osaka Car Manufacturing Company, which uses a great many steel springs. His springs were now regarded as equal to the imported ones, and he could expand so as to fill orders. The Toh factory received special appointment from the Imperial Railway Bureau to supply springs for its cars, and now success is assured.



THE 4TH EARL OF DERBY, 4th EARL OF DERBY



SHIMIZU, KUNIO Y. OF SAN FRANCISCO 1941

JAPAN IN THE PHILIPPINES

By. Dr. K. MIYAMA

DURING the month of October last I made a tour of inspection in the Philippines for commercial purposes, and to see how the Japanese there were getting on. From Manila I proceeded southward to Mindanao where Japanese development is most noticeable, and returned by Luzon and saw the great hemp fields in the agricultural districts of the south-east. Finally I went through the sugar plantations on the way to Ilolio. In the matter of trade, of course, America takes the first place in the islands; and next in turn come England, Japan and Germany. Japan which occupies a geographical advantage over her rivals, has nevertheless been able to surpass only Germany and China in the trade of the islands. I refer chiefly to exports to the islands; but in the matter of imports from the islands America outshines all others by far. A considerable quantity of Japanese goods goes into the interior of the islands, though the customs returns do not appear so promising, for our trade. This may, perhaps, be due to the fact that Japanese goods are often imported by the Filipinos under the name of Chinese goods, by way of Hongkong. With the exception of the Mitsui Company and the Ito Company of Osaka, the Japanese firms in the Philippines are weak in capital and only engage in petty retail transactions. This is especially so in the interior, where the Chinese monopolize most of the trade. These Chinese traders, in constant communication with their

agents in the ports, penetrate into the most inland regions, catering even to those in only a state of semi-civilization. The Japanese traders have not proved sufficiently adventurous for this. The Chinese have been thus carrying on their trade for centuries and now exercise an influence on the natives, with which no rivals can well compete. If the Japanese are to succeed in invading the Chinese market in the Philippines they will have to show a great deal more determination than has as yet been apparent.

The Chinese methods of trade are peculiar. They rent small upper-storey rooms in Manila where they act as agents in importing their goods; and with the goods they proceed in small steamers through the islands calling at various ports, where they sell their goods and buy what the natives have to offer. These traders live on the boats, paying for their meals but not for their passage, as they follow their goods, attending to them like the boat's crew. The fare appears to be included in the freight. The shipping companies welcome these traders, as they always ensure a cargo for the boats. Into this method of trade the Japanese have not yet dared to venture.

The most striking phases of Japanese development are in the direction of agriculture, their influence being particularly prominent in Dabao in Mindanao, where soil and climate are especially favorable. Three miles from Dabao there is a village called Jaromo, where from the coast to

the hills there is a large Japanese population of hemp planters. Here there are eight Japanese companies dealing in hemp, the largest being the Ota Kogyo Kaisha, with a capital of some ¥500,000. At Jolo, a small island where pearl fisheries are carried on, there is also a prosperous Japanese colony, who fish by diving. These are chiefly seamen from the province of Kii in Japan. There are Japanese scattered more or less among all the interior ports of the islands, acting as barbers, carpenters and petty merchants of one kind or another. In the two centers named, the Japanese are most numerous and successful, but on the whole they occupy a very inferior position in the trade and development of the Philippines. As Japanese steamers now call at Samboanca the Japanese are able to get supplies from home, which is a great convenience to them.

The anti-Japanese sentiment so lamentably frequent in parts of the United States proper, happily finds no place as yet in the Philippines. The natives, suffering to some extent from white oppression, have little real respect for their masters, nor have they much for the cunning Chinese whose ways they do not like. In fact there seems everywhere to prevail a warmer friendship for the Japanese than for any other race, even the savages showing them kindness. Thus both the American authorities and the natives welcome the Japanese and treat them with due consideration. The authorities are specially anxious to introduce more labor from Japan, as the Japanese prove more satisfactory in this respect than do the natives. The white hemp companies utilize Japanese labor as far as they can, with very satisfactory results. Thus the demand for Japanese labor in the Philippines is almost unlimited at present. New plantations are always being created; and the new industry of *abaca* promises a phenomenal development that will still further increase the demand for labor.

Of the annual export of ¥46,000,000 worth of goods from the islands, about ¥3,600,000 worth goes to Japan. One of the largest products of the islands is copra; and in spite of the keen rivalry in Java and Hawaii, Mindanao occupies only

second place as a source of this product, turning out one fourth of the world's total. Were it not for the high rate of wages paid, the Philippines would occupy a still more prominent place as a source of copra. Of the annual output of copra, valued at about ¥23,000,000, Japan takes exports to the value of only ¥170,000; but France takes as much as ¥14,000,000 worth. The next most important output is brown sugar reaching an annual value of ¥17,000,000. In the production of pearls the Japanese lead, as they are the most fearless and skilful divers; indeed they now almost monopolize this enterprise. One big Japanese company has forty-three boats and fishes by machinery. But the business is now suffering from depression caused by the war in Europe. Most of the profit is made from the shells, which are used for making pearl buttons, pearls themselves being rarely found; but when one is obtained, the profit, of course, is great.

Owing to customs duty the imports from Japan are not large, the chief items being coal, which competes well with that from Australia, owing to less freight; and cotton yarns and fabrics, more especially cotton underwear. The native women prefer German dyed cottons for waists, as well as red cotton yarns for other purposes. There is no reason now why Japan should not supply to the Filipinos what was formerly supplied by Germany. There is a great demand for Japanese matches in the islands, most of this import going through the Mitsui Company. There is a good demand in the islands for cement and leather goods of all kinds. Most of the shoes worn are imported from the United States, but the natives have wide feet, to which shoes made in Japan are more adapted. Shoes which sell in Japan for 4 yen a pair, sell for 9 yen a pair in the Philippines. There is plenty of room for development in trade between Japan and the islands. At present many things which are going to waste in the Philippines, could be very profitably exported to Japan and made good use of. Also, Japan would import much raw material from there, and after turning it into manufactures, could export them abroad.



O-FUJI OF NAMIKI

IN an old *senryū* play entitled *Reigen Myōtōgawa* by Fimō Surin, appears an interesting female character named O-Fuji San. She was the daughter of one, Higurashi, a feudal lord of Tohoku. Her father had come to an untimely end through some accident in which he lost the sacred image of the god Kamae, which had been entrusted to his care by his liege lord, Mikoto of Shin, and for the offence he was obliged to commit *seppuku*. The fate of the father brought the family, especially his three sons, Harumasa, Takemasa and Tomomasa, to poverty. It was useless effort to find and recover the lost image.

In their long search for the lost treasure they heard that on the *Myōtōgawa*, the present Saitama river, a mysterious light was seen, which night after night terrified the inhabitants of the district. The three brothers began to think that perhaps the light was caused by the presence of some sacred object beneath the waters, and in the guise of fishermen they set about making investigations. They

came to the spot with nets and other gear and began to explore the bottom of the river.

On the banks of the stream, near that place, under a row of trees known as *momiji*, a fair maid kept a little shop; and her name was O-Fuji San. The girl, it appears, did not exist for the sole purpose of commerce, for in the rooms of her tiny house she sheltered a mysterious woman, who was the betrothed lady of the great Mikoto, who there lay concealed from the world. The hidden lady longed for the day when she would be taken to her spouse, and in this desire the young O-Fuji sympathized: for she herself too had a lover whom circumstance prevented from marrying her. Consequently they had much to converse as they talked from time to time over their unhappy lot.

One day a straggling minstrel came to the door of the cottage and O-Fuji went to the door to receive him. He was dressed in the garb of a samurai, a lord of religious order, with a hat that covered

his face. From a glimpse stolen as he happened to tip the hat to one side O-Fuji knew that the visitor was no other than her own lover; and as both broke into simultaneous recognition they fell down in a burst of joyful tears. This caused some sensation within, and the hidden lady, Ayauta, appeared upon the scene. This but increased the complications, for the man was, as a matter of fact, the great Nakatomi, the lover of the lady Ayauta.

There was now much room for jealousy and recrimination; and it must be admitted that all sides to the issue gave way to it. As to the ladies, neither side would give in: both wanted the man. As for Nakatomi he knew not whether he was a rose between two thorns or a thorn between two roses, but he decided that he was between a cherry and a plum blossom, whatever he himself might be. Now it is the hardest thing in the world for a real Japanese to decide between the cherry and the plum blossom. While the row was in process who should come along but Takenari with the lost Buddhist image in his arms, rejoicing over his luck in having recovered it.

His feelings can better be imagined than described as he recognized his lord Nakatomi and the betrothed Ayauta; and on producing the image Takenari insisted that the moment was too sacred for so public a place, so he asked the lord and lady to come with him into a private

room, to the exasperation of O-Fuji San. Takenari tried to console and soothe her, but she would not be comforted. In order to settle the matter for the moment Takenari took O-Fuji and bound her with strong cord to a wisteria vine, warning her to keep the peace until he set her free. Then he left the happy couple to themselves and went for his brothers.

During Takenari's absence a fellow came along, who was looking for Nakatomi to assassinate him. O-Fuji gave him the wink and he rushed into the room where the pair were enjoying themselves and soon returned carrying the head of Nakatomi in his hands. O-Fuji, on seeing the head of her lover, grew frantic and breaking her bonds, got free. The three brothers now appear, and while they are all talking over the unhappy circumstances, and preparing to flee for their lives, who should appear but Nakatomi. It seems that the image of the god had so worked that the robber took its head instead of Nakatomi's, he himself being unharmed. The fellow who had attempted the assassination of Nakatomi was captured and the image restored; and finally a great temple was erected to receive it, that temple being the present Kanzeon at Asakusa. Nakatomi and Ayauta were happily married and O-Fuji, unable to live out of the sight of her lover, sought refuge as a servant in his house.





GENERAL H.
SHERIDAN



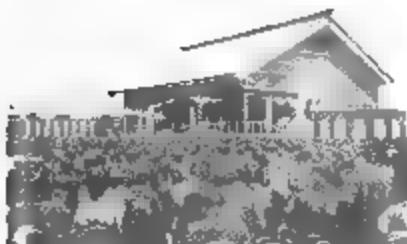
ARMY TRUCK
GENERAL
SHERIDAN



ARMY
SOLDIERS
GENERAL
SHERIDAN



FIRST AIRSHIP STAGE IN 1917



CONSUMERS
MILK PROCESSING
PLANT
1904-1905



CONSUMERS
MILK PROCESSING
PLANT
1904-1905



CONSUMERS MILK PROCESSING PLANT

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Peace

The peaceful outcome of Japan's long-drawn-out negotiations with China was sincerely welcomed by every friend of the empire as well as by every lover of humanity and peace. The government is blamed by the jingo element for not pressing its original demands on Peking to the utmost; but there is no doubt that if the authorities preferred popular opinion to international interests, Japan's way would be made all the harder for the future. It is evident to all observing minds that the best friends of Japan have been and still are the Anglo-Saxon peoples. Certainly they have done more for her than have any other nations; and they in no wise desire to change their attitude unless compelled. The great cataclysm in Europe has brought the nations to a point where they must side with militarism or humanism. Japan has already cast in her lot with the humanists. It is now too late to repent her course no matter how the jingoists may cry out for aggression despite the world. And we believe that in thus casting in her lot with the Allies Japan has taken the wiser way and chosen the better part. The Elder Statesmen are criticised and discredited by the jingoists, but it is to the principles represented by these venerable survivals of the old Japan that the empire owes its present strength and greatness. The *Genro* are carrying

on what Meiji Tenno lived for and left to Japan as her noblest inheritance. In consulting the Elder Statesmen the present Emperor is walking in the footsteps of his great Father, a course which commands the reverence, admiration and loyal support of the whole nation. And it commands the sympathy and assistance of both Great Britain and America which surely no sane nation would despise. In concluding her negotiations with helpless China as she has done, Japan shows that her attitude toward peace and fairness is correct, and just what her best friends would wish it to be, and thus she justifies their policy in determining to see that Japan gets fair play in the international scramble. In this day and generation no nation, however great or small, is absolutely independent; and it is a great thing for a nation to know that those it has to depend upon are dependable.

The Genro

In an article demanding the abolition of the Elder Statesmen's conference, the *Tokyo Asahi* points out the danger of leaving grave questions of State to the decision of a few men. The journal is persuaded that the final abandonment of Group 5 of the demands upon China was due to objections raised by the Elder Statesmen. When they came forward with those objections, the Ministry had either to bow before them

or resign in a body. A resignation would have thrown the country into a dangerous state of political confusion, besides making a bad mess of the Chinese negotiations. The Government, as the *Asahi* surmises, was thus obliged to submit to the dictation of the Elder Statesmen. If the Elder Statesmen are to be obeyed in all important questions of state, then the Government ceases to be national. Instead ours will become a Government by a few old men, who can set at defiance the views of a majority of representatives elected by the people and of the Administration representing that majority. More importance must be attached to the public opinion of the country than to the contentions of two or three Elder Statesmen. What if they should lead the country to diplomatic failure? The journal urges that the Okuma Government which won a great victory in the general election, should have the courage to end the Elder Statesmen's conference.

Germany Commenting upon the sinking of the *Lusitania* by a German submarine without warning, the *Tokyo Asahi* condemns the act of the Germans as barbarous and totally incompatible with any degree of civilization. The war in Europe has now become a war of civilization against barbarism. Germany has completely ignored the principles and usages which have been built up in the course of several hundreds of years by noble efforts of wise rulers, prudent statesmen, philanthropists, religionists, scholars and politicians for the purpose of promoting the welfare of humanity. Should Germany be allowed to come out victorious in the present war, the world will be brought under the rule of might, and civilization and the principles of humanity will be utterly

destroyed. Human society will then revert to a state of savagery as at the primitive stage of its existence. Germany as the destroyer of civilization is a common enemy of the world, and the utmost efforts should be made to destroy its power.

William Elliot Griffis All interested in Japan are more or less familiar with the works of Dr. William Elliot Griffis, than whom no one has done more to promote a better understanding between the East and the West. His "Mikado's Empire," written some years ago when he was a professor in Japanese government colleges, and ever since kept up to date, is still one of the great standard works on this country. The volumes written by him on Japanese history as well as his volume on the history of Korea, are also appreciated by a wide circle of readers, while his biographies of Drs. Verbeck, Hepburn and Brown, the pioneers of western learning in Japan, give one some adequate idea of how much America has done for the Land of the Rising Sun.

The man who Opened Japan The latest volume from the pen of Dr. Griffis is a biography of Millard Fillmore, the President of the United States who sent Commodore Perry to negotiate a treaty of amity and intercourse with Japan. The book is not only a well written record of the life of an interesting and noble personality, but a valuable resume of early relations between Japan and the United States. From hundreds of printed books and public documents in America, Europe and Japan, and from forty or more volumes of President Fillmore's own collection of manuscript letters received during his presidency, as well as from other important

authoritative sources, including the testimony of those who knew the President personally and the boyhood reminiscences of Dr. Griffis himself, the author has constructed this story of the thirteenth president of the United States. The book should prove of special interests to the Japanese themselves, many of whom even still misunderstand the motive of the United States in sending Perry on the mission to Japan. In spite of opinions that have been expressed to the contrary in Japan, Dr. Griffis shows conclusively that when Commodore Perry was despatched by the American Government to Japan, his orders from the President were: Use no force unless attacked, and make sure to give no cause for attack!

Big Things Americans have often been chided for their undue love of big things; and strange to say it was their love of whales that first brought them into close contact with Japan. The American whale fisheries of the early and middle part of the 19th century were of valuable and enormous extent, and some of the more alluring grounds were in the seas about Japan. Naturally in the small ships of those days shipwrecks were frequent; and when the American sailors were cast ashore in Japan they did not meet with very humane treatment. As this attitude toward them continued, the Washington Government resolved to send a mission to Japan to arrange for a proper treatment of American citizens finding themselves in this country. As it was too far for the American whale fishers to go to Hawaii for reprovisioning and repairs they wanted to obtain such privileges in Japan, but the Japanese would not suffer them to land, imprisoning even those having the misfortune to be

cast ashore. Hence the Perry Mission, which was designed to negotiate a treaty of amity and reciprocal treatment for the citizens of both countries engaged in lawful business in either country. Dr. Griffis' treatment of this aspect of the case is well worth reading, if one would grasp the motives and significance of Commodore Perry's visit to Japan. It is especially illuminating at a time when some are endeavoring to have us believe that American policy toward Japan is changing.

America and the Far East Continuing its articles on the United States in the Far East, the *Osaka Asahi* says the Democratic party, unlike the Republican, is free from imperialism. But it is a mistake to regard it as a party of retiring policy in foreign relations. President Wilson helped Carranza to drive out Huerta, and then befriended Villa to repress Carranza. That may have been a necessity to America; but certainly it is not justice. So may it be said of the Philippines Bill in its latest phase, in which nothing is said any longer of the islands' independence. Or take the Ship Purchase Bill, which is at variance with Democratic principles. In short the Americans are a branch of the Anglo-Saxons most highly developed in commercial instincts and their "dollar diplomacy" is really the flower of their national characteristics. The Republicans are more fit to give free play to this instinct. It was the Taft-Roosevelt dispute that brought about the late Democratic victory. They are already regaining their lost ground. When the Republicans again return to power, there will be a striking renewal of American activity in China. This will mean a vast

increase in the points of contact between Japan and the United States, thus increasing the chances of a collision between them. Many Americans have spoken of a Japanese Monroe Doctrine; but Japan has neither the ambition nor power to enforce any such doctrine on the Asiatic continent, as America does her own on the two Americas. Indeed America is steadily establishing herself in China through the Huai River Conservancy scheme and the Standard's Shensi oil field concession. There is then a possibility of Japanese interests coming into direct touch with those of America in China. They have practically done so with those of Great Britain. However these are questions of interests; and compromises will be possible also through interests. The fact remains, however, China will henceforth become a stage of activity for Japan, England and America. Any one of the three may be ostracised by the other two; but in that case the isolated one would bring in a new element to strengthen itself and there may be a disturbance of peace in the Far East. The three should then endeavour to work together and uphold peace. In any case, whether we will or will not, America is going to be one of three factors for the development of China, and it is important, says the Osaka journal, that Japan shape her future accordingly.

Nationalism Versus Inter- nationalism

In a recent number of the *Shinjin* Baron Yoshiro Sakatani contributes a very interesting article on the changes that the great war in Europe may bring about in Japan. He says that thinking men as a rule argue that militarism and nationalism will gradually increase, and that, therefore, Japan ought to strengthen

her armaments, cultivate nationalistic principles among the people, and plan to expand the Japanese race by means of force; in other words, to follow the example of the German empire. But Baron Sakatani is of a different opinion. He believes that the present cataclysm in Europe was not started simply by the assassination of the Austrarian Crown Prince. Civilized nations no longer go to war for the acts of lunatics, or such causes as rejected proposals of marriage, rivalries for the succession to a throne, religious differences of political squabbles. The great cause of all war is conflict of interests, and of no war more so than the present one. England and France had numerous colonies in various parts of the world, while Germany had only a few. When Germany, because of her increasing population, attempted to expand, she was blocked by England. Thereupon she set about perfecting her armaments, studying the arts, sciences and military tactics in all their phases, and zealously prepared for the war she foresaw to be inevitable, firmly resolved to carry out her long-cherished purpose to take a long stride forward in the world. How efficient she made herself can be judged by the fact that though surrounded by so many valiant foes, she has not yet permitted them to advance one step into her territory.

Provision Against War

Since, as I have said, all war arises from a conflict of interests, it will be all the more possible in future to make provision against war. Dumbfounded by the awful and inhuman spectacle of nearly ten millions of soldiers butchering one another with the weapons of the most advanced civilization, people feel as never before that war is savage

and inhuman and a hindrance to the progress of humanity. Hence after the war there will undoubtedly arise an unprecedented desire to settle all conflicting interests without resort to arms. On the supposition that Germany triumphs, what I suggest would no doubt be improbable; but if the Allies win (and they cannot afford to let Germany get the better of them) the relations between European countries will eventually change for the better. Learning that by each shutting itself up in its own little world and entering into close competition with others in armaments and diplomacy, not only disturbs mutual tranquility but injures the progress of world-civilization generally, they will be induced to emulate each other in the principles of peace and humanity. This may seem but theory; yet as a matter of fact all the greatest leaders of European thought are united even now that armamentary rivalry must give place to economic rivalry, and that in future the Powers will never permit expansion on the German model. The selfish, militarist and nationalistic policy, being a decided hindrance to the world's progress, will lose its influence and be displaced by the humane ideas of internationalism and pacificism.

Japan's Foreign Policy If this estimate of the post-bellum situation by the leading minds of Europe and America (except the military authorities, whose opinions may be disregarded) is correct, then I think that the principles and policy to be adopted by our Empire of Japan become self-evident. For our country to cling more firmly to militarism and incline only to nationalistic and racial ideals with a view to being regarded as leader of the Orient, would be taking

precisely the same stand that Germany has taken, and would be going counter to the current of the present world's history. To say nothing of ideals, politics and diplomacy, we should not only fall into a distressing state of isolation commercially, but we might lose the world's good-will and, becoming a Germany in the Orient, be attacked by the Powers on all sides. In that case, our country could not like Germany imperturbably demonstrate our superiority to our foes in front and behind. People of penetration are not needed to tell us that the progress and prosperity that we have attained during the past fifty years would receive a set back. In short, I believe that we Japanese must make up our mind that we are approaching a juncture when we must decisively change our national policy. Sooner or later the time will be upon us when we must exchange the almightiness of the state and militarism for universal fraternalism and pacificism.

Militarism Must Go

Now changing the national policy is an experience that our ancestors have had any number of times. For example, in the latter part of the Tokugawa regime both the Emperor and the Tycoon's government took an anti-foreign attitude. But it was impossible to resist successfully the trend of the times, and the exclusive, anti-foreign policy of several hundred years' standing was given up for the policy of opening up the country and welcoming progress. Had this change not been made, probably our country would not be what it is now. I think that Japan of the present day has arrived at a time when a second revolution, as it were, is necessary. In other words, I believe our country must abandon the

policy it has followed hitherto, namely the deification of the state and militarism, and make universal brotherhood and humanity the great principles of its administration.

True Ideals of Loyalty

Some will argue that emphasizing internationalism instead of nationalism would weaken the sentiments of loyalty and patriotism, and that by slackening military preparations the destiny of the country would be jeopardized. I do not say, however, that we ought to give up military preparations, but only that it is wrong to expand armaments and prepare for war for the gratification of one country's ambition, that is, to seize territory and expand one's own race. Neither do I contend that we must disregard our own country, but that, while maintaining their separate existence, all countries, relying on right and humanity, should co-operate in the administration of the world for the increase of human happiness. Therefore there is not the least necessity for each

nation to do otherwise than to love its own country and respect its own ruler, as heretofore. The fear that the advocacy of the humanitarian idea that the whole human race is a brotherhood bound together in peaceful international relations, would give rise to dangerous thought and imperil the existence of the country, is groundless. To cling to nationalism and militarism without regard to the general world-situation, to teach a narrow-minded nationalistic morality at home, and to extend the country's prestige abroad by military power—that is a line of action that no one having the permanent welfare of his country at heart could ever take.

Correction

We regret that in the May number of the JAPAN MAGAZINE the name of Dr. Clay MacCauley was inadvertently attached as translator to the poem on page 56, entitled "Youth and Age." The translator was Colonel R. N. Porter, of London.



THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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THE JAPAN MAGAZINE

VOLUME SIX

AUGUST, 1913

NUMBER FOUR

JAPANESE ATTITUDE TOWARD ART

By N. MASAKI

(PRESIDENT OF THE TOKYO FINE ARTS SCHOOL)

IN order accurately to appreciate and appraise a people's art the observer should be familiar with the social system, manners and customs as well as the national character of the country. Otherwise it is quite impossible to understand the real value of the art and the aesthetic taste of the people who produced it. This is especially true of the fine art of Japan, which has a history of more than two thousand years, during most of which time the nation was more or less isolated from the rest of the world, and developed a social organization and customs peculiar to itself. In Japan art is as much the flower of national life as it is in other countries; and in proportion as Japan's civilization is peculiar to herself, so will her art be also. A study of fine art generally or as a whole does not equip one for a true appreciation of Japanese art, any more than a study of art specifically fits one to appreciate fully the special qualities of national art. Foreign students and lovers of art should especially keep this in mind when examining specimens of Japanese art.

An instance of the misunderstanding due to this defect is found in the complaints often urged by foreigners against the Imperial Museum in Tokyo, where, they say, one cannot see remarkable specimens of Japanese fine art. They do not appear to understand either our attitude toward art or the reason why we take that attitude. In the first place the climate of Japan does not allow examples of fine art to be long exposed without injury. Japanese art of the most priceless and delicate quality cannot long endure either sunlight or dampness. With the exception of articles made of bronze or iron our masterpieces have to be kept safely away from light and moisture; otherwise we should not long have them left to us, and old pieces we should not have at all. Consequently the exhibition of fine art on view in the Imperial Museum does not at all represent the treasures in our possession, which are too precious thus to expose to the effects of climate. The climate is especially injurious to our most valuable paintings, which often suffer injury even by a few hours of exposure.

It is therefore quite beside the mark for foreigners to instance the Louvre and the British National Gallery, and other places where masterpieces of fine art are on view, and suggest how poor is Japan's array of fine art in comparison. In these western galleries one can take a handbook and pursue his way through the various rooms, taking in the great paintings of old masters at leisure. In Japan all such precious works of art are safely stowed away in fireproof rooms, wrapped and boxed from light and moisture. Whether our method of ensuring the preservation of our masterpieces is defective is a matter of opinion. We believe that the nature of our pieces of art demands it and we acquiesce.

Consequently if one visits the Imperial Museum in Tokyo one will not find the same pieces of art on exhibition the year round. The Japanese have a feeling of far more extreme delicacy toward fine art than is evinced by western people. We almost worship a piece of perfect art. It is treated and cared for like a divine image. We regard such things as sacred and holy. We are as much interested in their history as in the masterpieces themselves. A defect in the history is as serious as a defect in the art. The articles preserved in the Shoso-in at Nara were once in possession of the Emperor Shomu, the Empress Komyo, or some other illustrious personage, some of them more than twelve centuries old. They are never permitted to go on exhibition except by Imperial sanction. So is it also with the treasures handed down to us by such heroes as Oda Nobunaga and Toyotomi Hideyoshi. The Japanese are inclined to the conviction that all great art must have a great history. This may be because Japan

has the oldest and longest Imperial line in the world.

Japan's attitude toward fine art can be seen in how art is preserved and cared for. Look at one of our most priceless tea cups. It is never to be seen sitting on a shelf or lying in an exhibition case. No; it is always found wrapped carefully in a soft cloth of special texture and packed safely in a beautiful box worthy of what it holds. The best pieces of porcelain or china are wrapped in what is called Dutch cotton; and the boxes that contain them are made of paulownia wood; and then the box itself is wrapped in an appropriate cloth. Every precious work of art has, therefore, a five-fold wrapping. It is no wonder that foreigners fail to see our best art; but now that they know the reason why, they must no longer fancy it does not exist.

All this trouble and ceremony about preservation and veneration of fine art is of the utmost importance to Japanese. They take infinite pains to observe carefully this attitude toward fine art. Most Japanese have even boxes for the bags that wrap priceless porcelain; and these bags are renewed from time to time as need requires. The bags are so made as to retain the shape of the pieces of art they contain, even when they are empty. The covers of teacups are often made by famous artists, and these are as carefully preserved from injury as the cups. When such treasures pass from one family to another the name of the artist and the history of the masterpiece are carefully inscribed on parchment decorated so that it may be hung on the wall as an ornament, and this is placed in the box with the masterpieces, which accounts for the extraordinary size of the box that often accompanies a set of porcelain. The

possessors of such treasures love to show them to others, but most of them are too much afraid of injuring or spoiling them. If they or their ancestors had not so cared for them they would never have seen the present generation. If there was any hope of preserving them and seeing them at the same time, such treasures would be on view all the time. This is one reason why old pieces of Japanese art, especially painting, possess a freshness not seen in similar pieces abroad; and foreigners have often wondered how these paintings could be so old as they were represented to be. They look new just because of the great care that has been taken of them; they have never suffered exposure to light or dampness as the masterpieces of Europe have done. When I exhibited a number of Japanese masterpieces at the Anglo-Japanese Exhibition in London, many expressed wonder at the freshness of the pictures, and some even doubted whether they could be so old as I said. To see a painting produced a thousand years ago looking almost as new as when it left the brush of the artist astonished them beyond measure, and caused doubt as to the genuineness of the picture. This showed that such persons did not in the least understand Japanese fine art, nor the attitude of Japanese toward such masterpieces. Their opinions of art had been formed from looking at pieces sold by curio dealers, and which possessed little or no value.

Nothing distinguishes the attitude of the foreigner from that of the Japanese in regard to art more than the way the former treats the receptacles of art pieces. The Japanese is shocked to see how the foreigner takes out a piece of fine art with little respect for the box or the

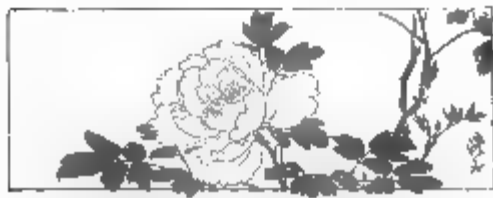
covering that enshrouds it. Just as a nobleman who thought he could best show himself by stripping off his clothes, would be considered undignified, to say the least, so the Japanese considers it quite undignified to pay no attention to what covers pieces of fine art. Such pieces need proper clothing; they are too delicate and beautiful for common exposure. There are many such wonderful treasures in the Shoso-in at Nara, objects of art belonging to the 7th and 8th centuries; glass vessels that came from Greece and Rome through India and China preserved carefully until to-day. They are not such as have been dead, buried and resurrected; their history is a straight story, an honorable lineage known to us. It is an achievement possible only to a people who regard objects of fine art as the Japanese do.

In many cases foreign connoisseurs of Japanese art are especially taken with the ukiyo-e; these are gaudy, brilliant and conspicuous; objects which we expect children to be especially pleased with, children who would be quite unable to appreciate the nobler examples of Japanese art. Those who are satisfied with ukiyo-e pictures have only advanced as far as the boy stage, so far as appreciation of Japanese art is concerned. It cannot be denied, however, that in recent years the western taste for Japanese art has advanced considerably and a still further development may be expected. When they are able to feel what the Japanese painter felt when he drew or painted the picture, then they will be able to understand Japanese art. The most difficult part of it is to acquire the taste necessary for such appreciation. To the Japanese taste, depiction or representation of *spirit* is of far more importance in a piece of art

than mere depiction of any object or objects. The Japanese always looks for the spirit first; for without that there is no art.

The foreign critic as a rule has not yet arrived to this attitude and taste. He looks at a *new-yu* scene or object of art and he endeavors to find errors of perspective or confirms his observations to minute points of detail, such as the forms of leaves, trees and mountains, observing that he cannot at all appreciate the true value of Japanese painting; he forgets the spirit and worships the form. Not all Japanese, of course, are able to

apprehend their own art; many subordi-
nate the spirit to the flesh; and how can
one wonder if some foreigners are illu-
minated. But such ideas are quite inade-
quate to an accurate appreciation of
Japanese fine art. Japanese pictures are
idealistic rather than realistic, like Japa-
nese poetry. The knowledge essential to
a true appreciation of Japanese art is not
some formula that can be acquired in a
little while; it is an education, a growth
that comes little by little. When our
foreign friends begin to see something
worth while in our *new-yu* and *new-ga*
then we shall look up and have hope.





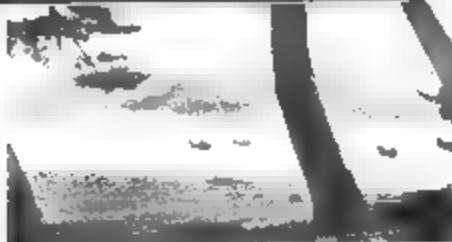
WEST SIDE, HILLS



WEST SIDE
HILLS



INFORMANT HARBOR



1. KINKAZUBI BEACH 2. COAST OF AOMORI 3. COAST OF MIYAGI

A SUMMER OUTING

By "TRAVELER"

ONE of the most pleasant rips for a summer outing is from Matsushima to Aomori. Matsushima, as all know, is one of the celebrated beauty spots of Japan. Leaving its fair waters dotted with many picturesque islands, one sails out over the beautiful bay of Shiogama, toward the south, where numerous white-sailed boats pass to and fro, and stretches of silver sand adorn the beaches. Northward rises a great green hill known as Fujikurayama, with an interesting coast along its base. This whole region has for ages been the theme of poets and travelers on account of its beauty. The shrines of the region are among the finest examples of sacred architecture in the north, and date from the middle of the seventeenth century. The chief festivals are celebrated in March and July each year, when vast throngs of people assemble to take part.

Ishinomaki at the mouth at the Kitakami river is a port celebrated in popular songs, and one of the most important on the north-east coast of Japan, the population being about 20,000. Westward from the town rises Mount Hiyori, noted for its grand views of the surrounding country, and the famous pine groves which run along the coast southward from the mountain, are said to have been transplanted there from the famous Miho pine plains in the province of Suruga by the great Date Masamune. On the summit of the mountain are the

ruins of an ancient castle; and thither sailors ascend to observe weather probabilities before setting out on a voyage, hence the name, Hiyori, which means weather.

Kinkwazan is a beautiful island off the cape of Ojika in the province of Rikuzen, towering 800 feet above the surrounding waters of the Pacific. Along its river beds and beaches gold is found mixed with sand, hence the name of the island, which means, "flowers of gold." From the lighthouse on this island the steamers on their way to and from America are guided on their dangerous path, it being the first and last of Japan seen by the traveler as he happens to be coming or going across the Pacific. Kinkwazan, rising like a whale above the surface of the sea, is itself a great resort for this monster of the deep, and whalefishers are always about keeping watch. On the top of the highest region of the island are shrines, where deer stroll about unmolested, as they do at Nara or Miyajima; and from there fine views are afforded.

Kisenuma is a village of ten thousand people, and famous for its rocky caves at the entrance to the harbor, one of which is 18 feet high, with weird sand pillars inside, the floor covered with water. It is said that at certain seasons of the year, such as in the late spring, the sound of music is heard in the caves. The inhabitants aver that this music comes from the harps and drums of the spirits of

Buddhist sages who come back to relieve the monotony of their less fortunate brethren left behind in so miserable a world. It is suspected by the knowing, however, that the sounds are produced by the water beating against the echoing caverns within. In spring and summer many visitors come in boats to see the caves.

Further along the coast in the province of Rikuchu is the pretty little town of Miyako, a place of not more than 5,000 people, which has a shrine dating from the early part of the 11th century; and as it is believed to have some historical connection with a famous priest who displayed divine powers by staying the rushing waters of the Naruto channel in Shikoku, sailors often come here to pray for a fortunate voyage.

Coming on to the province of Mutsu there is the town of Hachinohe, with a population of about 12,000. It has a hill at the north end with the ruins of an ancient castle, as well as a shrine which was built by Lord Nambu and dedicated to his ancestors. From the top of the hill a fine view can be had of Matsugasaki in the distance, the vast Pacific beyond; while towards the north rises Mount Hakkoda. In the bay is a small island called Kabujima covered with green fields and well cultivated, where innumerable wild flowers bloom in spring and summer. Three miles south there are caves; and in the stream of the village is a great monolith some 60 feet long, which shows marks like fish scales.

At the second station from Aomori there is a place called Asamushi which has hot springs. The surrounding hills are very picturesque while the islands in the bay present a pretty and pleasing view. The visitors who come there in

large numbers to enjoy the hot baths, spend their time in boating and fishing, for which there is ample opportunity. The springs are said to have been discovered by the priest Enko Taishi who visited the place in ancient times. He saw a deer enjoying the warm water and went to examine why it so enjoyed itself, and found to his amazement that the water was hot.

The town of Aomori faces a pretty bay, and is one of the most prosperous and important of the northern cities. It has a population of about 35,000, and has its foundation as far back as the middle of the 17th century when the daimyo of Tsugaru colonized the place, and made it a commercial port. The bay around is known as Sotogahama, because in old times it was thought to be the northern limit of Japan, Hokkaido not being regarded as Japanese territory until the Tokugawa era. Near the district are found a stones resembling agate, by finding which some of the inhabitants make a living. The scenery all around Aomori is so beautiful that if the place were more on the main routes of travel it would doubtless see large numbers of visitors annually. In the town of Aomori there is the Uto shrine, erected in memory of a certain Uto Yasukata exiled northwards by the Emperor in the 5th century. In the surrounding waters there is said to be a bird which calls "Uto! Uto!" to its young, while the latter in reply call "Yasukata!" and come running to the mother bird out of the sand. It is believed that the spirits of the exile and his little son are in the birds. It may be remembered that Santo Kyoden refers to this in his novel, and it is one of the oldest traditions of Sotogahama.



UNITED STATES AS A MARKET FOR JAPANESE GOODS

By MINORU OKA

(CHIEF OF THE BUREAU OF COMMERCE AND INDUSTRY)

THERE is no doubt that the United States promises to be one of the greatest markets for Japanese goods. The exports from Japan to that country now amount to over 200,000,000 *yen* a year, being about one third of the total exports from Japan, though but a small part of the total imports of the United States. There is, therefore, plenty of room for enlarging our market in that country. And the present is the best time to pay attention to the subject, as imports from Germany and Austria are suspended on account of the war.

Of course America is and has been for some time our greatest market for raw silk, over 80 per cent of our total export of that article going to the United States. In 1914 raw silk was exported to the United States to the amount of nearly 135,000,000 *yen*. This has caused a tremendous increase in the Japanese output. While we produced only 124,000,000 lbs. of raw silk in 1903, our facilities for extension had so far improved that in 1912 we produced 229,000,000 lbs. seventy-five per cent of which was exported. The old methods of silk reeling and spinning have gradually been supplanted by modern methods and machinery, and now as many as 4,500 houses

are making silk yarns by modern methods. Japan is, therefore, always ready to supply any quantity of silk yarns, according to order. The Imperial Government has its silk provisioning houses with a silk manufacturers' guild to prevent the export of inferior material, and all raw silk is carefully inspected before leaving the country, thus securing both quality and credit.

In recent years the supply of raw silk from France and Italy to the United States has been reduced, with the result that America, having to supply foreign-made silk to the domestic market as well as to the Orient and South America, has experienced an immense increase in demand for Japanese raw silk, a demand that promises to increase still further. Personally I hope that the custom of using silk materials will so increase in the United States that the day may come when the people there will wear daily the elegant silk clothes that are seen in Japan, in the same way as the humbler Japanese wear American cotton clothes.

Exports of tea to the United States are second only to raw silk, the annual value being now about 10,000,000 *yen*, which is 90 per cent of the total export of tea from Japan, and equal to about one half

of the total tea imports to the United States. The total amount of tea grown in Japan in 1903 was 42,000,000 lbs. which in 1912 increased to 56,000,000 lbs. For some years the process of making tea by machinery has come more and more into vogue in Japan, the product never proving so satisfactory as that made by hand. The matter was taken in hand by the Tea Guilds in various centers and now the defect is being steadily remedied. We, therefore, hope that the demand for Japanese tea will even still further increase in the United States, and that the good people of that country will more and more prefer the fragrant green beverage produced by the dainty hands of pretty Japanese maidens in the tea gardens of the empire, a sedative that can soothe, without injuring, the fatigue of busy Americans.

The export of silk habutai to the United States at one time reached an annual value of 10,000,000 *yen* but in recent years it has declined to only about 3,000,000 *yen*, but last year it revived to 6,800,000 *yen*. Owing to the installation of power looms the capacity for putput has vastly increased, while government inspection is carefully enforced to ensure quality and steady improvement. It is probable, therefore, that in future the demand for Japanese habutai will more and more grow. There must also be an increasing demand in America for the beautiful silk kimonos, laces, handkerchiefs and embroideries of Japan.

In copper we send to America 4,000,000 worth every year, which is only a little over ten per cent of our total output. There is no doubt a good deal of competition with Mexican and Canadian copper in the American market; but with increased facilities of transportation and

cheaper freight rates afforded by the Panama canal the Japanese export of this metal to the United States should much increase. The product of copper in Japan amounted 55,000,000 lbs. in 1903; and by 1913 it had risen to 104,000,000 lbs. just twice the amount of ten years before. With continued improvements in our methods of mining and in our smelting processes the price will go down and the sales will increase. We are, accordingly, anticipating a bright future for Japanese copper in the American market.

In the matter of figured matting, which used to have such a big demand in America, we regret to say that in recent years the export has fallen off, and at one time was as low as only 5,000,000 *yen*, a year. This decline, notwithstanding the careful inspection by the Imperial Government, must be attributed to either the appearance of substitutes or to change of fashion. But the round rush from which Japanese matting is made, is a product peculiar to this country and is capable of a much more artistic finish or design than other material, as well as being much less dusty and expensive than other mattings; so that the demand for it must continue, and the decline should be regarded as but temporary. In order to afford every facility for improvement in quality and use the Government last year sent its experts to the American market to study conditions on the spot among consumers, and improvements will be made in accordance with the report of these inspectors.

In the item of porcelain and earthenware the annual value of exports to the United States is about 3,000,000 *yen*, or about half of our total exports of these goods. But compared with the total American import of porcelain and earthen-

ware it is but a fraction. By improvements in both quality and design we are endeavoring to increase the export to America. Through painstaking application and experiment we have already succeeded in so far improving conditions artistically and economically as to afford promise of early extension. The value of our total output of porcelain and earthenware in 1912 was 16,500,000 *yen*, which was twice the production of ten years before, and over 30 per cent was exported.

It is interesting to note that the export of Japanese hats to the United States has considerably increased of late, chiefly the so-called panama hat, made from Formosan fibre, which is much cheaper than the real panama hat. By strict attention to improvement in quality and cheapness we are hoping to increase the demand for these hats still more.

The export of straw braid for making hats has always been extensive and still continues. Amounting to over a million *yen* ten years ago the annual value of exports is now over seven millions, of which about five million *yen* is for hemp braid, the export to America being about fifty per cent of the total exports of this material. With the increasing demand abroad, comes naturally an exceedingly prosperous condition among the producers in Japan. The number of houses now engaged in making straw braid and chip braid is three times what it was ten years ago, the annual total being about 10,000,000 *yen*. But a great deal more could be produced if demanded.

Of late the export of brushes to the United States has much increased, and amounts to over a million *yen* a year, which is about one third of the total import to America. At present we are

considering how to have our brushes substituted for European imports. The output of these goods, which was about 2,500,000 *yen* in 1911, is now more than twice that, and the future seems very promising.

There seems to be an increasing demand in the United States for Japanese toys, the amount exported last year reaching over a million *yen*. This is very small, however, compared with the total import of toys by the United States. The toy makers of Japan are now busy trying to make goods to suit the American market and there is every hope of an expanding trade. The Japanese make every kind of toy, metallic, wooden, paper, cotton, porcelain, lacquer and celluloid. Japanese toys are more artistic and less expensive than those from Europe, and the demand for them should greatly increase in the United States.

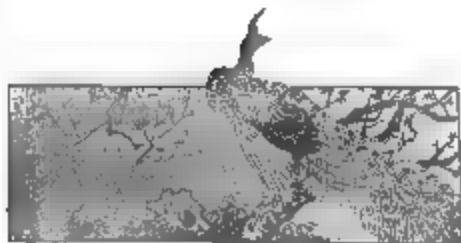
The demand for Japanese canned crab is growing rapidly in America, the export last year reaching over a million *yen*. Complaints as to quality have been happily disappearing with continued improvements in methods of putting up the fish, and now the American taste is fully satisfied.

In the above resumé I have dealt only with such exports as reach a value of at least a million *yen* a year; but there are numerous other items of increasing importance, such as rice, peanuts, beans, cayenne pepper, lumber, bamboo, railway sleepers, menthol, camphor-oil, vegetable wax, as well as cotton goods, paper, gold, silver and copper goods, shell buttons, fans, paper lanterns, folding screens, lacquer ware, artificial flowers, and mineral products such as coal, antimony, sulphur, as well as fish products. Almost all the goods imported from

Europe and now reduced or wholly stopped by the war, can be had from Japan, such as sericots, cotton knitwear goods, musical instruments, beer, mineral waters, and matches. In cotton knitted goods Japan can produce the same as those made in Europe and at a lower price. In certain lines of knitted cottons our products are superior to those from England and Germany. We are hoping, therefore, that in such articles a wider sale will develop, to say nothing of gloves, the demand in America will show constant

increase.

HAVING thus given a brief outline of present conditions of trade between Japan and America I will say that if any one be desirous of further knowledge as to the import or export of any article or commodity let him please communicate with Mr. Sakio Tsurumi, Chief of the Commercial Museum, Department of Agriculture and Commerce, Tokyo; and he will receive every information. Information may also be published in the special periodicals issued by the Museum.



PRINCE YAMAGATA

By Y. YAMADA

IF the Japanese army may to-day be regarded as one of the most efficient and up-to-date fighting forces in the world, it owes that distinction to its founder, that noted member of the *Genro*, Prince Aritomo Yamagata. From him the Japanese officer and soldier is supposed to have derived that spirit of chivalry and discipline that renders him unsurpassed among that representatives of martial prowess.

Born in the city of Hagi in Nagato on the 22nd of April 1838 of a great samurai family, he was soon recognized as an excellent type of his class and early manifested a superior degree of military skill. In his fifteenth year he received awards of merit for fencing and jujutsu, having completed all the usual courses of study in these arts of defence; and at the age of 22 he received a diploma as an expert in spear practice. Being early regarded as a man of promise by his clan he was made secretary of his native shire, and soon reached a higher position in the clan government.

In the year 1857 he was, with Ito, among those chosen to go for special education to Kyoto where the Emperor dwelt, for he belonged to the Choshu clan. At that time the Shogunate had already begun to show signs of decline; and the lord of the clan was anxious to acquaint himself with conditions in the empire. To be thus chosen was regarded as an indication of the

esteem in which he was held at that time. The attitude of the Choshu clan was thought to be in some degree hostile to the Tokugawa rule. While the military forces of the Shogunate outwardly looked as formidable as ever, Choshu knew that their glory and power had departed. The name still created the old-time awe among the daimyo of the day, but Choshu knew it was now no more than a name.

But the Choshu clan was divided into two factions, the one fearing the Shogunate and the other ready to defy it, the former representing the majority. The minority, however, were determined to have their way and to undo the old régime, and have the Emperor supreme in every respect. To this faction belonged all the younger men of the clan, including Yamagata. After many bickerings and disputes the minority gained the ascendancy and the Choshu clan decided to take the field against the Shogun and become the Imperial troops. The leader then was Takasugi Shinsaku, and young Yamagata was his lieutenant. They organized between them a party known as the *kihcitai*, or irregular society, to create an army of all who could fight, whether soldiers or not; for, knowing that many of the clan vassals were still afraid of the Shogunate, they saw that if victory was to be theirs they would have to have the assistance of the men not of military class. So they called in all who were willing to learn to fight and promised

them elevation to the rank of samurai if they proved good soldiers, and this regardless of family or origin. The result was that great numbers of young braves flocked to the new army.

This device of the Choshu clan afterwards proved an important precedent in obliterating the line between the *samurai* class and those of the *heimin* class: and which has ever since continued to react most favorably on the strength and efficiency of the Imperial army. The newly enlisted recruits formed a powerful army and were supported by many of the smaller *daimyo* of the clan; and when they faced the armies of the Shogun they won an easy victory. After such a victory the power of the Shogun was shattered for ever, as then he lost the respect and confidence of all the *daimyo* of the empire.

The feat performed by the irregulars, in which Yamagata was a leader, was the beginning of a new epoch of Japanese history. Having overcome all their opponents in and out of the clan, the future policy of the Choshu clan was fixed by them. The Shogunate was not yet completely defeated, however; and the warriors of Choshu were preparing for a second onslaught, this time following the English and Dutch system of military tactics, the arms and ammunition having been purchased from Shanghai. The merit of having introduced the innovation was due to Takasugi, Omura and Yamagata. Takasugi died before seeing the Shogunate done away and the Restoration take place, and Omura became now leader of the Imperial forces, whose task was to subdue the remnant of the Shogun's army; but Omura was assassinated soon afterwards, and Yamagata alone remained the hero of the day. During the wars of the Restoration Yamagata led the forces

of the empire against north-eastern provinces with great success.

In March, 1869, Prince Yamagata by order of the Emperor visited Russia and France to make a study of military methods, and returned the following August, when he was installed in the War Office and entrusted with reorganizing the Japanese army. And it was badly in need of reorganization. The muskets in use were for the most part not better than those introduced by the Portuguese in 1543 and quickly acquired by most of the *daimyo* of the empire. It was an old and heavy flint-lock without a bayonet. It was indeed little better than the old-time bow and arrow. During the 250 years of peace that prevailed under Tokugawa rule, there was no need felt for improving war weapons and all military accomplishments fell into disuse. Any who directed attention to the wisdom of military education or the improvement of weapons of war, were at once suspected of preparing for rebellion and promptly silenced. Many were indeed arrested and suffered imprisonment on this score.

In 1804 a man named Takashima Shuhan, being more than ordinary progressive in mind, purchased a musket from a Dutch firm and began to go in for practicing with it, which, however, as usual, excited the apprehensions of the Shogunate and he was thrown into prison. There were many, nevertheless, even among the Shogun's officials, who felt that what the unfortunate Takashima did, was but what many more should do. One of these, Egawa Tarozaemon, persuaded the Shogun to let him go to Europe and see what was being done there in the way of fighting weapons; and the result was that machinery for making ammunition and guns was purchased

from Belgium. As Japan's relations with foreign countries began to grow gradually more intimate and complicated, the Shogunate soon saw that to be without weapons of defence was to invite trouble and perhaps disaster. It was during this period of indecision that the Choshu clan undid the power of the Shogun and scattered his forces, realizing the Meiji Restoration.

At this period almost all the daimyo had adopted European methods of warfare and military discipline ; but they were by no means all the same. Satsuma, for example, followed the English practice, while Kishu emulated the Prussian, and Choshu was a combination of English and Dutch. While Omura Masujiro was in the war department he attempted a unification of all these systems, and after his assassination Prince Yamagata followed along similar lines. He insisted on the disbandment of the daimyo troops and placed Imperial garrisons, somewhat like the present army divisions, in the national centers, such as Tokyo Sendai, Osaka and Kumamoto. At first most of the soldiers came from the samurai class ; but in 1873 a conscription law was promulgated which required recruits to be taken from all classes of the nation. Some stubbornly opposed the law, asserting that samurai would never demean themselves by fighting or drilling side by side with ordinary folk, and that such classes as merchants and common artisans could never be trained to have the spirit of chivalry and prowess essential to a soldier ; they would be sure to prove cowards in the day of battle. But Prince Yamagata was firm in his decision to abolish the class system in the army, declaring that in his "irregulars" the son of the merchant and the farmer often beat the son of the *samurai*.

In 1870-1 when Germany defeated France, the opinion gained ground that the French system of military education should be abandoned for the German and so the army was Prussianized. With this wholesale change Prince Yamagata did not fully agree. He complained that strength of an army did not lie in following either French or German tactics, but on the chances of war and the character of the soldier. It was the duty of Japan, he thought, to imitate neither, but to avoid the mistakes of both.

In 1872 Prince Yamagata became Lieutenant-General of the Imperial forces and the following year he was made Minister of War. Not satisfied with having created the army, he now set about reforming military abuses, and the first thing he did was to abolish the custom of allowing the samurai to bear two swords about with him. When the Satsuma rebellion broke out in 1877 Prince Yamagata was Chief of Staff for the subjugation of the rebels, when some one sent him a letter ordering him to commit suicide ; and after the rebellion was over, he became Head of the General Staff. Next he gave much attention to national politics, which he saw to be in rather a sorry state ; and in 1882 he was appointed head of the Council where political affairs were discussed. After the establishment of the Constitution and the organization of a cabinet he was called to the portfolio of Home Affairs, and devoted himself for some years to the reform of national politics.

In 1887 Prince Yamagata again visited Europe for the purpose of making an examination of local government and institutions, and after his return home, he promoted local self-government throughout the empire. The present municipal

administrative system of Japan owes its foundation to his exertions and advice. The results affected for the better all the villages and towns of the empire. Even to this day the method of choosing heads of villages which he suggested, is still followed. When the Kuroda cabinet fell in 1889, owing to the deference of the Foreign Minister, Count Okuma, to foreigners, Prince Yamagata was called upon to form a cabinet; and it was during his administration that the Imperial Constitution was promulgated and the members of the Imperial Diet first elected. He was the first constitutional Minister to make a speech in the Imperial Diet.

During the war with China in 1894 Prince Yamagata was chosen head of the first Army Corps, at the head of which he returned to Japan in triumph and was made a Marquis. In 1897 he accompanied Prince Fushimi to the Coronation of the Emperor of Russia and brought about the first Russo-Japanese Agreement with M. Robanoff, the Russian Foreign Minister. In 1898 he again was called to form a cabinet, which lasted for three years. During the war with Russia he was head of the General Staff and after the war, was made Chief of the Imperial Privy Council. At this time the Emperor made him a prince of the realm and he has been ever since known as Prince

Yamagata, Ito and Oyama being the only other commoners that have received such distinction. From that time he has been regarded as one of the most distinguished of the *Genro*, or Elder Statesmen.

Personally the Prince is one of the most affable of men, of a decidedly humble temperment and noted for wisdom and circumspection, qualities which endeared him much to Meiji Tenno. His old friends of many years value him for his unfailing constancy, and young men are attracted to him by his personal interest in their progress. Men like the late Prince Katsura, Count Kodama, Count Terauchi and others that have attained high distinction, owed much to him. His one weakness, if he has one, is his partiality for the younger members of his own clan; and for this reason he is not so popular as Prince Ito and Count Okuma. Yet it must be remembered that want of great popularity is largely due to his extreme reticence and his retiring temperment. But for what he had done to establish the Imperial Army on a footing second to none, for his military efficiency and his remarkable merit as a soldier, as well as for his influence on Japanese civilization and institutions, his name will be regarded as immortal by his countrymen.





PRINCE YAKUOTO

廣東省立第一中學

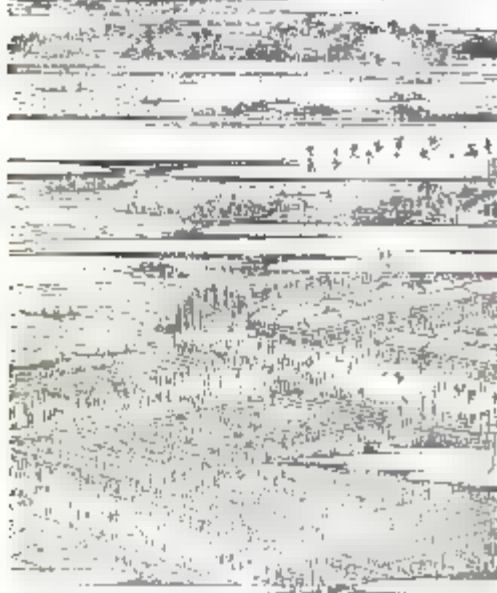


THE BRIDGE AT THE MOUTH OF THE RIVER



PICTURE AT BONGHAY IN THE 1910S

新橋



Rijksweg Bridge in another time, showing the bridge and the city of Amsterdam, from a view of the Rijksweg Bridge.

BRIDGE SENTIMENT

By Y. HASHIDA

IN no country in the world, perhaps, is there so much sentiment associated with bridges, as in Japan. And among the many bridges woven into the nation's art, poetry and literature generally none is more sentimentally treated than the Ryogoku bridge in Tokyo. Examine any collection of *nishiki-ye*, the colored pictures of the Yedo period, and one will hardly fail to find some representation of the Ryogoku bridge. This historic highway with the Sumida river running below, was indeed a favourite theme of painters whenever they had to treat any subject involving old Yedo. In the days of old Japan the river banks there were the pleasure resorts of the gay residents of the Shogun's capital. Famous artists like Hokusai and Hiroshige were not above devoting their brushes to ornamenting landscapes with settings of Ryogoku bridge. This was long before Asakusa gained the fame as a place of pleasure that it enjoys to-day. Ryogokubashi was the Coney Island of that day.

Much of the cherished sentiment was because of the age of the bridge, as it was one of the first to span the waters of the Sumida, when Yedo was yet but a small village. The Tokugawa authorities, who regarded the river Sumida as the western defence boundary of the capital, did not permit the erection of bridges over the stream. Communication with the opposite banks was for the most part by

ferry. About the middle of the 17th century there was a great conflagration in Yedo, which swept the city to the banks of the Sumida. Many of the inhabitants, being encompassed by the flames, fled panicstricken into the river and were drowned. This calamity seems to have impressed the authorities with the wisdom and need of erecting a bridge across the river; and so in the year 1659 the first bridge was built, and named Ryogokubashi.

The length of the new bridge was then 570 feet, with miniature parks at either end and approach, to be used as resorts of pleasure and recreation for the citizens. Here small shops and little sideshows were always to be seen and here the people gathered in large numbers, especially in the hot season, to walk about and take a breath of fresh air. The shows then in vogue cast an interesting light on the pleasures of the Yedo folk at that time. One of the most thrilling of these was known as the Monkey Performance, in which the actors were simians managed by masters who stood by the side of the creatures guiding them in their antics. There were also rope-dancing entertainments in which girls in *hakama* performed on ropes stretched between two elevated positions, the girls manipulating pretty parasols in their hands as they acted. Another form of entertainment was the Nankin Puppets, so called because brought from China, being a sort of

marionette show. There were also acrobatic feats, with men climbing bamboo poles some 30 feet long and going through a series of thrilling exploits to the applause of the crowd. In addition there were penny shows innumerable, tricks of jugglery, a strange animal called the *musasabi*, supposed to have been captured in a remote mountain glen, such an animal as had never before been seen on earth. In another booth there was a "bear girl" whose hands and face were covered with hair resembling a beast, the rumor being that her father, being a hunter, had killed so many animals that the gods had thus visited his child and she was born with the skin of a beast. This shows a Buddhist touch, as arguing against the slaughter of animals and the eating of flesh. Besides there was a shooting range where archery could be practiced; and there were halls where story-tellers charmed crowds with weird tales, with places for eating and drinking galore.

The custom of having pretty girls to wait on guests was as much in vogue then as it is to-day, and it is a question whether even Asakusa to-day shows the condition of patronage and prosperity that Ryogoku did in the days of old Yedo. As the season grew uncomfortably warm the upper classes did not care to go to the country for pleasure, owing to the inconvenient ways of travel in old times, and they consequently flocked to Ryogoku and had their fling, as it was the coolest place known, a breeze always blowing up the river, even on the hottest days. Usually they arrived in their gorgeous roofed-boats in gay colors decked out and well stocked with choice provisions and pretty entertainers; while at night the whole place was illuminated

by brilliant fire-works, a custom observed even to this day at the season known as the opening of the river. This fire-works display was called *Kawabiraki*, which means the opening of the river.

Kawabiraki originated with the festival of the Sumida river shrine at Mukojima, which is dedicated to the god of water. On the evening of the festival there was always a brilliant display of fire-works, great crowds assembling in boats; but now the occasion is celebrated on only one day in the year. At present Ryogoku is the chief center of the *Kawabiraki* festival, as there the greatest crowd always gathers. Restaurants and places of entertainment then line both banks of the river, and the lantern decorations at night are a thing to see. Many of the pleasure boats have geisha to sing and play, and the sound of music on the water is charming through the night hours. The expenses of the festival were formerly defrayed for the most part by the owners of excursion boats, but now they are shared by the keepers of restaurants and places of pleasure.

The custom of using fire-works in celebration of festivals is a very old one in Japan, as old as the early part of the 17th century when powder came into general use; and in early days there was great rivalry among the leading makers of fire-works, such as Tamaya and Kagiya, so that the spectators were accustomed to cry out the names of the makers as they recognized the particular virtues of one or the other make by the result. Even to-day, long after the original makers of such fire-works have passed away, the people are accustomed to exclaim Tamaya or Kagiya, as the brilliant explosion suggests the one or the other type of rocket or fire-works.

With the beginning of the Meiji period and the rapid growth of the city, land in the region of Ryogoku bridge began to increase in value, until now nearly all the space about the entrance to the bridge was filled out with business buildings, great shops and warehouses, and all the shows and places of pleasure have been pushed back to the region known as Asakusa. Thus the ancient glories of Ryogoku have passed away and become no more than a memory. The last surviving relic is the one day celebration of the opening of the river, still known as *Kawabiraki*. It now becomes not only an occasion for a day's pleasure, but for giving a special display of fire-works, the Japanese being noted for perfection in this art the world over. It is probable that nothing of the kind anywhere else on earth can compare with the fireworks display at the Ryogoku bridge on Kawabiraki night. Almost every conceivable form is seen: ships of all nations, palaces,

gates, cities in flames, volcanoes, fireballs, and hundreds of other wonderful designs. The development of fire-works was much encouraged by the Tokugawa shogunate, and the Emperor Meiji followed the same practice, such illuminations being much used at celebrations at the Palace. The whole population of Japan is interested in such shows, and every one sets fire-works at one time or another, while the export of them is very large, more than 50 per cent going to the United States. When the German Prince visited Japan he was particularly pleased with one called the *Drifted vessel*, which after exploding in the form of a vessel, drifted headlong down the river in fire burning; and the Prince ordered a large number to take home with him. This remarkable development in the manufacture of fire-works in Japan owes much to the Kawabiraki festival at Ryogoku, now no longer seen as depicted in the paintings of Hiroshige.



TAKEDA IDZUMO

By T. FUJIOKA

THE subject of this sketch, the famous Takeda Idzumo, was the father of Japanese ballad-drama and marionette acting, and was one of the most interesting histrionic characters of old Japan. He not only could write plays but he could act them; and to him the national theatre owes much of what it is to-day.

Though the *yoruri*, or ballad-drama, had made a beginning in Yedo and Kyoto before the appearance of Takeda in 1624 it was he who succeeded in establishing at Osaka the famous theatre which united the operetta with the marionette play. His theatre was known as the Takemotoza, because the noted actor, Takemoto Gidayu, played there; he played the *yoruri*, and Yoshida Saburobei played the marionettes. The leading playwright of that day was the renowned Chikamatsu, the Shakespeare of Japan. With the addition of the plays of Takeda the theatre soon became the best one in Osaka.

In the meantime another actor appeared in the person of Toyotake Wakadayu, who played without the use of puppets; and he established a rival theatre at Dotonbori called after his own name. But a son of Takeda became manager of the Takemotoza in 1705 and under his direction great improvements were brought about, especially in the costumes of the marionettes. Chikamatsu was now in his seventieth year and must soon abandon

his pen. He died in 1724. This gave Takeda a chance to come to the front. Most of his plays at this time were composed in collaboration with other dramatists, according to the custom of the time. Such a habit was supposed to lend a play more art and versatility. It, however, entailed a lack of cohesion and unity that much marred the play as a piece of dramatic art. The play revealed no personality, grasping one central idea. Though in this respect the works of Chikamatsu excel those of Takeda, the plays of the latter are more interesting. They are much more fraught with the complexities of human nature, and the surprises of human character. For this reason the plays of Takeda are more adapted to the stage than those of Chikamatsu.

One of the most interesting of Takeda's dramas is the Terakoya, especially the part written by himself. In style and conception it is equal to anything ever done by Chikamatsu. When the play was first produced at the festival of Tenjin in Osaka the multitudes that gathered there at that time, received it with great acclaim, and it was introduced to Yedo with equal success. During his life Takeda produced about 30 dramas of the *yoruri* kind. He died in 1756 aged sixty-six. Some of his works have been translated into English.

The third act of his Yoshitsune Senbonzakura well illustrates the genius of

Takeda. The play shows that a bad man is not necessarily bad and that those who try to cheat others as often get cheated themselves. The play opens in the famous cherry blossom region at Yoshino, in a restaurant where *sushi* was sold. The master of the place, Yazaemon, had a servant man who was really the son of the famous Taira-no-Shigemori, who had escaped after the destruction of the Taira family by the Minamoto clan. The faithful wife, of the youth, Wakaba by name, together with a servant, started for Koya in the province of Kii, expecting to find her husband, whom she supposed to be hiding in the mountains; and on the way they arrived in Yoshino, where they put up at a teahouse. In the beautiful scene we have the children of the lady sitting under a fruit tree knocking down the luscious ripe fruit. Kokingo, the servant of the lady, helps the child to pick up the fruit. After he returns to his seat he finds that his parcel left there has disappeared and another is left in place of it. While he was puzzling over what to do, the man who made the mistake, returns with the parcel and exchanges it for his own with apologies. As soon as the man had examined the package that Kokingo handed back to him, he said he missed 20 gold pieces that were in it, and which he was taking to the Koya temple. Kokingo thus accused of theft, did not know what to do, especially as two masked men were with the stranger. As his anger grew upon him, the lady Wakaba interposed and discouraged the youth from rashness. Then the three intruders went away. At night they were waylaid by followers of Fujiwara Tomokata and were about to be taken, but Kokingo killed all the antagonists, being himself seriously wounded.

Fujiwara Tomokata was at that time Sadaijin of the Imperial Court at Kyoto and cherished an ambition for the supremacy by fostering dissension between Yoritomo and Yoshitsune. Wakaba attended to the suffering Kokingo but he advised her to escape before assistance arrived for the enemy.

At this time Yazaemon, of the *sushi* house, happened to pass that way. He was an official of the village and had been ordered by the government to find young Kiyomori and arrest him. Just then he saw the body of Kokingo lying on the road; and decapitating it he carried the head away with him. When he arrived home he found his son, Gonta, disputing with the mother about money, and saying he had stolen the funds to be paid in taxes and was about to commit suicide, to the horror of the old lady. The mother had just given the wicked youth the money to make up the taxes and he had concealed it in a *sushi* box when the father arrived with the head of Kokingo. Seeing the old man approaching, the mother hid the box with the money; and the old man hid the gruesome trophy he carried, in another *sushi* box.

Just then young Kiyomori, the servant, came out; and the old man told him that he had been instructed to take him prisoner and have him sent to Kamakura, but that as the young man's father, Shigemori, had saved his own life, he proposed to save the young man and wanted to have him come to a hiding place next day. The beautiful daughter of the *sushiya* stood by admiring the fair Kiyomori. As they talked a stranger approached and asked for lodging for the night. This was the lady Wakaba, wife of Kiyomori, and beside her trod her

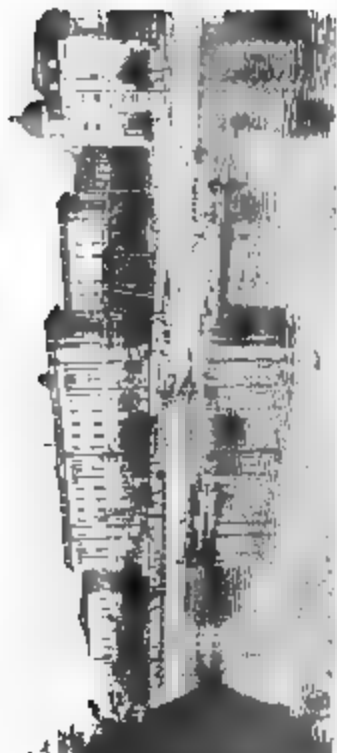
little son. The three were at once overjoyed at the unexpected meeting. Only then did the family of the *sushiya* learn that the servant was a nobleman.

The news now came that the officials were coming to search for Kiyomori, and the daughter of the house tried to hide the three refugees; but her bad brother, Gonta, wanted to give them up and get a reward. Just then the expected official arrived and, scolding Yazaemon for harboring a rebel in his house, demanded that the head of Kiyomori be at once brought out. He consented and went in to get the box containing the head of Kokingo which he hoped to pass off on the official, when the wife, seeing him take up the box, thought it was the one with the money she had hidden, but which Gonta had taken with him unknown to his mother. At this moment the wicked Gonta arrived back holding up a man's head, saying he had overtaken the refugees and killed the rebel. The official was delighted and highly praised the youth, giving him a big reward. But the old father was so enraged at his son that he stabbed him in the bowels. The wounded youth now confessed that

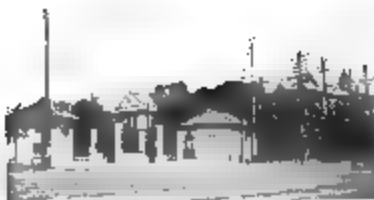
as he was going along the road he came across the body of Kokingo and found on it a picture of Kiyomori from which he detected the identity of the man who had been their servant; and he had pursued and killed him to atone for all his own bad conduct as an undutiful son. He had tried to take the box containing the money but by mistake he had taken the one containing the head of Kokingo; and when he came to the body of that unfortunate youth he had opened the box and was shocked to see the head of the man he was standing beside; so he made up his mind to bring it to the officials and pass it off for Kiyomori, and had succeeded in so doing. Thus the old father's heart was broken to find out that he had killed his son for doing exactly what he had been trying to do himself.

When Kiyomori heard of these tragic events he forsook the world and became a priest and his beautiful wife was placed under the care of the famous priest Mongaku. Thus the bad Gonta met the fate which his deeds had deserved; and in cheating others he had at last been cheated of life himself.





THE PALACE OF JAPAN



OLD GOVERNMENT
HOUSE
BUILT 1822-23



OLD COURT
HOUSE
BUILT 1826



OLD TOWN HALL
BUILT 1826
STATION



OLD POST OFFICE



THE TOKYO IMPERIAL PALACE



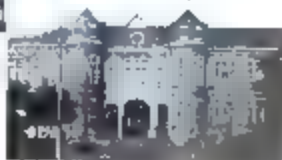
TOKYO IMPERIAL PALACE
GOVERNMENT BUILDING



TOKYO IMPERIAL PALACE



TOKYO IMPERIAL PALACE
GOVERNMENT BUILDING



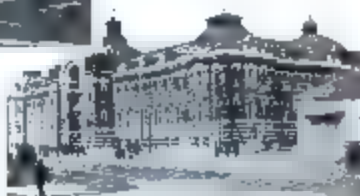
TOKYO IMPERIAL PALACE
GOVERNMENT BUILDING



CORNER OF PORTLAND
HIGH SCHOOL



FRONT GATE OF PORTLAND
HIGH SCHOOL



SCHOOL BUILDING
PORTLAND



FRONT BUILDING OF PORTLAND HIGH

OCCIDENTAL ARCHITECTURE IN JAPAN

By H. KURODA

IF the tendency of architecture in the Imperial capital may be taken as an indication of what is going on throughout Japan the adoption of western styles of architecture is making fast progress. In any case Tokyo is the best place to make a study of the history of western architecture in Japan, since the capital has usually taken the lead in this respect. The oldest foreign buildings in Tokyo are those erected by the foreign Legations at Shinagawa in 1862, but as they were built specially as residences for foreigners they cannot be taken in any very important sense as representative of Japan. This is further emphasized by the fact that the Japanese never attempted to imitate them.

The construction of buildings in western style did not commence until after the Restoration. One of the first of such buildings was the First Bank, which was erected in 1872; and this was followed by the erection of the new House of Assembly building in 1875, since burnt down; and the Home Affairs Departmental building was constructed in 1875. These were built by Japanese architects and for the Japanese, and may, therefore, be taken as typical of the first period of western architecture in Japan, covering the first 15 years of the Meiji period.

Other buildings were erected at about the same time under the direction of foreign experts, one of which was Shimbashi station, completed in 1871; while other buildings in foreign style arose along the Ginza, which is the main thoroughfare of Tokyo. These were after plans by an architect named Wordsworth, who also constructed the British Embassy, erected in 1873. The Russian Embassy, planned by a Mr. Medley, was built in 1874, and the German Embassy in 1877 and the Naval Academy in 1881. The building for the Tokyo Foreign Office was erected in 1879 and the Peers' Club in 1880, the architect for the latter

being Dr. Josiah Conder. Most of the foreign architects used for the construction of foreign buildings in Tokyo were not really architects, being for the most part engineering experts who turned their hand to the planning of buildings, with the exception of Dr. Conder and a French architect named Boinville. Dr. Conder came to Japan in 1875 as a teacher in the Imperial University, which position he held until 1893. The Imperial Museum and the Navy Departmental building are the work of his brain. He has educated many Japanese architects and is still a professor emeritus of the Imperial University.

During this first period of western architecture in Japan there were very few if any native experts in the art of constructing foreign buildings. But during the second period, which lasted from about 1882 to 1895, the pupils of Dr. Conder began to multiply and had a decided effect on the situation. The styles most popular with them were the Gothic and the Renaissance these being the types they had studied at school. There was no attempt at originality, the young men simply following the designs they had been taught how to draw. Many of these young architects, however, developed later into authorities on and experts in Japanese architecture. Some of them, such as Drs. Tatsuno, Katayama and Sone, are among the most respected of our native architects today, and especially to the former Japanese architecture owes much. The most representative buildings of this second period are the Fifteenth Bank planned by Dr. Fujimoto and the Imperial Hotel designed by Dr. Watanabe; the Department of Agriculture and Commerce, built in 1891, by Dr. Niinami, and the Tokyo Prefectural Office planned by Dr. Tsumaki in 1893. The Tokyo Engineering College and the Bank of Japan were after plans by Dr. Tatsuno in 1895.

The materials used varied a good deal. For instance the Imperial Hotel is of wood plastered on the outside, with some portions of brick, the architecture being in Renaissance style. The Department of Agriculture and Commerce is the same style and finish, in three storeys, but is of brick covered with plaster. The Tokyo Prefectural Building is of brick faced with stone. The Bank of Japan, one of the finest buildings in Tokyo, is all of granite, the style being Italian Renaissance. The Tokyo Engineering College is in Gothic style and constructed of brick with gray stone facings. These two buildings are regarded as masterpieces of Japanese architecture during the Meiji era.

The third period of foreign architecture in Japan may be said to extend from the year 1895 to the year 1905. During this period there was a marked development of skill among native architects, with a tendency to independence and originality. One of the most typical buildings of this time is the Mitsui Bank which was planned by Dr. Yokokawa in 1902 and the Imperial Crown Prince's Palace at Akasaka by Dr. Katayama in 1907. The Mitsui Bank building is of yellow brick on a steel frame, the first steel frame in Japan, Dr. Yokokawa being one of the first Japanese architects to go abroad and make a study of steel in architecture. It is in Renaissance style. The Akasaka palace is in the style of Louis XIV with steel frame, filled with brick, and stone outside. The design was taken from the famous palace at Versailles.

From the year 1905 onwards a new period may be said to have begun in Japanese use of western architecture. From this time our native architects began to display some degree of self-consciousness. They had by this time taken in and digested the achievements of the great architects of the world and felt a freedom that enabled them to go on without restraint to produce something of their own. They were no longer beholden to models. The development of resources for building materials also had something to do with the improvement in architectural designs, especially the employment of reinforced concrete in wall

construction. Most of the new buildings of this period are steel frames filled with reinforced concrete. There seems to be no special thought given to new styles or designs, the weight of consideration being confined to new materials of construction. Styles of architecture in this period are marked by Austrian and German influence mixed with Japanese ideas. The new gate in front of the Imperial University, which was completed in 1912, marks this period of conflicting ideals. It is a mixture of iron, stone and brick: foreign materials worked up into Japanese style, the design being by a Japanese architect named Yamaguchi, the suggestion coming from Baron Hamao, then president of the institution. It will long stand as a monument to those who made desperate efforts to depart from established models. The Metropolitan Police Bureau, built after plans drawn by Drs. Tatsuno and Fukuoka in 1911, as well as the Red Cross Society building by Dr. Tsumaki in 1912, not to mention the beautiful Mitsui building by Dr. Yokogawa in 1911, are all representative of the fourth period of western architecture in Japan.

The Metropolitan Police Bureau is a modified Renaissance style, revealing many native ideas. It is 270 by 258 feet with a central dome and tower rising one hundred feet. The Red Cross Society's building near Shiba Park is in German Renaissance style, of brown brick faced with stone, the frame being steel. The new Mitsui building is also in Renaissance style with steel frame, but the design shows American influence. It is a six-storied office building, the first one after the American manner.

It will be inferred from what has been said that the Meiji era was one of imitation and study of western architecture; while the Taisho era promises to be a period of originality and remarkable development, combining the best in various western countries with designs of purely Japanese evolution. Every year sees large new buildings being erected in Tokyo for business purposes, their forests of steel, with men like mites climbing over them, reminding one of what is constantly seen in any progressive western city.

AN IDEAL VILLAGE

By H. TOGO

SECRETARY TO THE MINISTER OF HOME AFFAIRS

AT Gocho-gun in the prefecture of Hiroshima there is a little village named Ohama, which in many ways may be regarded as ideal. Situated at the north-western extremity of the island of Inno about seven miles from the town of Onomichi, it has 310 families consisting of some 1,555 souls, and is ideally placed, with beautiful hills rising behind and the open sea in front. The people make their living from the soil, fishing being not very profitable in that region. They also engage in chicken-raising and weaving. Every foot of land is cultivated and even the hills are terraced and made to yield something to the inhabitants. The principle crops are rice, wheat, sweet potatoes, beans, water-melons, and fruits, the total annual value of which is about 140,000 *yen*.

Like most well-conducted villages in Japan there is a leader whose exemplary life and management inspire the rest of the inhabitants to do their utmost and be true citizens of the empire. In Ohama that gentleman is Mr. I. Kono who has been headman of the village for more than 30 years. In the old days there were no less than seven villages in Inno island, but with the introduction of the modern village system they were amalgamated. Once when there was a proposal that Ohama should be absorbed in another municipality the people were

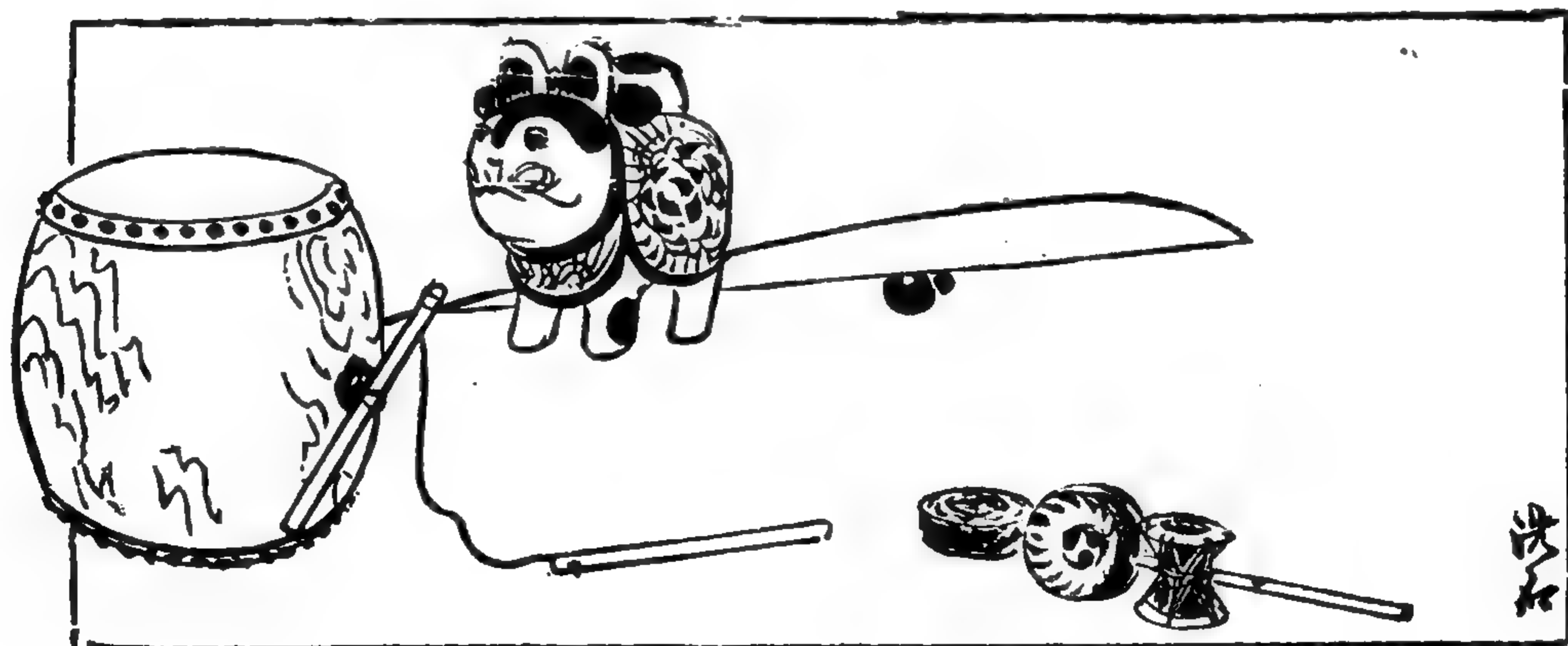
so eager to preserve their independence that they held a mass meeting and passed a resolution to remain independent and agreed to raise the sum of 2,000 *yen* in ten years to be a city fund. As the people are poor and there were some very hard years, it was not easy for them to meet the annual payments, and they had to stop after collecting only 1,690 *yen*, which they have placed on desposit with the hope of raising the full amount by interest on the principal. It was anticipated that in 44 years the fund would have accumulated to 46,500 *yen*. In the year 1913 it had reached the sum of 8,600 *yen*.

Some time ago when higher courses were to be introduced into the curriculum of the primary school one of the villagers arose and offered himself to contribute to bring about the improvement. This so stimulated the others that there was keen rivalry in giving, and the highest contribution was 300 *yen* and the lowest 10 *yen*, the total contribution amounting to 9,450 *yen* from 244 persons, all to be paid up in five years. This was made a foundation fund for school improvement and now brings in a large interest. Afterwards it was made a regulation that every family head in the village should contribute regularly to the school funds, the sum to be from one *sen* to ten *yen*, accordingly to ability. All

those using the village school, even though not belonging to the village, were also obliged to contribute. The school fund now amounts to over 30,000 yen, and will soon be able to keep up the school without any special school tax. Some time ago the school building had to be enlarged owing to the extension of the term of attendance for compulsory education, and the villagers raised by subscription over 8,000 yen, which was one thousand more than the amount required. Ninety-eight per cent of the children attend school at Ohama.

The villagers have also established a night school and a hospital. They have their sanitary regulations and their semi-annual housecleanings just like larger places. Save for one case of diptheria in 1911 there has not been a sign of epidemic in the village. For cleanliness and general tidiness of appearance there are few if any villages that can compare with Ohama. The villagers contributed to build a house for their village doctor and they also built their village office at an expense of one thousand yen. The streets are kept in order and repair by a system of statue labor, the villagers doing their share.

Some time ago the headman of Ohama was awarded a medal by the Government for his excellent services; and the villagers celebrated the event by voluntarily constructing a new highway from Funahana to Kuratani, about three-quarters of a mile at an expense of some six hundred yen. The young men of the village have placed buoys to ensure safety of navigation at the entrance to the village harbor. Among the villagers there has been no case of arrearage in the payment of taxes. One of the oldest citizens when dying bequeathed all his library to the village shrine. The Young Men's Association has shown great public spirit, and done much for the mental and moral improvement of the village by holding lecture meetings several times a year. The village is further noted for the quality of its seamen. There are no people in the world who love their native village with greater affection than the people of Ohama, and they always want to come back to it when they are forced to work away. The money sent home by the seamen of Ohama amounts to over 20,000 a year.



ORIGIN OF THE JAPANESE SYLLABARY

By NORITAKE TSUDA

(EXPERT IN THE IMPERIAL MUSEUM, TOKYO)

THE Japanese have two systems of writing, namely, by ideograph and by syllabary. The former is in Chinese characters, which came into use some time in the 5th century A. D.; while the latter, consisting of two forms syllabaries, came into use about the ninth century. The latter, known respectively as Katakana and Hiragana, are really simplifications of certain ideographs to represent the various sounds used in the Japanese language. It is to be noticed that they are not letters, as is the Roman or other alphabets, but syllables.

To deal with the origin of syllabic writing carries one back to the introduction of Chinese writing into Japan. Each Chinese ideograph, as everybody knows, represents a word, while each character of the *kana* writing stand for a single sound or syllable. What the Japanese did to represent the written sounds of language before the introduction of the Chinese characters, remains a question. According to the opinion of certain scholars there was a system of divine characters, but just what this means no one now appears able to explain.

In the dolmens and burial mounds, which are the oldest survivals of ancient

Japanese civilization, many objects of Chinese origin have been found, which show that Chinese civilization began to influence Japan at a very early date; and with the incoming of Chinese civilization, the system of writing used by that country naturally soon followed. It probably came as early as the time of the Yamato who are represented by some of the burial mounds mentioned. Among the objects found in these ancient places of sepulture are swords, bronze mirrors, pottery, terra-cotta figures and beads, all of which show a stage of civilization far superior to that represented by the objects found in the shell mounds and which represent the civilization of the preceding race, whether Ainu, or some other race, no one knows.

These relics of the Yamato race indicate clearly that with that race a newer and higher form of civilization came into the archipelago, whose culture and force of character soon absorbed or drove northward the original inhabitants. Now, the bronze mirrors found in the burial mounds of the Yamato are apparently all of Chinese origin, bearing, as they do, the mark of the Han dynasty, which existed somewhere about 206 B. C. and

lasted until about 9 A. D. It is well known that during the Han dynasty the art of working in bronze reached a high state of development. That there can be no doubt as to the origin of these mirrors is clear from the fact that they are identical in design with those found in China, especially in the sepulture of the Han age. And the same applies to swords, for specimens of this weapon recently exhumed in China and brought to this country, show striking similarity. But just how far back this connection goes, is not clearly known. It is certain, however, that from the very foundation of the Japanese empire there was close and constant intercourse with China.

No doubt the advent of Chinese writing came before the introduction of Chinese literature. The Japanese are accustomed to regard the date of the introduction of Chinese literature as the reign of the Emperor Ojin, about 218 A. D., when Achiki, a celebrated Korean scholar, visited Japan and was by the Emperor appointed tutor to the Imperial Crown Prince. Through the advice of this scholar another, named Wani, was brought over; and arriving the following year, he brought with him a copy of the *senjimon*, or book of one thousand characters, as well as ten copies of the *Analects of Confucious*. It is to be supposed, however, that the introduction of Chinese writing was much earlier than the time of the arrival of these scholars, simply because the intercourse between Japan and China was much older than that. In fact the reign of the Emperor Sujin was contemporary with the Han dynasty in China, and probably the use of Chinese characters in Japan is as old as the bronze mirror above noted. No doubt some of these bronze mirrors were

made in Japan, which in itself would show considerable development of art, but presumably most of them were brought from China. But possibly the designs and writing on the backs of these mirrors was the first writing known in Japan.

Of course after the advent of Chinese literature the use of ideographs was a matter of course. Books and scholars and missionaries, especially Buddhists, came in large numbers from both Korea and China, bringing their scriptures and their system of writing. The Buddhist era may be set down as about the middle of the 6th century, say 552 A. D., when the knowledge of Chinese writing was very widely diffused in Japan. The necessity of copying the Buddhist scriptures, in order to multiply books, was in itself sufficient to spread the knowledge of writing, to say nothing of the need of making historical records.

In spite of the progress made in acquiring a knowledge of Chinese characters, the attempt to make such ideographs represent Japanese sounds and ideas was an almost insuperable task. The ideographs were selected to suit the Japanese meaning but given a Japanese, not a Chinese, pronunciation. Thus the Chinese characters came to be used regardless of their original meaning, merely as phonetic expressions of Japanese words. The *Manyoshu*, which is the oldest collection of Japanese verse extant, is all written in this way; and also for the most part is the *Kojiki*, the nation's oldest historical record. The ideographs thus employed were known as *Manyo-kana*, and formed a kind of syllabarium, that, with certain modifications, subsequently became the *Katakana* form of writing.

It is clear that one of the greatest difficulties the Japanese had in mastering



Figure 1. A person in a white shirt and dark pants, standing in a field of tall grass or reeds. The person is looking down at something in their hands. The background is a dense field of tall grass or reeds, and the sky is visible in the upper right corner.



EMERSON'S CHINESE WRITING
COVER OF THE CHINESE
EDITION

AMERICAN WRITING
COVER OF THE CHINESE
EDITION



MOORE'S JAPANESE SCHOOL, BOOK-READING ATTITUDE
AND A CHINESE WRITING

the Buddhist scriptures was that of trying to remember the correct pronunciation and accent of the foreign characters ; and this difficulty was doubtless the primary motive in developing the national syllabary. As already indicated, there are two varieties of *kana* writing, known as the Katakana and the Hiragana. The former is of solid form, corresponding somewhat to capitals in the Roman alphabet, while the latter is more cursive and flowing, like Roman script. The Katakana consists of 47 syllables, the characters made from straight lines or strokes, taken from fragments of the Chinese ideographs most commonly employed. It is in fact a sort of simplification of the original ideograph that naturally came about with the progress of calligraphy and a higher civilization, to lighten the labor of the student by excluding everything but the root of the ideograph. Only the radical or basal part of the character was preserved. In some cases the radical is considerably abbreviated, as, for example, 伊 became イ and served to express the sound "i." Similarly 呂 was abbreviated to ロ and became the syllable "ro." 保 was shortened to ホ and did duty for "ho."

The following shows five stages of simplification :

安 安 あ あ a

以 以 い い i

波 波 は は ha

And the 47 syllables thus attained were arranged into a table of fifty sounds in all, as the following arrangement will show :

Katakana Syllabary

a ア	ka カ	sa サ	ta タ	na ナ	ha ハ	ma マ	ya ヤ	ra ラ	wa ワ
i イ	ki キ	shi シ	chi チ	ni ニ	hi ヒ	mi ミ		ri リ	wi ヰ
u ウ	ku ク	su ス	tsu ツ	nu ヌ	fu フ	mu ム	yu ユ	ru ル	
e エ	ke ケ	se セ	te テ	ne ネ	he ヘ	me メ	ye ヱ	re レ	we ヱ
o オ	ko コ	so ソ	to ト	no ノ	ho ホ	mo モ	yo ヨ	ro ロ	wo ヲ

Hiragana Syllabary

i い	ro ろ	ha は	ni に	ho ほ	he へ	to と
chi ち	ri り	nu ぬ	ru る	wo を	wa わ	ka か
yo よ	ta た	re れ	so そ	tsu つ	ne ね	na な
ra ら	mu む	u う	wi ゐ	no の	o お	ku く
ya や	ma ま	ke け	fu ふ	ko こ	ye え	te て
a あ	sa さ	ki き	yu ゆ	me め	mi み	shi し
we ゑ	hi ひ	mo も	se せ	su す		

The above elaboration was ascribed to Kibi-no-Makibi, a scholar of the 8th century, but more probably it is the work of a Buddhist priest, and to facilitate memory was written in the form of a poem, as follows :

Iro wa nioedo,
Chirinuru wo—
Waga yo tare zo
Tsune naran?
Ui no oku-yama
Kyo koyete,

Asaki yume mishi,
Ei mo sezu.

Which means as follows, translated by Professor B. H. Chamberlain :

"Though their hues are gay, the blossoms flutter down, and so in this world of ours who may continue forever? Having to-day crossed the mountain-fastness of existence, I have seen but a fleeting dream, with which I am not intoxicated."

While the invention of the Katakana is ascribed to Kibi-no-Makibi, the Hiragana is ascribed to the famous priest and calligraphist, Kobo-daishi. The Hiragana is believed to have been a much later development than the Katakana, but the origin and development are really lost in the mists of time. Probably it grew out of the habit of using Chinese ideographs in a cursive form for quick writing, especially by scholars and literary men. It was specially in vogue among ladies, while men preferred the more virile ideograph. There is no doubt that the appearance of syllabic writing did much to hasten development of literature ; for the poets and story-tellers could now express

their ideas in their own language, this development being especially noticeable in the tenth and eleventh centuries. Some of the most famous books of that time, such as the Utsubo Monogatari and the Genji Monogatari, were written in Hiragana.

During the Tokugawa period this syllabary was used for such popular tales and illustrated stories as were then in vogue. At present the syllabic characters are used chiefly in conjunction with Chinese characters to suggest the pronunciation and therefore the meaning that are to be given to the ideographs, as many ideographs have the same pronunciation but different meanings, such as "rite," "right" and "wright" in English ; so while the character in Chinese may be the same the different pronunciation given to it conveys the difference of meaning. In government official documents, however, only the Katakana character is used with Chinese ideographs, while in newspapers and books the Hiragana is more popular as explaining the force of the Chinese character, being placed beside the ideograph.



TENRIKYO

By F. YAMAZAKI

IN the early part of the Meiji era there appeared in Japan a new form of religion known as the Tenrikyo, or Divine Rationalism, which gathered force and spread at a remarkably rapid rate, chiefly among the humbler classes, and to-day it boasts a following of no less than four millions. To some it will be enough to say that the new religion in many respects resembles Christian science; but it is much more than that, as we shall see.

The founder was an ignorant peasant woman named Nakayama, born in 1878 and hailing from the village of Sammaida of Yamabe county in the province of Yamato. Her father was a well-off farmer of little or no inclination to religion, but her mother was a devout believer in Buddhism, an adherent of the Jodo sect. The daughter was brought up in the accustomed manner of Buddhist children, taught to recite the sutras and was a model of piety, though prone to pessimism. At the age of 13 the child requested her parents to allow her to become a nun. Instead they attempted to betroth her to a wealthy farmer of the adjoining village, to whom they finally succeeded in marrying her on her own conditions, namely, that the new household should recite the Buddhist sutras twice a day, morning and evening. The husband already being more or less a believer in Buddhism, had no particular objection to the agreement; and so she was married to Zembei Nakayama, at the age of fifteen.

As the family into which she married was very comfortably off her life was not hard, and she spent her days in strict obedience to her parents-in-law and in attending carefully to all her household duties, as became a faithful wife. It was a question, however, whether she served her mother-in-law more or better than she did Buddha; but her life at this time displayed no very remarkable qualities beyond the good name she had for piety and charity.

At the age of 40 the woman underwent some mysterious change; she had visions like those ascribed to the great Mormon leader, Joseph Smith before he openly declared himself a prophet. Before this period she had had several children, the oldest, a son named Shuji, being afflicted with a foot disease. The mother had long prayed to the gods for the recovery of her son's foot, but the petitions seemed fruitless. In the village there was an enchanter who practiced incantations for the cure of the sick, his name being Ichibei Nakano. This man of prayer was asked to offer petitions on behalf of the afflicted boy, Shuji Nakayama, and the prayers proved effective. Whether it was a case of the healing of the gods or of mere mesmerism, the neighbors could not divine. At any rate the lad was healed. The reason why some ascribed the power of the enchanter to mesmerism was that he took a girl about with him, whom he put under hypnotic influence and

then affirmed that she was possessed by a divine spirit. However, after a time the boy who had been healed, was again attacked by the malady, and he was once more taken to Nakano, the enchanter. At this time the girl who acted as the medium for the god-spirit happened to be absent and the enchanter was perplexed, when the boy's mother herself offered to become the medium and be hypnotized. The offer was accepted and the plan worked like a charm. Then the mother herself began to feel possessed of a divine spirit; and from that day held on to it and spoke like an oracle with authority and not as the ascribes.

The day when Mrs. Nakayama began to believe herself in possession of the divine spirit was the 26th of October in the 40th year of her age, and this is regarded as the foundation day of the religion, held sacred by all her followers. She henceforth proclaimed herself an avatar of love, sold all her worldly belongings and gave the proceeds to the poor, as the inward spirit commanded her. The husband kept quiet until she went as far as attempting to sell the house over his head to give the money to charity, and then he rebelled, believing the conduct of his wife to be a little rash if not altogether reckless. But on that very night the lame boy fell ill and seemed about to give up the ghost; which so alarmed the obdurate father that he softened, believing it to be the voice of heaven, and consented to the disposal of the remainder of the property. She did not even have the husband much longer, for he departed this life shortly afterwards, aged 66.

Being now reduced to poverty the mother was supported by the lame boy who taught the village school for a living, the mother earning a little by doing needle-

work. And thus they went on until the 63rd year of her age, during which period she never relaxed faith in her divine mission, preaching her doctrine to all who would hear, both men and women, though apparently with but slight result. Her apparent failure she put down to the old excuse: a prophet being without honor in his own country. She despatched one of her daughters named Kokan with two or three disciples to Osaka to preach and teach the new faith there; and gradually a following began to arise, chiefly consisting of sick folk who had been healed by the woman's prayers. Mrs. Nakayama seems to have been specially effective in cases of smallpox and childbirth. One mother who had been dangerously ill after the birth of her child, was by the incantations of Mrs. Nakayama, enabled to be up in three days after the child was born. The husband of the woman, overjoyed at his wife's sudden and useful recovery, as he was a carpenter, offered to build a temple as a thank-offering, in honor of the enchantress. This was the first temple of the new religion.

By this time the number of believers had increased into the thousands; and the foundress of the religion now lived on the alms of the believers. But most of what was sent her she had pounded into a kind of *mochi* cake and distributed among the poor of the neighborhood. And this habit became the origin of the *Osechi* festival, made so much of by the followers of Tenrikyo. In her 70th year the aged foundress of the new faith became divinely gay and invented a dance, called the "Heavenly Dance," with songs to accompany it. These hymns are regarded as inspired utterances by the faithful, much as Christians regard the

psalms of David. But the woman always taught by word of mouth and left no writings.

Like all new religious movements the new faith was not without its years of persecution, the most bigoted opponents being the Buddhist priests of the neighborhood. Then all the Buddhist priests from the youngest to the oldest, including the chief priests and abbots, took a hand, but they could do nothing with the woman. Like Mrs. Mary Baker Eddy, she kept her own counsel and would not be talked to. About the only thing the discussion with the Buddhists brought out clearly was that the god of the new religion was Reason. One of the Buddhist priests of high rank was so taken with the woman's ideas of religion that he approved much of her teaching and commended it to his superiors. The Shintoists also approved it and gave the woman permission to preach the new faith openly and wherever she wished. But the persecution did not yet cease. It was too newfangled a faith for the government authorities to digest all at once and they continued to regard the adherents of Tenrikyo with suspicion, thinking it was merely an attempt to deceive the public. The authorities went so far as to post policemen at the doors of temples of the sect to warn off those entering and caution them against superstition. But, of course, the power of Heaven is greater than that of the police; if the thing was of heaven man could not undo it.

Many of the crude practices of the cult were obviously a disadvantage to its propagation. For instance a favorite medicine for patients was a paste made of wheaten flour; and the custom of having young men and woman perform religious

watch-night service in the same room all night was condemned. Once a policeman, in order to catch the faith at some weak point, dressed as a believer and went in among the faithful to see what he could spy. What was his surprise when the leader of the service arose and announced that "a dog had got in unawares among the faithful," and as she went on discoursing on the dishonor of this action, the spy made himself scarce. This detective afterwards became one of her most earnest disciples, going all over the country preaching the new gospel. There were many of these occurrences which the faithful regarded as miraculous, and the report of which added many to the new religion.

Mrs. Nakayama died in 1887 at the age of 90, full of honor as of years and with many thousands of disciples. In time the new religion received government recognition as one of the faiths of Japan, and was given the right to erect temples the same as other religions. Like the quakers, the new religion now began to attract the educated and the prominent as well as the humble and poor. The large number of intelligent members that have come in, have done much to weed out the more crude and superstitious aspects of the new faith; and in 1908 the whole sect underwent considerable reformation.

Believers at present number some $4\frac{1}{2}$ millions, with 2,400 temples and places of worship, and about 20,000 evangelists. Recently there has been a foreign disciple in the person of an English woman, who came out from London to join the new faith.

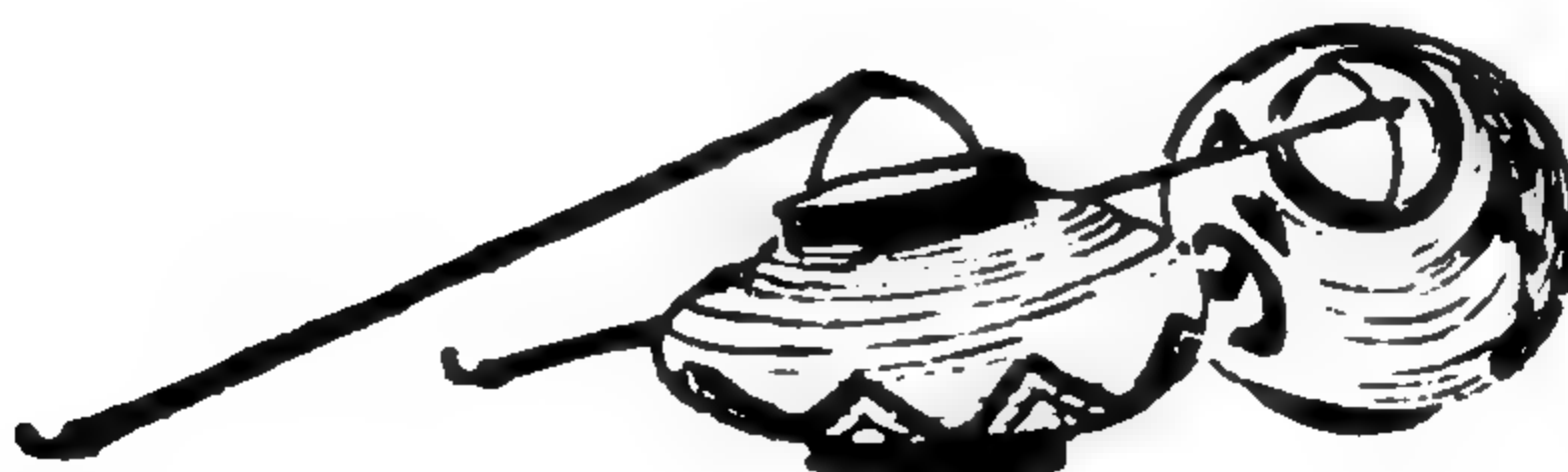
The doctrines of this faith are somewhat simple, most of them being taken from Shinto. There are ten chief gods, the names of which are so ponderous and

prolix as to be better fancied than perused, and these constitute a kind of college of gods, not unlike a government cabinet; and these deities are worshiped when the faithful assemble for that purpose. Though the theology seems to suggest polytheism this is denied by the adherents of Tenrikyo, who affirm that the various deities unite to form one supreme deity worshiped under the name of Tenrio-no-Mikoto: the Supreme God of Heaven, or Reason. This supreme deity is believed to dwell in the heart of each believer, and become the saving power of each soul, as well as the author of divine revelations to the spirit of the believer. There is practically no important difference between the god of Tenrikyo and the God of the Bible. In some ways Tenrikyo is a simplification of the Shinto of Hirata, reduced to its plainest form for the humbler folk.

Heaven is called the Kwanrodai, or nectar hill, after the manner of Buddhists, a land of happiness and immortal bliss, to reach which Mrs. Nakayama is the mediator and means, her office being like to that of Gautama, Mohammed or Christ. The human heart is sinful and depraved and needs salvation which is possible only by the grace and mercy of the supreme God. Once in possession of the divine spirit the believer should sing the appointed songs and join the quaker-like dance of the temples, without which

prayer is difficult and often incomprehensible.

The code of morals developed by the new faith emphasises loyalty, filial piety, brotherly love, conjugal harmony and obedience, friendship and universal love. The hymns and psalms in which the doctrines and virtues of the faith are embodied, are crude from both a literary and artistic point of view, being composed by unlearned and ignorant persons; but the meaning is all right. One of the prayers reads: "O, Thou supreme God, save us we beseech Thee, by cleansing us from our sins!" Another one reads: "Cleanse our inmost souls, we pray Thee, O Lord, and bring us saved into thy eternal bliss!" The custom of making religion consist of chanting short psalms while keeping up a dancing movement with feet and hands, has made the new religion popular among the unlearned and the simple, while causing most of the educated and intelligent to hesitate and refrain from considering it. What the religion needs most of all is a great preacher or teacher: a St. Paul, as it were. But it has the virtue of being founded by a person of faith and not by a theologian, and thus it appeals to those who can feel better than they can think, and who are more anxious to save their souls and escape from sin than to be entertained intellectually.



JAPAN STEEL WORKS

By. S. TOKUTANI

THE Japan Steel Works, a great foundry under the joint auspices of British and Japanese enterprise, is situated at Muroran, a small town in Hokkaido, the place having good port and harbor facilities. Since the establishment of this immense plant the town and vicinity have much changed, and what was recently a marshy, desolate place is now a scene of busy activity.

Muroran first began to assume the ambitions of a town in 1888 when the Hokkaido railway reached there, and further growth came when the Hokkaido Tanko Steamship Company established its headquarters there in 1906, since which time development has been remarkably rapid. With the coming of the great steel works the prosperity of the town was assured and now Muroran promises to become the leading industrial center of the north. This may be seen when it is remembered that ten years ago the population was only 6,000 whereas to-day is well over 30,000. In this rapid growth of population and general activity the Japan Steel Works has played the most important part.

The Big steel plant at Muroran, as already suggested, is under the combined management of the Hokkaido Tanko Kisen Kaisha and the British firm of Vickers & Armstrong, with a capital of ¥15,000,000, with permission to raise to the limit of ¥10,000,000 in loans. According to the terms of joint ownership the capital is to be contributed in equal amounts on both sides, with an equal number of officials for both Englishmen and Japanese. The Japanese supply the site for the works and the coal mines necessary to their operation, and the British furnish the necessary machinery and the engineers and artisans required for a proper working of the foundry.

An important advantage is that the British company allows the use of its patents and secrets of promotion and invention without compensation; and the Japanese consented to transfer the Tanko Kisen Kaisha to the Steel Works at original cost. It was a further understanding that in the near future none of the parties to the joint enterprise were to establish a rival works in the Far East. In case this latter provision should be violated the other parties to the contract would have the right to share equally in all profits accruing therefrom.

The first manager of the Japan Steel Works was Mr. Kakugoro Inouye, a prominent member of the Imperial Diet; and for chief adviser he had Vice-Admiral Yamanouchi of the Imperial Navy. The works turn out all kinds of steel, making a specialty of big castings. It makes weapons of war, including big naval and military guns below a 14-inch diameter, as well as shells for the same. Every kind of steel construction material used in war and other ships is produced at Muroran.

The main works are favorably situated on an appropriate site facing the harbour with a large pier 1500 feet long by 60 wide, which is equipped with great derricks capable of lifting 80 tons, the pier being some 60 feet above high water. Even at low tide the pier has a depth of 26 feet in water, so that all kinds of ships can readily be accommodated. Ships of ten thousand tons have come alongside without difficulty. The pier is furnished with a double track which connects with the Imperial Government Railways by a ten mile branch line. The pier cost about ¥780,000 to construct and is the best one in the East.

The plant both as to buildings and machinery is in possession of first-class

equipment in every way. It has a great finishing shop over 700 feet long by 70 wide with a height of 40 feet, the interior being divided into four sections in which 200 of the newest machines perform their finishing work with unerring effect and regularity. Several big cranes with capacities varying from 15 to 80 tons travel up and down for the accomodation of the shop; and all move by electricity. Here is where the big guns are made. In another big shop 650 feet long by 130 broad the raw material is prepared. The interior is divided into three sections with 150 machines and great electric cranes. There is further a big tempering works over 400 feet long by 72 broad, with an 80 feet trough for heating and tempering guns. The big furnaces here have a depth of 60 feet. In a fourth building 470 by 50 feet the forging is done. This shop has a 4000 ton hydraulic press with great furnaces and cranes capable of lifting 100 tons, as well as smaller furnaces and cranes to assist. A fifth shop 812 feet by 224 has the smelting works, the interior of which is divided into five sections with great 50 and 25 ton furnaces as well as smaller ones, capable of dealing with all kinds of metal. Here there are four 6-ton crucible cupola furnaces for iron and brass, with cranes equal to weights of from 5 to 80 tons. All the machinery is worked by electricity.

An interesting department of the works is the modeling and moulding shop 150 by 65 feet where belt-saws, lathes and all the necessary machinery to shape the

models for the castings. The saw dust is conveyed by suction to the consuming place. There is also on the grounds another big shop 300 by 20 feet for making boilers, nuts and so on. There are also buildings for analytical and experimental work. The electric and steam plants are also models of perfection. The dynamo house is 213 by 56 feet depending on a 1450 horse-power engine, supplying power for three big English generators, producing 440 volts and 1000 kilowatts. This plant supplies the power used in the works, and there is a smaller generating machine for the 3,200 lamps used in the works. The engine rooms have 20 high pressure Babcock & Wilcox boilers supplying 10,000 horse-power of steam, all fed by automatic coal feeders. There is, moreover, a gas plant with 32 furnaces supplying all the gas required by the works. There are other numerous buildings for warehouses, and also a hospital for the more than 2,500 men employed.

Most of the engineers in the Steel Works are naval men versed in steel manufacture, who have the assistance of specialists from England. The Japan Steel Works represents the first attempt in a large way at such enterprise in Japan. Similar works, such as the Edamitsu Steel Works in Kyushu and that at the Kure arsenal, existed and still exist, of course, but they cannot well be compared with the great works at Muroran, which since its opening in the spring of 1911 has been doing the valuable work for which it was established.



EURASIAN CUISINE

By COUNT YANAGISAWA

FOR some years I have been making a study of western cooking with Japanese materials. At first professional cooks as well as amateurs laughed at the idea of being able to produce palatable European dishes from materials obtained in Japan. But the experiment has now so long been successfully tried that I think it may be regarded as quite past the experimental stage.

The tendency in our hotels and restaurants is to Japanize western cooking. This is to some extent necessary if we are to utilize Japanese materials. When one speaks of western cuisine in Japan he means all kinds of cooking used in the west, whether English, American, French, Italian or German. It all goes under the name of *seiyo-ryori*, even the best restaurants making no distinction between the cooking of one European country and another. Neither do the patrons pretend to be capable of making such distinctions. In recent years we have heard of Italian or French restaurants in Tokyo; but none of these really can be regarded as first-class representatives of the countries they claim. This, of course, means that Japanese taste for western cooking has not yet sufficiently developed to make attention to the matter worth while. The restaurants simply adhere to the cooking their patrons like best, without asking to what nation it belongs. The people go on the principle that the proof of the pudding is in the eating and not in the name.

Most of the cooking now used in Japan is in British or American style, which is very simple without much seasoning. The guest flavors the food to his own liking. This, of course, is very different from the French method where the guest has to submit to the taste of the *chêf*, which happily is usually unerring. With Russian and Italian cooking also it is unnecessary to put flavors and spices on the table. The Japanese in fact do not care for very highly seasoned food, and this is why they incline to British and American food. We do not yet appreciate the artistic development of taste displayed in French cooking, for instance. When a French dish is placed before one of our countrymen he proceeds at once to flavour it according to his own notions, thus destroying the flavor produced by the art and experience of the *chêf*. As likely as not he covers it with Japanese sauce, and has a truly domestic flavor. Consequently when Japanese speak of foreign cooking they usually mean that of Britain or America. The reason is that relations with these countries are closer than with the countries of Europe, and our native cooks come more under British and American influence. British and American cook books are also more easily read, and form for the most part the cuisine literature translated into Japanese.

Of course cooking is an art that is largely dependent on climate. The cuisine of a cold country must to some

extent differ from that of a hot country ; and for this reason I am persuaded that all foreign cooking in this country should be carried out on a Japanese basis. Instead of so much rice-curry let us have something less fitted for a hot climate. We have to realize that there are many other fish adapted to frying beside oysters and lobsters. In western cooking they seem to think that salmon and trout are the best, though we have several others that can serve the purpose quite as well. In Europe meats are more plentiful than fish, and so more attention is devoted to their cooking ; but in Japan fish is more plentiful than meats and should receive attention accordingly. Consequently in foreign cooking in Japan fish should receive the same study as meats in Europe. It is not necessary that foreign cooking should always mean meat diet. Japanese fried trout is most delicious. Pie made of pike is better than ham. This being rather a fatty fish, it is better cured like ham than otherwise. Many Japanese fish, too, may be used for making soup ; and for seasoning Japanese red pepper and *sansho* are excellent. Foreigners dislike Japanese seaweed as a relish, on account of its odor, but as all Japanese like it, seaweed should be used in foreign cooking in Japan. In the same way for rice-curry in Japan fish should take the place of meat, as being more adapted to the Japanese climate. The Japanese follow the western programme of foods too literally and have not yet learned to vary the food according to season and climate.

In the matter of vegetables we show small development, though they exist in abundance. Their proper use in foreign cooking has not been learned. At present we are confined to salad made of

lettuce. Why should we be limited to lettuce when there are many kinds of Japanese greens as succulent ?

There is really no reason why foreign food in Japan should cost more than Japanese food. It all depends on knowledge of how to use the native materials. Why, for instance, should so much chicken, beef and pork be use in foreign cooking, instead of our wild fowl and venison ? Some time ago when I was treated to a delicious dish of venison served in western style in an Osaka restaurant, I asked the cook if he always had that dish, and he replied that he had only just tried it then as an experiment. The difficulty is that there is not nearly enough trying to use Japanese materials in foreign style. When I have talked to our professional cooks about the matter, they have usually shown a disposition not to listen to me, as I was not a professional chef ; but I have succeeded in persuading certain leading restaurants to heed me, and they have been very satisfactory in result.

What we want in Japan is a general study of the subject by those catering to the public appetite, organizing associations and holding meetings, if possible. Only in this way shall we ever get rid of the present burden of western cooking an inferior manner at high cost. If the restaurants would but take the matter up earnestly it could be accomplished. At the same time I would recommend a greater Europeanization of Japanese cooking, a tendency that has already set in to some extent, especially in the later Meiji period, but a proper application of western methods to Japanese food is very limited. In native dishes we still use too much fish to the exclusion of fowl and other meats. There is invariably the

same old round of raw fish and boiled fish, and this fish and that fish and another little bit of fish. Would not a dish of chicken be a most agreeable change, somewhere on the menu? It seems difficult for us to get over the old-time hatred of meat. In this country there is an abundance of good duck, goose, pheasant and other fowl; yet we are forced chiefly to eat beef when we are honored with meat food.

It seems to me, therefore, that there should not only be a Japanization of western cooking in this country, but a westernization of the nation's own cooking, as best adapted to the nourishment of the body with the materials available. There should at all times be a greater variety of dishes of both types of cooking, so that guests may select what is most agreeable to their tastes.





JUDICIAL WISDOM

IN the town of Nishida, lying westward of the old capital at Kyoto, there lived during the Tokugawa period a silk weaver, who, though highly skilled in his craft, yet lacked those qualities of thrift necessary to the comfort of himself and family. As the old year wound and the time came for the liquidation of all his debts, the aftermath was not forthcoming and the family had to part with their furniture to make ends meet.

The poverty of the family now became known to the public and the man's friends and neighbors, taking pity on him in his bankruptcy, put their heads together to see how they might effect some relief. They were greatly moved to compassion that such a man, known everywhere for diligence and good deeds, should thus come to want and starvation. Two of the neighbors were appointed to interview the weaver and find out his actual condition, so as to see what could be done to help him. They learned that his debt amounted to no more than ten *ryu*.

The men were still in surprise that a

man should come to bankruptcy for a debt of no more than ten *ryu*, and they consulted with him accordingly:

"How is it," began one of the men, "that you allow yourself to be thrown out of house and home for an small a debt as ten *ryu*?" One would think that a man would do all in his power to settle the homes of his fathers, and think long and well before abandoning his homestead to creditors. Such a small encumbrance is quite common among us. Therefore do not be depressed; we will help you to tide over the difficulty."

When the last day of the year came, the men repaired to the house of the unfortunate weaver and each of them threw ten *ryu* into a box placed for receiving presents. One of the men, being somewhat given to jollity, picked up the box of money, and placing it before the image of the god Hotei, the guardian of trade and industry, solicited prayer, saying to the Hotei: "Please bring this home better fortune next year."

The others all burst into laughter at this, and were glad to see that even the weaver himself managed to afford a smile. They insisted now on holding a banquet to celebrate the occasion, at which some of them grew so gay that they began to dance and sing with zest unrestrained. Even the host himself got a bit tipsy and forgot his misfortune, making merry with his benefactors.

At last in the we small hours the guests withdrew and the host began to prepare for bed, feeling quite exhausted after the evening's fun. But the man's wife was bent on business and would not allow her husband to retire to rest until she had brought to him the account book and had him reckon his financial condition at the end of the year. Careful figuring showed the situation much more hopeful than expected. "I shall be able to face all my creditors," said he, glancing at his wife with delight. "You remember that one of the worst of my creditors is my own relative, Hachiemon, the rice merchant, who grinds hard for his money. It is hateful to see a man who recognizes no ties of blood in the face of money. I shall pay him up and have no more to do with him; we can get rice elsewhere."

At this the weaver took the box of money from before the god Ebisu, but lo! it was empty. He could not believe his eyes as he gazed at the bare bottom of the box where the gold lay a short time before. He looked carefully all about the idol and over the shelf to see whether the rats had not carried off the precious coins, but not a *ryo* was to be seen. What was to be done? The family was now thrown into a despair deeper than ever! He had long ceased to hate thieves, feeling that their lot was their misfortune, but he now began to

think there were thieves that were inexcusable. There was nothing for it but to be take himself from the sorrows of life and seek better luck in the next world.

"Life is no longer worth the effort," he remarked to his wife, "let us slay our little ones and then despatch ourselves."

"Yes," acquiesced the woman; "there is nothing else to do under the circumstances; but first let us rearrange our attire so as to lie dead with some appearance of composure, when our friends find us."

The couple put on their best clothes, dressing their hair and trying to look as genteel as possible. Then they lighted the lamp on the god-shelf of the family altar. The children were sleeping in quiet and peaceful innocence, as if lost in dreams of a happy New Year. Being disturbed by parental hands the little ones rubbed their sleepy eyelids and wanted to be let alone. The hearts of the two parents lost courage and softened before the scene. Just then the maid came into the room and finding out what was up, began to persuade the parents to spare the children, saying she would look after them and see that they were fed and brought up. Soon the neighbors heard of the affair and they too began to come in increasing numbers. The hubub was now so great that it seemed an unbecoming and inconvenient moment for self-despatch and the dire event was postponed.

As soon as the news came to the ears of the ten gay fellows who had banqueted with the weaver the night before, bringing him the money that had so mysteriously disappeared, they all came again to the house to relieve him. They assured him that none of them had taken the money. As they had given it why

should they then have taken it? But as there was no trace of any other thief the affair looked queer, to say the least.

The matter was now placed in the hands of a lawyer and brought before the court, and a judge from Kyoto was to hear the case. As it was a holiday season when women were very much occupied in various ways, the judge informed them that he had decided not to hear the case until the 25th of January, and in the meantime he would be able to deliberate on the affair. But he made it a condition that none of those connected with the case should leave their districts until the time of the trial.

When the day of the trial arrived the judge commanded the two friends of the woman together with all their families, to appear in court. Though much embarrassed by the unexpected visitors the women and children all turned out with their men and the court was quite full.

As soon as all had assembled the judge informed them that he wanted to do a certain thing but that before it could be done he had to cast lots to see which he would select to assist him. Then he commanded each couple to carry a large drum he had provided, around the forest of Miya, which was quite a distance

The drum was swung on a pole and the pole was borne on the shoulders of the father and mother, the children following.

Of course the judge did not tell any of the party that in the big drum was concealed a small boy, who was to report to the judge the conversation of those carrying the drum. After the drum had been carried by all, the boy was brought privately to the judge and asked what he had heard. He replied that he heard nothing much. The seventh couple, he said, complained greatly as to the disgrace of having to make spectacles of themselves by carrying a drum about in that way, especially the wife, but the husband said to her in a whispering voice: "Never mind; it will soon be over! Think of the golden eye!"

From this the judge inferred that this was the guilty party, and the man was accused accordingly, when he confessed to having taken the money. The man was made to contact the stolen eye to the poor woman, and condemned to banishment from the district of Kyoto forever. This was a light punishment, as he might have been sentenced to death for such an offence. Thus the judge proved his wisdom, and his action was the talk of the country for generations, even to this day.



CURRENT JAPANESE THOUGHT

By THE EDITOR

Effect of War on Population

The evil effect of war on a nation's manhood has been revealed in a remarkable manner by the Japanese conscription system. It is now just twenty years since the war with China, and the males born that year now come of age for army service. After an exhaustive examination of the physical condition of the young men born in that year it has been discovered that they do not compare favorably with those born either before or after the war. In fact the war has had a very serious effect on both birthrate and the physical constitution of the generation it called forth. The very extraordinary decrease in the number of recruits fit for conscription this year, as compared with all other years since the war with China, shows a distinct effect on the birthrate due to war. As to physical condition it is found that this year only 13 per cent of the recruits come up to the highest standard of physical excellence required by the army, whereas in ordinary years the percentage is about forty-two. The effect of the war was, therefore, not only to decrease the number born but to cause a preponderance of children of physically inferior parentage.

Government Enterprises

In discussing the Commission recently appointed by the Government to consider conditions affecting Government enterprises, the *Jiji Shimpō* says that the most important subject for such a commission to take into consideration is that of the advisability of turning all Government enterprises over to private management. All such undertaking as railways, iron found-

ries, woolen mills, lumber mills and printing establishments, thinks the *Jiji*, should be in the hands of the people. The *Jiji* holds that the Government management of railways improved neither the service nor the revenue therefrom, and is continually compelled to borrow money to promote efficiency. The fact that railways in Japan are not made to pay their way as in other countries shows that they are not properly managed. Railways managed as the Government manages them would, as private enterprise, be compelled to go into bankruptcy, but the Government makes the nation supply the deficiency.

Japan's Population

Increase of population adds power to the nation says the *Mainichi*. But unless some measures are taken to adjust the conditions of the country to suit the increase, many dangers may be met with. At the time of the restoration of Meiji Era, 1868, our population was estimated at 33,000,000. To-day it has increased to 53,000,000. Unless we send two per cent. abroad, we may not be able to maintain the balance of population with the conditions of the country. Some say that if Japan should change from an agricultural to an industrial country, the increase of population may not present any very serious problem, but Japan has not yet become an industrial country altogether, and we are now facing this great increase. We can not but have many problems of living and distribution of work. To be sure, while our population increased by 20,000,000, our influence extended to Hokkaido, Formosa, Korea, Manchuria and Mongolia. About 2,000,000 people

emigrated to Hokkaido, about 100,000 to Formosa, about 300,000 to Korea, and about 100,000 to Manchuria, in all 2,500,000. To this may be added 90,000 in Hawaii, 70,000 on the mainland of America, 30,000 or 40,000 in the South Seas, China and South America put together, thus making a grand total of about 2,700,000. This is only five per cent. of the whole population. England, when her rate of increase was greatest, that is from 1800 to 1900, sent 10,000,000 of her population abroad. Compared with this record, ours is an insignificant figure. We caught to devise some means whereby we may see our nation develop more abroad. According to a statement by the chief of the health bureau, our rate of increase is by no means an exception to the general rule of other nations.

Rate of Increase The rate of increase of population continues the *Mainichi*, should naturally go together with the rate of marriage. About the middle of the Meiji Era the rate of marriage was 8 in 1,000 of the population. It increased after the Russo-Japanese war, that is in 1908 it became 9 $\frac{3}{10}$. But in 1911 it fell to 8 $\frac{2}{5}$. This recent decline in marriage rate may be due to the custom of late marriages. Late marriages naturally decrease the rate of increase of population. It is the same in European countries. This is a cause to give us concern. As for the death rate, while in European countries it gradually decreases in Japan it is opposite, that is before 1907 our death rate was 16 in 1,000. Recently it increased to 21. England, Germany and other countries decreased the rate within 40 years past by one-third, while we increased it by one-third. Whether or not our statistics of 40 years ago were correct is a question. But if the rate of increase is falling and the rate of death rising, it is a grave matter for us. The chief cause of fall of the rate of increase of population may be found in the difficulty of living, and that of the rise of the death rate in our three national diseases, namely meningitis, tuberculosis, and apoplexy, which are raging furiously in these days. But

owing to increase of population, our sanitary conditions may have become worse and living more difficult. We must devise some means to better our sanitary conditions and at the same time solve the problem of living. We ask expert authorities how this may be done.

Japan's Naval Increment The new appropriation for the Naval construction, just passed by the Diet, is 23,333,318 *yen* in total for the fiscal year of 1915 and forms a part of the general construction schedule approved by both Chambers during the last Yamamoto Ministry. According to this scheme, three super-dreadnoughts, eight destroyers, and two submarines shall be launched by 1918, six years from 1913 to 1918 being required to complete their construction. The outlays for the years just passed and succeeding years are as follows:—

Year	Expenditure Yen
1913	6,000,000
1914	6,526,000
1915	23,333,318
1916	36,048,489
1917	25,815,641
1918	6,360,478

Of the three superdreadnoughts, the keel for the Yamashiro was laid at the Yokosuka Naval Yard in 1913 and is now under construction, while the keels of the Ise and the Hyuga were laid in May last, the one at the Kawasaki Dockyard and the other at the Mitsubishi Yard. Altogether they will have each a displacement of 30,000 tons and cost 86,557,010 *yen*.

The destroyers, eight in number, are divided into two classes, the one having 1,000 tons displacement, while the other is middlesized. Their keels are not to be laid in 1915; the necessary materials for construction, however, shall be gathered during the current year. The total expenses for their construction are estimated at 13,676,916 *yen*.

The keels for the two submarines will be laid next year. Their displacement will be 800 tons each. Their cost is estimated at 3,850,000 *yen*. The largest submarine of the Imperial Navy, No. 13, has only 280 tons displacement when on



- 江戸時代、寺田屋敷に建てられた、徳川幕府の御用金庫
- 江戸時代、寺田屋敷に建てられた、徳川幕府の御用金庫
- 江戸時代、寺田屋敷に建てられた、徳川幕府の御用金庫



MRS. J. M. SMITH, 1904-1905



BAZAAR OF THE P. T. A. AT THE Y. M. Y. W. C. A.



CHHATRAPATI SHIVAJI GATANA, NARA



CHHATRAPATI SHIVAJI GATANA, NARA



THE MAN IN THE SUIT
THE MAN IN THE SUIT

the water, while its displacement, submerged, is 320 tons. The prospective boats, therefore, are three times as large as No. 13.

Ancestor Worship

In a volume entitled "Ancestor-worship and Japanese Law" by Dr. N. Hozumi, of the Imperial University, and published by the Maruzen Company, Tokyo, we have one of the most authoritative works yet issued on a very interesting subject. The book forms the development of an address delivered by the author before the International Congress of Orientalists in Rome, in October, 1899, and aims to show the close relations existing between Ancestor-worship and Japanese law, thus forming a judicial as well as a sociological study. It is pointed out that while foreigners reverence the dead by erecting monuments the Japanese do so by building shrines, and therefore sometimes reverence for these shrines is confounded with religion. Dr. Hozumi holds that ancestor-worship in Japan did not arise from fear of ghosts, as some have thought, but from love of them; it is a love of spirits that are to be respected and not of spirits that should be dreaded. And this love of ghosts and reverence for them is something that widely separates Japanese from western civilization. Ancestor-worship doubtless originated in ties of consanguinity which form a conscious bond of union. It was this custom of ancestor-worship that formed the bond between families, tribes, clans and finally nations. In Japan the *ujigami*, or local tutelary god of the family, always had a powerful influence over the members of the community. There are the ancestors of the Imperial House, the ancestors of the community and those of the family. To support and inculcate the truths of ancestor-worship there are in each year 13 great and 8 minor festivals. The Imperial Ancestors are the national gods, the Clan Ancestors the communal gods and the Family Ancestors the gods of the family. The services accompanying ancestor-worship are held by Buddhists in temples but by Shintoists in their own houses. The hand-clapping observed at such times is taken by some as a sign of invocation and

by others as a token of joy and admiration. The living and the dead are always in communion.

The Ancestors and the Law

Japanese law is full of minute regulations as to the proper observance of ancestor-worship. The Imperial Constitution breathes the spirit of it, and it affects the laws and customs of the empire. The Imperial House, being the ancestor of the whole nation, has no clan or family name. The clan was a body founded on a community of blood and common worship, which formed an administrative division of the state; what was a first personal became in time territorial. As the House or Family was the seat of ancestor-worship the continuity of the family had to be ensured. New houses or families could not be established, for such would have no ancestors to worship, but branch houses might worship the ancestors of the main house. The importance of marriage lay in its perpetuating the family and the worship of ancestors. It is the duty of every family to marry so as to prevent the family cult becoming extinct. The family line and worship is continued by the head of the family. In old Japan only the head of the family was allowed to marry, the law being most strictly observed by the military class. What the younger sons did for wives is not clear; but in order to ensure the continuance of the family concubinage was permitted in case the wife had no issue. But in this matter, human nature being what it is, when man was given an inch he took an ell. All the laws regulating divorce and adoption were regulated in accordance with the principles of ancestor-worship, as well as the laws regarding succession and inheritance.

Japan's Billy Sunday

The empire of the Rising Sun is to have the advantage of a Billy Sunday in the person of an evangelist, Kiyomatsu Kimura, who has been to America and followed the American edition about on his campaigns and learned the method. Mr. Kimura expects to save his countrymen in the wholesale manner of his American model, using the same vigorous style of language and the same spectacular stage vogue.

Among his countrymen Mr. Kimura will have ample sphere for denouncing what is opposed to the Christian life; but whether the Billy Sunday mode of addressing them will take, is another question. Mr. Kimura says he has proved that it will, and he should be taken at his word.

Monroe Doctrine for Asia

Some of the British newspapers and magazines indulge in misguided criticism of Sino-Japanese relations, says the *Kokumin*. The Outlook of America, however, to our great joy and satisfaction gives an unbiassed view of the situation. The Outlook says that it is proper that Japan should maintain an Asiatic Monroe Doctrine; Japan for her own self-protection can not leave China altogether in the hands of the Europeans; Japan in order to save China from her weakness wants to establish her power in that country, which is a proper thing; but in order to do so Japan must exercise her influence in a proper manner. We had been saying that the Americans should place themselves in the position of the Japanese. The Outlook has now done so. The editor of that magazine has understood the innermost mind of the Japanese. If American public opinion be like that, why should we worry about relations between Japan and America. We now wish that British public opinion were like it. England is dissatisfied with the position of Japan in China. As she

herself can not take action in China, she uses big words, threatening "You just wait. Even if you indulge in plundering while fire is raging in Europe, when the peace conference comes the questions of the world will be decided in that conference of powers. We do not allow you to take advantage of us." The British journals further say that Japan is a poor country. Unless we establish good connections with London and New York, Japan would only hold empty letters, and be boasting in vain. The Englishmen try to hold down Japan by the power of money, and use such threatening words. Who can say that the Englishmen are broad-minded? Their mind is indeed very small. Japan is now serving as a watch dog for England in the Far East, and England is bent on using Japan like a slave, and the latter tries to refuse proper privileges to Japan. We doubt whether such nearsighted views will be beneficial to England.

Correction

In the July number of the JAPAN MAGAZINE, on page 150, column two, it was stated that Mr. S. Hirayama, the writer of the article on Viscount Inouye, was away from him at the time of his death. Mr. Hirayama desires to state that he was in London at the time and attended the funeral of Viscount Inouye. Also in the illustration accompanying the article the dress worn by the late Viscount Inouye in the lower inset is that of a railway workman.



THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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—Chino-American Relations—Alliance	
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Medicine	The Editor 307

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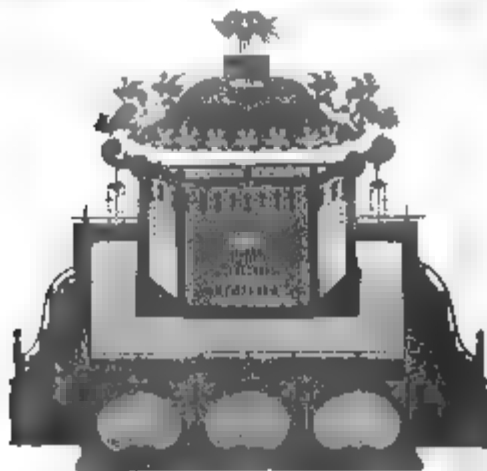
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IMPERIAL PALACE, KYOTO

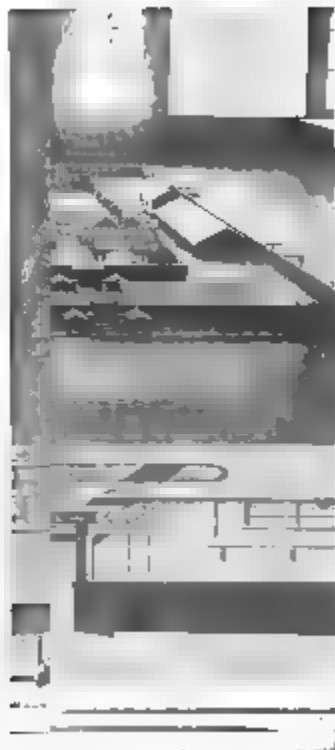


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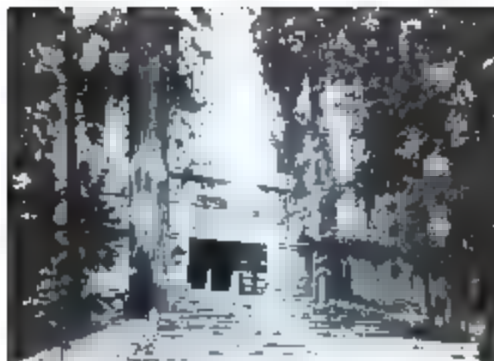




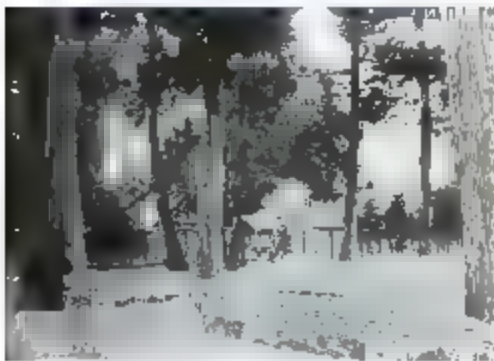
VIEW OF THE GREAT BRIDGE AND THE VESSEL



AND SUKRETH



THE VIEW TOWARDS THE GRAND-SHED AT LSE



THE "GROVE" PART OF THE GRAND-SHED AT LSE

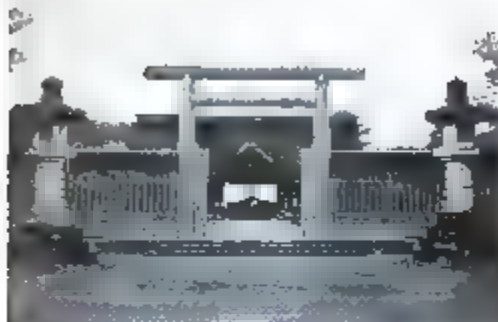


FIGURE 16. MONUMENT



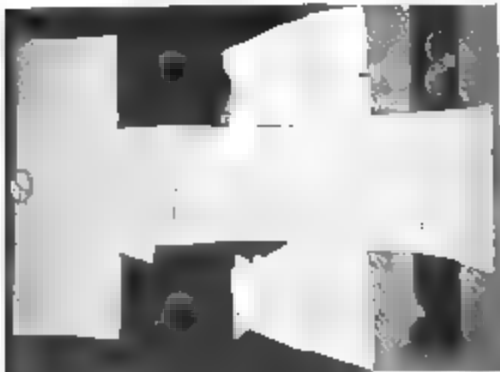
FIGURE 17. THE DOME, MONUMENT, AND WATER



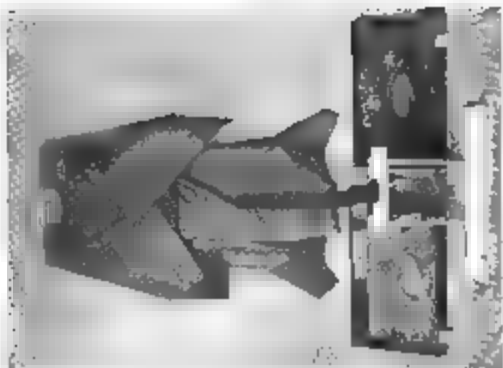
SKILLED RICE PLANTERS ON THEIR WAY TO SET OUT
THE SEEDS FOR THE IMPERIAL ORNAMENT



WASTING SACRED RICE FOR THE IMPERIAL ORNAMENT



CHANDLERS WORK IN CHURCHES IN
THE 18TH CENTURY



CHANDLERS WORK IN CHURCHES IN
THE 18TH CENTURY

THE JAPAN MAGAZINE

VOLUME SIX

SEPTEMBER, 1915

NUMBER FIVE

IMPERIAL CORONATION

THE Imperial Coronation which is to take place in the old national capital at Kyoto in November next will be one of the most imposing pageants ever celebrated in the Empire. In Japanese it is known as the *Go Tairei*, or the Great Ceremony, implying the greatest of all national ceremonies, and includes the important fête known as the *Daijosai*, both performed only once in the lifetime of any sovereign. These functions are ordained by the national constitution and are for the purpose of informing the ancestral gods of the enthronement of a new sovereign over the empire of the Rising Sun.

One of the most interesting and significant moments in the coronation ceremony is when the Emperor receives the three sacred symbols of Imperial Authority, called the *Sanshu-no-shinki*, consisting of the Sacred Mirror, the Sacred Sword and the Sacred Jewel, which have been handed down from Emperor to Emperor through untold generations. These sacred symbols are said to have originated with the divine ancestor

Amaterasu O-Mikami, the sun-goddess from whose rays the empire of Japan had its beginning. The Sacred Mirror was at first enshrined in the Holy of Holies in the Imperial Palace and afterwards in the *Daijingu* at Isé. The Sacred Sword, called in Japanese *Ame-no-murakumo-no-tsurugi*, or sword above which cloud clusters float, is said to have been discovered by Susanō-no-Mikami, younger brother of the Sun-Goddess, origin unknown. The Sacred Jewel, called *Yasakani-no-Magatama*, or the pearl-like gem with the magnificent curve, was made to order of the Sun-Goddess and enshrined in the Imperial Holy of Holies. In the reign of the Emperor Sujin (96-29 B. C.) the sword and mirror were enshrined in the Grand Shrine at Isé, imitations of them being made for the Holy of Holies in the Imperial Palace, the Emperor regarding the originals as too sacred to be kept in the Imperial Palace where the *Kashikodokoro*, or ancestral shrine, is. In the time of the Emperor Keiko (71-130 A. D.) the Sacred Sword was removed to the Atsuta shrine at Owari.

These three symbols of Imperial Authority are regarded by the nation as divine; no Emperor can reign unless in possession of them. They have somewhat the same significance as the Globe and Cross of the British coronation ceremony but are much more venerated as historical relics. There is, therefore, no crowning as in European coronation ceremonies, but simply investment with the sacred badges.

After investment with the three sacred emblems of office the Emperor performs the *Daijosai* ceremony in which his Majesty offers new rice to the Spirits of the Imperial Ancestors and all gods terrestrial and celestial, himself partaking thereof. One of the old names for Japan was Mizuho-no-kuni, or the ancient land of rice-ears, agriculture having been the foundation of national prosperity from the beginning. This ceremony bears witness to the life that sustains the race and derived through the food supplied by the earth, to which reverence is due.

The Imperial Coronation ceremony proper will take place on the 11th of November and the *Daijosai* on the 13th at Kyoto where the Emperors of Japan reigned for more than a thousand years. According to the constitution of the empire Japan is never without a ruler even for a single moment; so that the coronation ceremony does not make a new Emperor; it only gives him formal investment with office, an idea quite different from that of Germany for ex-

ample. The coronation ceremony will be performed in the ancient palace known as the Shishinden. When the date is fixed the first thing is the *Hokokusai*, a ceremony whereby the Ancestral Spirits in the Holy of Holies at the Imperial Palace in Tokyo are informed of what is to take place. Their Majesties robed in ancient costumes of office, accompanied by Princes of the Blood and civil and military officials together with the coronation commissioners, present themselves before the ancestral shrine and convey the information in a formal manner. At this time the Emperor wears the *Ritsu-yei*, or crown, being clothed in yellow robes of five kinds of silk with long skirts. As soon as the ceremony is over Imperial messengers are despatched to the Grand Shrine at Ise, to the mausoleum of Jimmu Tenno, the first Emperor, and the mausoleum of the last Emperor and his three immediate predecessors, the messengers conveying the happy news and making appropriate offerings.

The day before the formal coronation having come, the Emperor and Empress proceed to Kyoto with the Princes of the Blood and their consorts as well as all the chief Ministers and officials of state, civil and military. When leaving Tokyo the Emperor is dressed as a Generoalissim, while the Empress is in ordinary costume. Before them is borne the Sacred Mirror and behind them the Sacred Jewel and Sword, the coronation commissioners last of all. On reaching Kyoto the three

sacred treasures are desposited in a beautiful building called the Shunkyoden, specially erected for them. On the coronation day these sacred emblems are laid on the altar of the shrine before which his Majesty stands during the function in the Shunkyoden. His Majesty there formally acknowledges the receipt of the sacred treasures from his Imperial ancestors and offers prayer for grace and protection.

On the following day the coronation ceremony proper takes place. In the center of the coronation hall there is a dais on which stands the Throne, the *Takamikura*, leading to which are three black lacquered steps. A little to the east of the Throne there is another for the Empress. All being present, the two chamberlains come forward and raise the curtain before the Throne, two maids of honor performing a similar function for the Empress, their Majesties now being revealed to those present. The thrones face southward, as in the Orient it is always recognized that a ruler faces south. Thereupon the Premier descends a stairway from the west and stands facing north before the Emperor, looking up to the Throne. Then the Emperor makes a solemn speech from the Throne, addressing the nation, declaring his succession to the eternal Throne. Whereupon the Premier ascends the steps and delivers formal congratulation to his Majesty and three cheers are given in which everyone present joins. Court officials then

announce the withdrawal of their Majesties and the coronation ceremony proper ends.

In the evening of the 12th a musical service will be held in the Shunkyoden. This will consist of sacred dances and ancient music. In ancient times at this service the Emperor used to take part in the music. On the same day prayers will be offered for the longevity of their Majesties whose *tama-no-o*, or soul strings, are suspended during the ceremony, the ceremony having first been used at the coronation of the first Emperor, Jimmu.

The *Daijosai* takes place on the 13th in a building specially constructed for the function, called the Daijokyu, divided into two apartments, the *yuki* and the *suki*, the whole being built of undressed timber, with thatched roof, and straw mats on the walls. The building is to represent the unartificial simplicity of the days of the gods.

The new rice to be used at the Imperial Coronation is grown for the special purpose in places selected by authority. The two plots thus honored are in the provinces of Mikawa and Sanuki, known respectively as the *yuki* and the *suki*. These fields are regarded as consecrated ground and revered ever afterwards. Special rice-planters are chosen and they have to wear special dress, women being the choice of the authorities; and they chant a special hymn during the operation. In September special harvesters are sent to take the ripened grain. With

this sacred rice, properly prepared and cooked, the Emperor offers oblations to the divine ancestors during the happy ceremony of coronation, and at the same time eats thereof himself.

On the 13th also sacred offerings in kind are laid before the altars where the three sacred symbols are enshrined, by representatives of both their Majesties. As soon as the *Daigoku* ceremony is over Imperial messengers are despatched to the residences of the deceased Emperors and to 172 chief Shinto shrines with proper offerings. In the evening of this day his Majesty enters the Yuki-den and offers food before the spirits of the Imperial ancestors, chiefly rice and rice-gruel, as well as vegetables and fish. During the ceremony music proceeds from the south courtyard of the building, accompanied by songs of the province where the sacred rice was grown. Next morning the Emperor returns and deposits the offerings with rice from the *gaki* field, the music and songs being from that place. The offerings to the Yuki-den are made to the celestial gods and those in the Saka-den to the gods terrestrial.

The formal functions of the ceremony being over their Majesties give a grand Imperial entertainment to their guests at

the Henshuden when his Majesty makes a formal speech of welcome which is responded to by the Premier and the *dojies* of the diplomatic corps, offering congratulations. At this time the ancient dances known as the *Imayama* will take place, which is said to be as old as the time of the first Emperor, and at the same time the songs and music of the provinces where the sacred rice was grown, will be heard. A second grand entertainment will be accorded the guests next day in the Nijo Palace, with sacred music, such as the *senryu* and the *saikyo*.

The functions pertaining to the great ceremony having been completed their Majesties will make a pilgrimage to the residence of the emperor aforesaid and to the grand shrine at Ise, after which they will return to Tokyo with the three sacred treasures and present them before the Holy of Holies in the Imperial Palace while the Sacred Treasures are being re-enthroned therein. His Majesty will then give a grand entertainment and banquet to the chief officials and residents of the capital, for the proper conduct of which special commissioners have already been appointed, with Prince Fushiki at the head, the expense to be about five and a half million yen, as voted by the Diet.



SOME CHILDREN'S GAMES

By F. YAMAZAKI

AMONG Japanese children there are games innumerable. One is known as *otedama*, played with tiny bags. *Tedama* are really only little cloth or cotton bags filled with red beans, something like what western children play bean-bag with. With these the small Japanese will play for hours, never seeming to tire of them. The proper number is either seven or ten; and the game consists of throwing up the bags one after another in rapid succession, trying to catch them before they reach the ground. The idea is to keep all the bags in motion, throwing up two at a time and catching one at the same time as it falls. Some girls are so expert at this that they are able to keep all the bags in the air, and at the same time throw one under their arm, to accomplish which is the acmé of success.

Another game is known as *ishikeri*, which means stone-kicking. Lines are drawn with chalk on the street, making an oblong square divided into other squares, in which pebbles are placed; and the game is played by hopping on one foot inside the line and kicking the pebbles out of the squares without putting down the other foot.

Ikusa-gokko is a kind of war game. The children dress up in paper uniform with swords and knapsacks and parade about brandishing their weapons. *Mimi-hiki*, or ear-pulling, is another game.

In this game boys sit opposite each other with loops in their hands and try to lasso the ear of an opponent, the one who successfully catches an ear being the victor. Another form of amusement is blowing a bit of wet paper from a boy's forehead, the fun consisting chiefly in seeing the grimaces of the boy trying to blow off the paper. This game is known as *kamifuki*. *Kubihiki* is a game of head-pulling. Two boys are tied together by the neck and then they try to pull each other about, the one yielding being defeated. *Udeoshi* is a game wherein two boys sit opposite, and push hand against hand in all directions till one side yields. *Yubizumo*, or finger-wrestling, is another game, and consists of matching finger against finger, the fingers of the opposing hands being locked together, thumbs free, and bending back the hands, or pressing down the hand till one side yields.

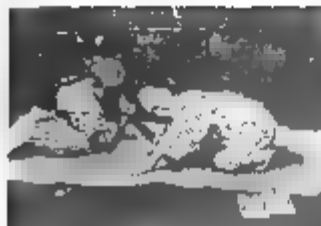
Niramekkura is a game wherein sides stare at each other, and the one that can do so without laughing, wins. Even to show the teeth is failure. *Onigokko* is a game wherein one is a devil and tries to catch the others; and the one caught must in turn become devil, the former devil joining the rest of the crowd. In some forms of the devil-catch game the one which catches does not join the ranks but makes devils of all he catches and in this way soon rounds up the whole

crowd. The boy or girl which succeeds longest in not becoming devil is best. *Kobancho* is a form of the same game, the devil blindfolding himself while the others hide. After they announce that they are ready, he takes off the blind and seeks them. This is not unlike the western game of hide and seek. The Japanese also have blind man's buff. A further form of the devil game is to have him sit in a circle with ten things about him blindfolded, and when all is ready some one sings out "yohei" and the devil rushes about and whomever he succeeds in touching he must name aloud, and if he has hit the name then the boy named becomes devil next. That form is called *akobancho*. *Jisho-no-yonder*, or Aunt Yonder, is another devil game, in which the crowd divides into two lines on each side of the street and one side cries out: "Auntie, over yonder, come here, come here!" And the side called replies: "We cannot come for fear of the devil." Then the other side replies that it will go and fetch them, and so

saying, the whole side rushes across, when the first boy caught in the ranks must become devil.

Another game is played by a row of boys or girls stringing out in a line one behind the other, each holding on to the girdle of the one in front, the biggest of the lot at the head of the line. The big one attempts to catch the other end of the line. This game is called *tsuno-uwabaki*, or "let us catch the Rhinoceros." Another game is *imamashikoro*, or "green caterpillar rolling, rolling." In this game a row of children stand one behind the other holding girdles and then they leap forward shouting "Imamashi korokoro." In the game of *tsukidori*, or man-catching, the children are divided into two groups and one side cries he has captured from the other side. *Teroko-gakko*, or Playing Robber, is a game in which one of the stronger members of the group becomes robber and the rest are policemen who try to find and arrest the robber, who does all in his power to resist capture.





TOSHI



YUKI (TOSHI'S)



YUKI (TOSHI)



KUMIKI

HOME CHILDREN'S GAMES



THE GARDEN



THE GIRLS



THE GARDEN



CHILDREN



CHILDREN

FROM CHILDREN'S GAMES



115-1170

JINSAI ITO

By T. WADA

IN the early part of the Tokugawa Shogunate the great Confucian scholar, Seikwa Fujiwara, taught that every human being was originally endowed with all the cardinal virtues, such as righteousness, benevolence, propriety, wisdom and so on, but that as man develops various passions begin to grow and overshadow his original good, thus giving rise to wickedness. Therefore all man has to do in order to be good is to subdue and hold under control those passions alien to his nature. This is what is known as *Seizen Setsu*, or the doctrine of original purity. Ieyasu, the founder of the Tokugawa dynasty, revered the scholar who was the chief expounder of this Confucian teaching and sought to adopt the teaching as a moral foundation for his government. Though Seikwa did not accept the suggestion of Ieyasu his disciple Razan Hayashi did and became the chief official teacher of Confucianism under the Shogunate. There were not wanting those who opposing this doctrine among Confucianists. Among those who earnestly sought a revival of pure Confucianism was the subject of this sketch, Jinsai Ito.

His father was a man of Kyoto, where the lad was born in 1627, the family being trades-people. From youth the boy was not fond of play but much given to studious habits. At the age of 11 he was deep in the classics and at 19 he composed Chinese odes. Most of his

time to the 26th year was given to a study of Confucianism, writing essays in which he often ventured to offer independent opinions. In the meantime he gave some attention to Taoism and Buddhism. Obligated to carry on trade for a living he was usually poor; and his people advised him to study medicine rather than religion, as he could make more at it. At the age of 36 he opened a school to teach his new ideas of Confucianism, and at first his pupils were but few, but his character and learning soon attracted wide notice and his classes greatly increased.

About this time he came in contact with the noted scholar-priest Donza who admired Ito's learning greatly; and he was invited by Prince Tokudaiji to his mansion to discourse on Confucian philosophy. Though he was opposed by those present with loud voice and much altercation Ito replied modestly and was for the most part silent, which caused the company to respect him. He was next invited to the court of the lord of Kishu, a kinsman of the Tokugawa family in the line of the Shogunate, and here he was amply rewarded, being presented with 500 *koku* of rice. True to his character, Ito refused to take reward unless the patron promised to abide by his teaching; he did not wish to be paid for being a scholar but for the benefit he conferred on those who followed his precepts. This ideal was too high for the time and

so the lord of Kishu had to decline the proposal.

Ito went on teaching for forty years and had students from many parts, about three thousand in all, a thing unprecedented in private schools in that day. He lived to the year 1705 and then died at the age of 79. His teaching was regarded as quite opposed to orthodox Confucianism, holding that the cardinal virtues of man are not natural endowments but ways or modes of life which man has to adopt. Man is endowed with certain innate ideas and feelings, like compassion, a sense of shame, and of right and wrong, by nourishing and cultivating which he may develop virtues. Only by cultivation of his nature can man become virtuous. He did not agree with the negative notion that all man has to do is to abandon his accumulated evil and go back to his original condition; he contended for a positive principle that man by exertion must attain unto perfection. The principle of abandonment must have been due to the Buddhist idea of sacrifice and self-denial, and accounts for the asceticism of the early Tokugawa days. Ito held that in the universe there are ways of heaven as well as ways of man, and that the Chinese theories of creation were speculations which man could not comprehend.

His idea was that if creation could be explained at all it should be supposed that in the beginning there was one substance, such as ether; and this *ki*, or life-breath, moved and collected without disintegration or stagnation, neither dying nor quickening; and in this all-pervading ether there is the Creator, who governs the universe, and whose ways must be called the way of Heaven, or Providence. Jinsai Ito was, therefore, a man who

recognized the existence of God much after the same manner as Christians; and as many Japanese entertain a similar idea the acceptance of Christianity is not so difficult to them as some have assumed.

Ito was accustomed to say that if those in high places always look down their views will be low; whilst those that are humble and always look up, will have elevated thoughts. Where good morals prevail there are few dissensions about morality; but with loud discussions on the subject, morality is sure to decline. Benevolent persons are apt to see only the good in others, not the evil, whereas the hard man sees only the evil. When the tutor of the lord of Tosa attacked Ito on his teaching the pupils of the latter asked him why he did not reply, saying that if he did not confute his opponents they would think him vanquished, Ito said to them: "If he is really in the right and I in the wrong I should only thank him and regard him as an advantageous friend; but if otherwise, time will show him his mistakes. Learning can grow only by frankness and without prejudice."

The sage was noted for his filial piety, so that his mother almost worshipped him. He was so poor that when New Year came the family could not afford the customary *mochi* cake for the children; and when Ito saw their distress he pulled off his coat and told his wife to pawn it for some *mochi* for the little ones. The reader of the famous 47 *ronin*, Oishi Yoshitaka, was a pupil of Ito, but a sleepy one, it is said. When the other students laughed at the sleepy one, the master rebuked them saying that it was not fair as Oishi was not an ordinary lad, and some day would do great things. Ito never passed a temple with stopping to make obeisance; and

when his pupils asked him why he thus did reverence to Buddha whom squabbles he attacked, Ito replied that Buddha was the master of the temple and that it would be rude to pass through his grounds without saluting him. Once when strolling in the suburbs in the evening he was attacked by highwaymen, who were surprised when he demanded of them their occupation, they answering that they were robbers. "If that is your occupation," said Ito, "I shall not reward you; but as I have no money you had better take my clothes." So saying he began to strip, when the highwaymen were much astounded and said they had never met any one like this: and then they in turn demanded to know his occupation; and when he told them that he was Ito, the moralist, they required him to explain what he meant by "moralist." He began to explain that a

moralist was one who taught men the true way of life, how to be fitted, to serve their masters and to do their duty and so on, concluding with the remark that a man without morality was only a beast. The robbers paused and one of them said, "You and we are men; but our occupations are certainly very different, as earth is from heaven," and so that they left him and gave up their wicked ways.

When all were one day engaged in cleaning a well, Ito stood out to help; and when they remonstrated with him, he replied that he also drew water from that well. Ito had five sons, all of whom names ended in "so;" and in his place was known as HOSHAWA the boys were called "the five sons of HOSHAWA." They all became eminent scholars, two of these scholars, the one being lord of SA and the other of ARIKI.



IS MIGHT RIGHT?

By Dr. JINTARO TAKAGI

NO one can contemplate the wholesale murder now going on in Europe without having serious doubts as to modern civilization. If the nations of Europe, which regard themselves the highest examples of human development, behave in such a manner, what is to be expected of the rest? All that they have spent the centuries in constructing they are now destroying; their scientific achievements are being used for the decimation of humanity. The education and knowledge unto which they have attained they are utilizing to deceive and kill one another. Those who preached Christianity and love to man are now given up to hatred and slaughter. What can be more anomalous than this conduct of the nations of Europe? How can we explain this incapacity for right living on the part of the so-called greatest? We doubt whether the war itself will solve this or any other problem. Is it the strength and prowess of armies that decide the real victory, or is there another arbiter that is more final?

In the Republic of Plato a sophist remarks that "Justice is nothing but the profit of the strong." Both Treitschke and Bernhardt insist that war is the greatest means of promoting culture and power. Is this contention quite true?

It cannot be denied that war is sometimes necessary. Our ideal is peace, but the ideal is not always possible, or normal. Tolstoy preached the doctrine

of non-resistance, in accordance with Christ's saying: "Resist not evil." Most people regard the assertion of Christ as more applicable to individuals than to states. Even Christ remonstrated with the official who slapped Him in the face in the courtyard of the High Priest, suggesting that if what he had said was not good, it should be proved so; and if it was good, he should not be struck. War will be possible so long as injustice is possible; for it is inevitable that the weak should be protected against the strong. In this sense there is such a thing as righteous war; but as a matter of fact very few wars are such. The chief cause of war is covetousness and other human sins. War is hell, as the great American general said. And even Napoleon regarded war as barbarous, Bernhardt notwithstanding.

Taking for granted that war is sometimes necessary can we assume that the strength of armies decides the issue, or that justice is nothing more than the advantage of the strong? The believer in religion must surely take exception to such a contention. "Not by might nor by power but by my spirit, saith the Lord of hosts." Nature may be cruel, but we know her laws and she never can deceive us; how she will act we can usually foresee. Huxley considered nature as unethical, but he admitted that she never betrayed man; he thought

man was destined to fight with and overcome nature. So long as the laws of nature are fixed and she never attempts to cheat man, he can afford to regard her ethical indifference with calmness and courage; so long as we know what to expect we can know what to do. But nature is not quite so indifferent to good and evil as some suppose; things have been so arranged by the Creator as to make man's happiness possible. It is difficult not to regard the laws of nature as the Providence of God. Such indeed was the teaching of Jesus, who regarded God as the provider of all things needed for man and beast. To the eye of faith the power of God is everywhere, even in the growth of a blade of grass. And the rise and fall of states also take place in accordance with the laws of nature; such things can never be decided by the power of man alone. Man proposes; God disposes! The events of history are not accidental. History may be made by man; but there is a controlling power that never lets go. God makes even the mistakes of man to praise Him. If the existence of nations depended on powerful armies then Babylonia and Assyria should still be with us; but many a nation that has conquered the world, has passed away. The battle of Marathon is regarded as one of the decisive events of history because it saved Europe from Persian despotism. Was God in it or not? This proves that it is not material might that conquers the world and decides the trend of history or the existence of nations. The defeat of Napoleon in Russia was due to fire and his defeat at Waterloo to heavy rain, both acts of nature. Man cannot match his power with Heaven. When the famous Chinese warrior, Kōu, was defeated after

72 victories, he exclaimed: "Heaven has betrayed me!"

In the Russo-Japanese war it was acknowledged that our victories were not due to human power, but to the will of God. For years the white races had thought themselves unconquerable; they looked down on the yellow races as nothing. Russia thus represented the white races and undertook to be their arbiter among the yellow races. She seized Siberia, and was about to take Korea and China also. Now if there were no God, all this would seem quite natural; the strong should rule over the weak. But since there is a Providence that rules the affairs of men and nations, an ethical law prevails and robbery cannot eventually succeed. In that conflict victory lay with the weak. Both sides fought with equal valor; but might could not prevail over right. Japan cannot but believe that such a result was due to the mysterious Power that presides over history and decides the destinies of nations. The old saying that Heaven has no mouth and must express itself through man, is true. When the world poured its sympathy on Japan at the close of the war it was but expressing the pleasure of Heaven.

In spite of the egoism and general selfishness of the world to-day there is everywhere some sense of justice. This is clearly seen in the fact that the world's sympathy in the European war is with the Allies, because Germany is acting out of pure self-interest, regardless of the rights of others, and is consequently against both God and man. Even should such a Power conquer the world its sway could be but temporary. The Kaiser boasts that God is on the side of Germany, but he means himself. God

cannot side with Germany until Germany sides with God. This is the law of human progress and of human happiness. To attempt to draw God to one's side instead of being drawn to God's side is to try to change the law of the universe. It cannot be accomplished. No state exists unto itself, but for the good of mankind. Herahardi quite misunderstands the meaning of life when he claims that the chief object of a nation is its own preservation. The glory of a nation is not its progress in war or its armistice but its help to the world: the nation that is bent on contributing to the sum total of human good will have no difficulty in preserving itself; for such a nation will have the sympathy and good-will of both God and man.

When the first abogan, Ieyasu, was about to die he admonished his daimyo about him and said: "Though I approach death my son Hidetada will succeed me and the country will be at ease. But I warn you that if he rule

should prove unjust, and the people suffer from it, any one of you is at liberty to take his place. The administration must not be monopolized by a single person. I am willing that anyone, even though outside the Tokugawa family, should rule the nation, so long as the people are blessed under his rule." This is the spirit that should guide all nations. No state has a right to exist more for the benefit of man as a whole. The nation which disregards distinctions of race and aims at the promotion of human welfare will have no enemies.

My conviction is that this unchanging law will operate on the struggle now going on in Europe and that German ambition will suffer a fall. I am also assured that my own country shall leave the laws and never harbor sinister designs upon the territory or rights of any other country, but join in promoting the common happiness and prosperity of all nations.



THE BONIN ISLANDS

By R. ARIMA

SOME five hundred and thirty sea miles southward from Tokyo there rises that interesting archipelago known as the Bonin Islands, the population of which consists of many races, including British, American, Portuguese, Italian, Hawaiian, but, of course, mostly Japanese. The islands are called by the Japanese Ogasawarajima, because in the year 1593 Ogasawara Sadayori, a descendant of the daimyo of the province of Shinano, was the first to explore the islands. Subsequently it was his policy to despatch a number of his men there from time to time to bring back special products, but he did not allow immigration. After the year 1625, however, the Tokugawa government prohibited Japanese subjects leaving the main islands and so traffic with Ogasawara was interrupted. From that time the islands saw nothing of the Japanese save when fishermen became stranded there; but British and American sailors often called there, and an American named Coffin, captain of a whaling ship, when he came upon one of the islands, thought he had discovered it and gave it his name. In 1825 a British whaler visited the islands and the captain raised a

monument commemorating his stay there. In 1827 Captain Beechy of a British surveying ship called at the islands and left a pillar affirming that the islands belonged to Great Britain.

These visits by foreign seamen soon became known in the several countries they represented, and from such places as Hawaii immigrants began to come, chiefly Italians, British, Americans and Portuguese adventurers who wanted to try the newly found islands. This mixture of nationalities produced a very mixed population in the islands, so that the blend of bloods may be regarded as unique. In 1862 the Tokugawa government, feeling suspicious of the varying nationalities of the inhabitants, despatched a ship, the *Kangyo-maru*, to the islands and caused all the population to take the oath of allegiance to Japan. Thereupon the Japanese flag was hoisted over the islands and the world was given to understand just to what nation the archipelago belonged. At the same time the Government had Japanese settlers migrate to the islands and emigration was started.

During the Meiji period the question of the ownership of the islands was raised by

Great Britain, and in 1875 it was agreed that the islands should belong to Japan; and in 1882 all foreigners in the islands became Japanese subjects.

There are some twenty of these islands in all, and they are named individually after the domestic custom, such as Father Island, the Mother Island, Chichijima and Hahajima, respectively, and so on; and there is even Mukojima, son-in-law island.

Chichijima, or Father Island, has a circumference of about 30 miles, being the largest island of the group. The Japanese sometimes call it Honto, or Main island, while foreigners are accustomed to refer to it as Peel Island. The best harbor, Futamiochi, lies to the north-west of the island, and here the government offices are, the government being connected with the prefecture of Tokyo. At this place there are many naturalized foreigners. The harbor is commodious, even large ships being well accommodated, this being the only harbor of which so much can be said. The highest mountain, Asahi, is over 10,000 feet; and it was on the summit of this peak that the Tokugawa officials first hoisted the national ensign, hence the name, Rising Sun Mountain. The rivers are shallow and navigation admits only small boats. There are five waterfalls on the islands, Shiguri-dake, the largest, being sixty feet high.

Attached to the government of Chichijima are Anijima (Elder Brother Island)

and Ototojima (Younger Brother Island), both being no more than five or six miles in circumference. These smaller islands are well wooded but there is lack of safe anchorage.

Hahajima, or Mother Island, is situated some 26 miles southwest of Chichijima, and is sometimes called Minamijima, or South Island, but should be distinguished from the tiny island of the same name attached to Chichijima. This island is called Hillsborough island by foreigners, and is about 20 miles in circumference. It has better soil and climate than Chichijima and is consequently more attractive as a place for settlement; but it has no good harbors being walled in by steep precipices. Like the northern island it is surrounded by numerous islets none of which are of any size.

Mukojima is the name given by Japan to a group of islands known to foreigners as the Parry Islands, being about 28 miles north of Chichijima.

The climate of the Bonin islands is most pleasant, the temperature never rising above 87 in the shade, and there is always an agreeable breeze blowing. Bananas and vegetables flourish in abundance, while fish, of course, is very plentiful. The cost of living is low and the people are rather a pleasure-loving sort. They have the habit of some more pretentious places of raising the prices when whalers call to provision. Most of those of European descent live in houses of western style of architecture, which, how-

are, have to the east of bamboo, palm and other native woods. Though they wear foreign clothes they make an exception of their feet, many preferring to go barefooted. Many of the Europeans have Hawaiian wives, and European children are plentiful.

The chief products of the islands are SUGAR CANE, grown for weaving, palms from, bananas, from the land; and from the sea whales, dolphins, aburats, sea-turtles and smaller fish. There are plenty of domestic animals bred on the islands, as well as an abundance of domestic and wild fowl. The island beverage is a kind of wine made from banana juice, and under its influence it is not difficult to spend much time in dreams and

illusions. The total population is not more than 1,500. A story is told that gives some slight insight into social conditions among the islanders. There was among the settlers a very beautiful Hawaiian girl whom all the unmarried young men of the place wanted to wife. But the parents held out against all suitors, saying that they would never permit her to marry a man with a salary of less than 50 yen a month. Consequently the girl remained in single blessedness, as no one in the islands could expect to reach a salary of 50 yen a month, except perhaps a government official; and such officials are very scarce on the Bonin Islands.



JAPAN HELPS RUSSIA

By T. YOKOYAMA

THOUGH it is scarcely more than ten years since Japan and Russia were locked in deadly conflict, with bitter enmity prevailing between them, they are to-day better friends than at any period in their international relations. The Japanese are a people that from of old have been noted for their lack of spitefulness. Simplehearted and plain they do not cherish a grudge long, and are ever ready to have their enemies turn into friends, once the object of disputation is attained.

It may be said that the Yedo temper is largely characteristic of the Japanese as a whole. They are quick to anger and to rush into hostility, but once the issue is settled they as quickly forget and let bygones be bygones, proving warm friends to erstwhile enemies. In the early days of the Meiji era Korea was much disliked by Japan and statesmen vehemently contended that Japan should invade that country, but the contention was not listened to and only led to the downfall of hero after hero from Saigo onwards. In the 27th year of Meiji China aroused immense disapproval in Japan and a conflict seemed inevitable; but as soon as the war was over and the

dispute settled the affair was forgotten and the two countries became as friendly as though they had never been hostile to each other.

Up to the 37th year of Meiji Russia was regarded by the Japanese as a monster threatening the peace of the Far East; but after Japan had settled her dispute with that country and peace was secured she at once assumed a friendly attitude that has only increased with time. This shows the Japanese disposition and policy to be quite different from the German. After the Germans defeated France in 1870 they were not content but even took pains to reveal a vengeful spirit, ever menacing France. But Japan entertains no such spirit toward Russia. All wrongs have been redressed and peace seems permanent. The Japanese seek only justice, and once that is attained they are satisfied. With them a foe becomes a friend the moment he becomes just.

When the present European war broke out the Germans treated the Japanese within their territory with becoming kindness and consideration, believing that thereby they might secure some advantage against Russia; but they assumed the

existence of a spirit of revenge in Japan that did not exist. This shows how completely Germany misunderstood the Japanese character. It was, however, consistent that they should assume others to have the same spirit as themselves. As a matter of fact Japan's feeling of aversion toward Germany has always been more bitter than any feeling entertained toward Russia; for after the war with China it was Germany that led in depriving Japan of her rights in the Liaotung peninsula. Thus Japan's position at the beginning of the war was that she had already redressed her wrongs suffered at the hand of Russia but had not yet redressed those inflicted by Germany. Any one who fancies that Japan made war on Germany solely on account of the Anglo-Japanese Alliance must be credited with a greater degree of simplicity than he will probably be willing to admit. Formally our war with Germany arose out of the Alliance with Britain, but no one believes that it did not have some greater and more valid reason behind it.

For this reason our declaration of war against Germany was welcomed with no little satisfaction by the whole nation; and the public press was almost unanimous in reminding the nation of the wrongs we had suffered through Germany and our duty of redressing them. No one with any semblance of observation could have failed to see that for some time Japan's feeling toward Russia had been much more friendly than toward Germany.

Now that Japan has adjusted all her differences with Russia she is bent on cultivating ever more intimate relations with that country. There are two potent reasons for this attitude. The one is that the two peoples now know each other better and a mutual understanding is more possible. Hitherto the Japanese knew Russia only as a big country to the north with covetous eyes on all her neighbors. We have now learned that she is a powerful nation that commands our deepest respect. On the other hand Russia has learned something to her advantage about Japan. The war taught her that she could not despise Japan. At any rate travelers whether in Russia or Japan can now easily discover that the two peoples entertain toward one another a consideration and respect that had not before been noticeable and friendship between them is permanent.

The second reason for this increasing intimacy is that they have something in common. The Russians are the orientals of Europe, and the Japanese are the occidentals of Asia. Some would go so far to say that the Russians are not Europeans, as in so many ways Russian life and customs suggest Oriental ways and ideas. The tendency to Bohemianism in Russia well accords with the free and informal tendency of society in the East. In Europe the average Japanese feels the constant restraint of etiquette and custom as well as dress and many other things; whereas in Russia he at once feels a

greater freedom. These characteristics in common have not a little to do with drawing the two nations into ever closer relations.

This attitude and this friendship at once took practical shape with the outbreak of the war by the sending from Japan of a corps of Red Cross nurses and physicians to assist in ministering to the Russian wounded, a move enthusiastically sanctioned by all Japan. At present the Japanese press is engaged in a campaign advocating a Russo-Japanese Alliance, and the people approve the agitation, as they regard such a course as but natural and proper. Both nations are allies in fact whether they have it formally documented or no. It is significant that in the Russian capital the attitude toward an alliance with Japan is as favorable as it is in Japan. The Japanese Ambassador to Russia, Baron Motono, as well as press correspondents, have done much toward bringing about this formal expression of mutual opinion. Even among Japanese children to-day there is nothing but a good word for Russia. As Japan reads of Russian victories over Germany in the daily press she rejoices and is ever anxious for Russia's triumph.

It is also an open secret that Japan ever since the war began has been assuring Russia of her continued friendship, thus leaving that country free to withdraw all her forces and concentrate them on her European frontier. Not only so, but Japan has been receiving large orders for

munitions from Russia and has been doing her best to fill them. Japan has sent large numbers of guns, and ammunition for them, to Russia together with officers to assist in their manipulation; while several able Japanese staff officers are in Russia's Council of War. Besides the immense amount of guns, rifles and ammunition supplied by the Japanese War Department private enterprise is busy in meeting the Russian demands. Japan is now filling an order for 3,000,000 *yen* worth of smokeless powder, as well as orders for thousands of tons of canned beef, millions of pairs of army boots and millions of yards of army cloth. The Japanese woolen mills have orders from Russia that will keep them busy for the next two years, and have thus been obliged to decline orders from England and America. The whole of the leather producing capacity of Japan and Korea is taken by Russia, for shoes, cartridge belts and so on.

Thus both materially and morally Japan has been doing all in her power to assist Russia in the present struggle. This attitude is due not simply to a desire to win the good will of Russia but to a desire to defeat Germany, whose discomfiture is necessary to the progress and prosperity of Japan. Happily the interests of Russia and Japan go together in this struggle; for it is Japan's earnest wish to cultivate permanent friendship with Russia.

A NOVEL BY JUNICHIRO TANISAKI

By A. KAWASHIMA

TANISAKI is one of the more promising writers of fiction in the Japanese literary world of to-day. Though little more than thirty years of age he is fast making his way to the front among contemporary novelists, being noted for his carefulness of execution and his forcibility of style. He inclines, however, more to a study of the past than of the present; and his *Shisei* (Tattooing) one of the more remarkable volumes from his pen, is redolent of the old Yedo atmosphere and filled with vivid scenes of life among the pedantic artists of the later Tokugawa age.

The story is concerned with the old theme of an intrigue of an artist and a gay beauty of the day. For so short a work it contains an unusual number of complicated problems, reflecting the degeneration of the period. Its chief interests lies perhaps in its presentation of an old theme in a new manner; it is a rehandling of old materials in modern style, revealing possibilities which the modern Japanese novelist had come to regard as no longer within range. The book proves the ability of the modern

novelist to penetrate the past and interpret it in a manner capable of being understood by the present, an attempt in other lands not always successful. As to the special theme treated, including "tattooing," it is given a new and important significance in its bearing on morals and social life generally. The volume is made still more interesting by its abundance of local colour, and its power to reveal the mystery of mere facts. Indeed Tanisaki is regarded as the originator of altogether a new mode and style in fiction, which has won the reading world of his countrymen. His writings are charged with his own interesting personality; and this personal element both in reference to himself and his treatment of the characters with which he deals, makes his work one with modern life.

We take up the *Shisei* because it is Tanisaki's most representative work, and gives some significant insight into the intellectual world of modern Japan. Those familiar with the literature and drama of the later Tokugawa days will remember that there was a craze for lascivious heroes and heroines on the

Japanese stage of the period. Every outlaw had some fair lady as his leader and abettor, such as the *onna sadakuro*, or *onna jiraiya*. It was a time when the most charming were the strongest and the ugliest were the weakest. Thus for strength, beauty was essential, and for this purpose tattooing was often found necessary. The frequenters of the gay quarters of old Yedo were accustomed to select as their carriers the sedan-chair men who had on them the best tattooing; and the *geisha* of the day often fell in love even with a common carrier on account of his ornamented skin.

In that day there was a famous tattooer named Seikichi. He had begun life as an *ukiyoe* artist under the tutelage of such painters as Toyokuni and Kunisada, but he ended by deteriorating into a mere tattooer, though he never lost a certain degree of the artist's genius. A remarkable feature of his work was its queer conscientiousness. He would never undertake to tattoo any who had not a beautiful skin. He was very particular as to his canvas, so to speak. It was said that the measure of his delight in his work was so great as to be fully known only to himself. The moment he pricked the skin of his victim he at once knew its quality as well as its appearance; and not infrequently the victim groaned with shock and pain. The artist took indescribable pleasure in the agonies of his patient: the more the victim groaned the more exhilarated became the artist. As

the struggles increased the more did the tattooer grin with fiendish delight and apply the pricks with double zest. The pricking-in of the eighth course of colouring naturally caused the greatest suffering, and this was the moment of supreme delight to the artist, and he hurried on to it as the climax of his achievement.

After being pricked by five or six hundred needles in one day the victim was naturally anxious to have a bath to ease if not to wash away some of the painful feeling, but it gave him slight relief from irritation, and he returned to fall motionless in the presence of the tattooer in whose hands he had apparently thought himself helpless. The artist would give a cynical grin and a sly, uncompassionate look at the miserable wretch thus abject before him, and coldly remark: "You look like a fellow in affliction!" And as the victim uttered some uncontrollable complaint the artist smiled again and remarked: "You are a Yedo man. You should be more patient!" And when the victim remonstrated that the needle of Seikichi was the most severe in Yedo, the artist would reply with a sneer: "This is nothing to what is coming; so be prepared." As the victim nerved himself and pretended not to feel, the tattooer would remark: "You are more obstinate than your appearance justifies one in supposing, but don't forget that the worst is not yet!"

Now Seikichi's one great ambition in

life was to tattoo the skin of a beautiful woman. By a beautiful woman he did not mean one with a fair complexion and a silken skin. Indeed his conception of a model lady for tattooing was such that he could scarcely be satisfied. He was not ready to tattoo the skin of any and every *geisha* who might fancy such favors. He took his time and awaited a proper occasion and subject. But in the meantime he carefully scrutinized every *geisha* he came across with the hope of meeting one whom he might deem beautiful enough to tattoo.

On a certain evening in summer Seikichi happened to be passing the Hirasei, a famous restaurant of the day in the district of Fukagawa, when he saw a sedan chair waiting at the gate. Turning to see whom it might contain, he beheld only a pair of the whitest and most perfectly formed feet protruding below the bamboo screen. The opalescent ankles and the matchless skin took hold upon the eye of the artist, and he felt that he had found the one woman on earth that he wished to tattoo. What was to be done? He must act as politely as circumstances would admit. He resolved to follow the *kago*; and he shadowed it for a mile or more, and then, not wishing to be suspected, somehow missed it. Deeply disappointed he went home, and continued his search day by day for the fair owner of the fair ankles.

Luck was in his favor, however, and in the following year he happened on the

fair one again. On a certain morning he was deeply engrossed in looking at a pine in front of his house, when a girl entered his gate and said: "I have been sent by my mistress to bring this *haori* to you and to ask if you will kindly draw some suitable picture on the lining." With these words the lass left a woman's *haori* and a letter. Seikichi opened the letter in excitement and was surprised to learn that it was from a *geisha* of his acquaintance, and it incidently mentioned that the bearer was a girl being brought up as a *geisha*.

The girl stood before the artist. He gazed at her beauty in entrancement. She could not have been more than sixteen or seventeen years of age. He talked with her a little and soon found that she was up to the ways of the world. He inquired and found that on a certain day, the year before, she had departed in a *kago* from the Hirasei restaurant; and then naturally his eyes ran to her ankles, the same opal-hued ankles he had seen and been charmed by before. He talked with her still further, and found that she had often gone to the restaurant when her father was living, but now that he was dead, she was apprenticed to a *geisha*. "I have met you before," Seikichi informed her, to her great astonishment. "Only your feet, have I met," he explained. He asked the girl if she would not like to see something interesting that he wished to show her, and she consented.

Taking the girl to the upper story of his house Sakichi opened a closet and took out two scrolls, standing before a window looking out on a full expanse of the river Sanida. One roll was a painting of the mistreess of the ancient Chinese tyrant Chaw, the fair Hsiao, who was depicted witnessing the execution of several criminals in the most barbarous manner. He unrolled the other painting; and it represented a young woman staring at the corpse of a executed man, with a smile of pride and courage on her face. Then the artist explained the meaning of the paintings to the girl:

"The first picture," said he, "is that of your own inner self; you are like Hsiao. And the second picture is but a prophesy of your own future!"

The girl was so assailed by this that she suddenly assumed a look of terror, and in a voice almost overdone, she replied:

"I must confess, sir, that the pictures you have carelessly sketched to show me, exactly represent my character?"

As they were talking the artist won the confidence of the girl, and trusted her, putting into the drink a drop he had

obtained from the Dutch, and while she slept he tattooed upon her back a picture, the picture of a horrible spider!

When the girl awoke Sakichi explained to her that he had tattooed her as the most beautiful woman he had ever seen, and that now with the ornaments he had added to her skin, she would be reckoned a matchless beauty.

But from that evening the girl was a changed character. She no longer was the sweet, innocent maiden of the opium-soldier's foot. She turned into such a woman as the two pictures represented, beautiful, cruel and uncompromisingly evil. With the manners and appearance of a dove she had the subtlety of the serpent and the fierceness of the tigress.

"Ah," said she to her master, "I have lost my gentleness and girlish timidity, my sweetness and innocence;" and then with trembling eyes that glowed like those of a demon, she went on, gazing into the face of the artist, "but you are my first victim!"

Yet the artist feared not her leaping claws, and only said: "Let me see your back once more!" And the girl nodded in silence and bared her shoulders.....



JAPANESE COLONIZATION IN CHINA

By BARON S. GOTO

NOW that Manchuria and Mongolia have come formally within the sphere of Japan's influence the subject of colonization in these regions is much under discussion, the same as it was when Formosa came into the possession of Japan. The Formosan government carefully perused all that had been written on the subject of colonization in that country but found very few opinions that were worthy of adoption. Most of them were the fancies and notions of amateurs, abstract and impractical. But the Japanese of a to-day have a far better idea of colonization than they had twenty years ago, yet their opinions are still far from satisfactory.

For example, some of our publicists are content to find subjects for criticism in the plans for official buildings in Manchuria and in the construction of the streets in the settlements, which they think rather too ambitious, matters which have little or nothing to do with successful colonization. Personally I am convinced that the present Government plans for colonization in Manchuria are in no way too elaborate in view of the future development our nation ought to expect. Indeed, on the contrary, I should be disposed to regard them as rather too meagre. That our people should expect so little from our national programme of colonization does not speak well for the

nation's ambition.

Judging from the discussion in the public press people are prone to talk about Manchuria and Mongolia all in the same breath; but Japan's relations to both these countries is not quite the same, either geologically nor topographically. As to Mongolia, moreover, we should carefully study the mistakes we made in the colonization of Manchuria so as not to repeat them in Mongolia. When I was leaving Formosa to accept the civil governorship of Manchuria a friend suggested that my experience in Formosa would prove invaluable to me in my work in Manchuria. Whether my friend meant the remark as a compliment I know not, but if he meant it seriously it only showed how little he knew of the conditions in either region, especially with regard to colonization. Administration has to be modified to suit time and place and circumstance. While experience may prove valuable one has constantly to bear in mind that it cannot be applied directly to another colony. As to colonization Manchuria and Mongolia have to be treated as two very different countries.

If Japan wishes to colonize Mongolia she must take up a study of the subject on quite new lines, depending but little on past experience. There are some colonies which are affected but little by the outside world; but even the most

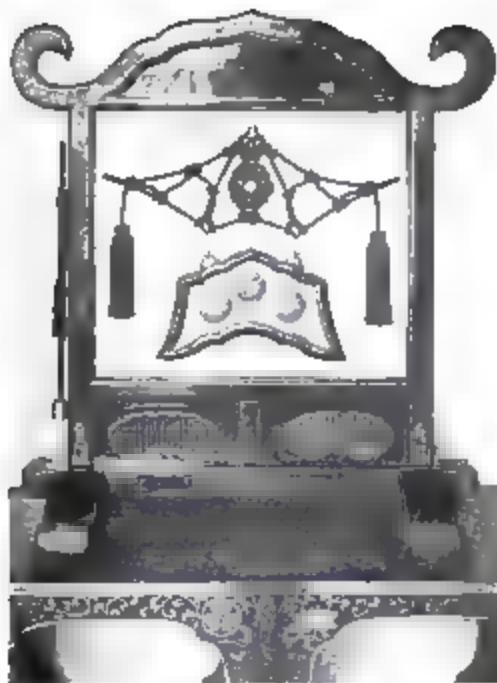
remote is affected much more than people suppose. Formosa is a secluded island apparently far removed from the world at large, but it is in reality adjacent to civilized nations by which its colonial policy will be modified, which is not so much so in the case of Manchuria and Mongolia. Of course the latter countries are in close proximity to Russia and China and this too has to be taken into consideration. From a Chinese point of view Manchuria has close relations with Britain and even affects our relations with America and Germany. The Manchuria of to-day is not the Manchuria of yesterday, nor the Mongolia of to-day that of to-morrow. A colonial policy in those regions must be based on the latest knowledge and the most developed system, so as to meet the demands of the age.

Most of the talk which we hear about our colonial policy in Manchuria and Mongolia is based on worn-out theories and on experiences of years ago. Nothing can be more futile and even dangerous than to be led away by such talk. Because one is more or less familiar with things Chinese he must not think he knows all about a proper policy for colonization in Manchuria and Mongolia, forgetting that these countries are subject to great changes. Every country has something in particular, as well as those characteristics common to other lands. For this reason all opinions based on our past experiences in colonization are dangerous and not to be trusted.

There are those who think that the Japanese colonization of Manchuria and Mongolia cannot be successfully accomplished without the aid of religion, while others think it possible by material means alone. But Japan is a country markedly lacking in apostles and millionaires. These are just the two things in which

Japan is most inferior to other nations. If we wish to compete with other nations we shall have to try a different line of policy. My motto is to take advantage of the weakness of man to promote the policy desired. We must study the character of the countries to be colonized and make up for the point in which they are weak. If Japan can in this way supply what is lacking she will have some chance of success.

In accordance with this principle it seems to me religion is a necessary aid to colonization; it is a means of attracting the inhabitants of the country. The nations which have been most successful in colonial policy have always resorted to religion. In Japan, however, the authority of religion has of late greatly declined, and the same is true of other nations too. It would seem, therefore, that if Japan wishes to compete with other nations she will have to depend on something else; she must find something to take the place of religion in making up for the weakness of humanity. This can best be done by providing hospital facilities. In accordance with this policy I established a medical school and hospital in Manchuria, which, since the failure of religion, is the only thing that can supplement the weakness of humanity. I do not say that religion can be wholly ignored; for this is a time of transition. In a semi-civilized land science is not always almighty, and among the very ignorant might even prove dangerous. So it may be advisable to use religion along with science to a moderate degree. We should depend much, however, on science; and for this reason we should establish a good chemical laboratory. By thus supplying the inhabitants with what they most lack we can win them and make our colonial policy go.



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BERNARD MEDICAL INSTRUMENTS

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SOME BUDDHIST MUSICAL INSTRUMENTS

By NORITAKE TSUDA

(EXPERT IN THE IMPERIAL MUSEUM, TOKYO)

DURING service in a Buddhist temple the chief priest takes his place on a slightly elevated position near the *shumisa*, where Buddha is enshrined; and on one side he has his *kei*, a sonorous instrument used during the recitation of the service, and on the other side a book containing the names and dates of death of all those to be prayed for, while in front of him stands his service book or Buddhist scripture. The *kei* is quite an important instrument in Buddhist ritual. It is commonly made of bronze or cast-iron about one foot long and three inches broad, and when struck after the Buddhist manner makes a pleasing sound to accompany the recitation of the sutras. There are various sizes of these instruments. Though the sound of the *kei* is of the most primitive nature it well accompanies the voice of the priest and has an inspiring effect in the service.

There is a tradition referred to in a certain Buddhist book called the *Shinzoku Butsujihen* to the effect that the *kei* is sounded to exite among the Buddhas or devas an interest in the service. But a more modern opinion is that the sound is to awaken the interest of the audience so that they may have an open heart to receive the truth. The general opinion is that such a sound tends to create a

religious atmosphere.

It is thought that the *kei* had its origin in China, and was the shape of a carpenter's square, which the Chinese said symbolized heaven. In early times Confucianists used it in religious services. Later it was taken up by the Buddhists. In records of the 8th century there is mention of the *kei*. The instrument as now known in Japan traces its origin back to the tenth century, an example of which is to be found in one now the property of the *Nanzen-ji* temple in Kyoto. This one is made of gilt bronze and decorated with the *renge-karakusa*, or lotus arabesque designs, on both sides. It is one of the finest specimens of *kei* extant and is regarded as the standard size and shape for the instrument. This *kei* is now listed as one of the national treasures of Japan and may be seen at the Imperial Museum, Tokyo.

Some *kei* have been dedicated to special temples by donors and have inscriptions by the donors written on them. Such inscriptions are most valuable as assisting in determining the age of the instrument. Sometimes *kei* have been found buried in the earth with Buddhist scriptures. An iron one was found in this way a few years ago in the province of Kai with a *kyodzsutsu* containing Buddhist scriptures.

In another case a small bronze *hai* was found containing prayers by the priest Saizent, in which we read: "Now on my death, turning to the west, I worship Shaka, Amda and other Buddhas and *Bosatsu* with flies of scriptures hanging about my neck, all of which I pursued during life; and I pray that my parents and all others who believe in Buddha may be happy and *Theravā* enter the paradise of *Amida* after death." This prayer is dated August, 1140 and is indeed a very rare relic of ancient Buddhism. Many similar relics, however, may be seen in the Imperial Museum.

One of the most common forms of decoration found on the *hai* is a lotus crest with a pair of parrots or phoenixes facing each other on either side of the crest, though other forms of decoration are also found. The crest is the part of the instrument that must be struck when it is played.

Another instrument used in Buddhist services is the *hai*, commonly called *shikankō*, and is used in the same manner as the *hai*, being made of the same material. Sometimes it is used also

for giving signals to priests in the temple. Some of the old Buddhist books assert that when the *hai* is struck it is heard throughout three thousand worlds and its music conveys a Buddhist virtue to the minds of priests. The *hai* appears to have had its origin in India, as the *hai* had in China.

The *shikankō* is another sonorous instrument used by Buddhists and is made of wood, the name literally meaning "wood-fish." It is modelled after the form of a fish of rather rotund proportions, and being hollow, is capable of a resonant sound when struck by the priest. As to the significance of the *shikankō* Buddhist books give various meanings. The fish is symbolic of something that never sleeps but is awake day and night, unceasing life and power. When the worshippers hear it he is reminded that to receive the benefit of religion he must keep as watchful and alert mentally and physically as a fish. Just as the fish is reputed to become a dragon in the next life, so those who pursue religion unceasingly will become sages in the world to come.



MAKING TOYS

By Y. YASHIMA

TOYS seem to be as old as Japanese civilization, for they are among the oldest relics found among the discoveries of the archeologist. The oldest specimens of Japanese toys are dolls, dating back to about 96 B. C. Such toys as *takeuma* existed as far back as 500 years ago. The *takeuma* is simply a bamboo stick with a cord at one end, used by boys to ride as a horse. The boy puts the stick between his legs and trots along, just as boys do in western countries. In later times a wooden head was carved for the end of the stick to make it more suggestive of a horse, while a pair of wheels finally appeared at the lower end. Eventually this toy developed into the rockinghorse.

The *koma*, or top, is also another very old toy, so called because it was introduced from Korea. A form of this toy called the *togoma* was made of a bamboo tube with a center piece through it which made a sound as the shaft spun around. Another ancient toy made of the *bai* shell and called by the same name, was made to spin by filling it with lead to establish a center of gravity and whirling it with a cord. The *tatakigoma* is something like the *bai* only that it is

made of wood. The *zenigoma* is a top made by putting an axis through some old coins and spinning it in the usual way.

The *tako*, or kite, is also a very ancient toy in Japan. *Hagoita*, or battledore and shuttlecock, are also old and still as popular as ever. The *inuhariko*, or paper dog, now used as a toy, was originally a kind of charm placed beside the bed of one in childbirth, to make the operation easier, as it was said that dogs bring forth with less pain than any other animal. Drums and flutes have been toys too from time immemorial.

The above represent toys that have a clear history down to the Tokugawa period and are still in vogue. There are others which are no doubt a development of such as existed in the feudal age. The *okiagari-kiboshi* is a kind of figure, like the god Daruma, made of paper with weighted bottom, so that the toy always rights itself whenever tipped over, to the great amusement of children. The *hajiki-zaru* is a stick up which a little monkey climbs when a spring is let loose at the end. The *kazaguruma* is simply a windmill made of paper and bamboo, of which there are many forms, some of them very picturesque and ingenious, resembling dis-

solving views as they whirl about in the wind. The wrestler doll is a figure with stiff hair on the bottom, so that when the floor is struck the doll jumps along like a wrestler. The doll which upsets first is defeated. There are also numerous dolls in the form of fabled personages like Tengu, foxes, lions and so on. Balls of cotton or silk are abundantly used as toys in Japan.

In addition to the above there are various kinds of wooden moving figures of all kinds, manipulated like marionettes by moving a string or a lever, in addition to all the forms that have been imported from the west, some of which have been curiously modified to suit local taste. The *oshaburi*, or rattle with a whistle at one end is popular. Dolls of all descriptions, made of wood, sawdust, porcelain, rubber or celluloid are everywhere to be seen. The *harikonotora* is made of stiffened paper with a moving head, and there is also the tiny horse on wheels which the child draws after him. All kinds of animals, such rats and rabbits, with spring movements, are used. The toy known as Jack-in-the-box is also seen. The *kame-no-ko* is a tortoise whose head sways from side to side. Toy motor cars, aeroplanes, bicycles and railways are plentiful, as well as all kinds of musical toys like those seen in western countries. Dolls which utter objections on being squeezed are now popular in Japan, though not strictly in accordance with national etiquette. Various forms of toys

are made of porcelain and used chiefly as bric-à-brac, most of these being figures of ancient gods or heroes. Another popular doll is very tiny one and made of porcelain to be dressed after the western manner.

Other forms which doubtless had their inception in western countries are tools of all kinds, especially those of the carpenter, as well as those which are miniatures of real objects, such as waggons, carts and so on, to say nothing of all forms of household utensils.

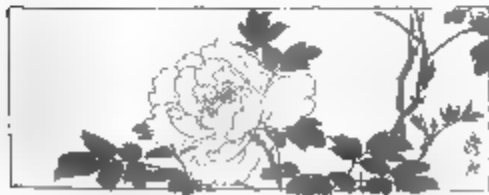
The Japanese have an idea in the making of toys, some being designed to promote exercise and recreation; others to amuse and excite the brain, such as various kinds of wire puzzles, and many pieces of wood that form a picture when put together. All kinds of picture cards too are used for children's games. The most popular toys at present are of a military nature, such as swords, guns, medals, flags and soldiers' accoutrements. The original native toys, it will be seen, were innocent and safe in the hands of children, those imitating wild beasts being excluded. The native toy is calculated to excite in the mind of the child something of humanity and elegance. Those of a more sinister and aggressive nature are all importations from western countries and now freely manufactured in Japan.

In old Japan the business of toy making was not held in high esteem and no great factory ever appeared. The coming of

the kindergarten gave a great impetus in the making of toys in Japan, as it taught us how to take a proper interest in the education of the smaller children. The educational value of appropriate toys then began to be recognized. Toy dealers therewith springing up everywhere. In Tokyo there are hundreds of shops and the big department stores have also entered the business. As yet, however, the making of toys has not attracted the investment of much capital. Most of the output comes from house to house industry, the wholesale dealer collecting his stock in this way.

Before the war most of the world's toys came from Germany but recently the demand could not be supplied from that source and this has given impetus to the manufacture of toys in Japan, large orders being filled for the American market. New factories are being es-

tablished here and there, the largest of which are the Yamamoto, Kishimori and Akasomaru. Complaints have been made that Japanese toys are not so durable as German toys; but to this the Japanese manufacturer replies that he makes the toys in accordance with the prices offered and that if people want durable toys they must be ready to pay a higher price. Many of the Japanese manufacturers import samples of all kinds of foreign-made toys and then simply imitate them. Most of Japan's export of toys so far has gone to Great Britain and the United States, the value being about 2,000,000 annually, which is rather small compared with Germany's 40,000,000 *per* annum. But now that the making of toys to supply the foreign demand is being taken up in earnest, a great development is expected.



THE JAPANESE

By RAISUKE NUMATA

THE equatorial current from the south divides into two at the southern point of Japan, the one sweeping toward the Korean coast and into the Pacific through the straits of Tsushima, and the other around the coast of Shikoku and into the mid-Pacific. This is known as the black current, while the former is called the Tsushima current. The two currents, surrounding Japan, as they almost do, give the climate a peculiar softness and moisture, having much the same effect as the current from the Gulf of Mexico has on the British climate.

These currents, however, have a much greater significance than this for Japan for they not only change the climate but the population, since in ancient times they were no doubt the highways which brought many additions to the country's inhabitants. The Black Current brought tribes from the islands of the south pacific and the Tsushima current brought people from the continent of Asia, making a complex mixture of races which now constitutes the Japanese people.

According to Japanese mythology there were two original deities, male and female, Izanagi and Izanami, from whom the islands of Japan have come. The husband and wife had a quarrel, however, and the husband retired to the land of Izumo, which myth no doubt records the collision between the island and the continental elements in the immigration; for as time went on and the immigrants

increased it is quite probable that the race from the continent meeting that from the south caused war. Then mythology tells us further that two other deities appear on the scene, Ameterasu-O-mi-kami and Susano-no-Mikoto, brother and sister, who also quarrelled, the brother being driven to Izumo, all of which is probably a repetition of the first legend. The other legends tend to confirm the conviction that the southern immigration vanquished the northern. Now what was this southern race?

It may be supposed that the southern race was of two kinds, the one represented by the Oyamazumi and the other by the Hosuseri-no-Mikoto of mythology. The former name means mountain dwellers in contrast to those on the coasts and islands: and from this it is not difficult to infer that they were the aborigines of the islands, at least of the south. When the newcomers occupied the coasts, as they would naturally do, the aborigines were driven into the mountains, as the Britons were in the time of the Romans, or as the American indians before the English immigrants, or colonists.

The bits of pottery found by archeologists and known as *yayoi* no doubt represent those early immigrants who came up by the black current, as they are found chiefly in Kyushu and Shikoku as well as in Chikugo in mid-Japan. The fact that they have some remote resemblance to utensils found in Java and

Sumatra is suggestive of origins.

We may assume that Houserino-Mikoto was leader of the Malay immigration, the name meaning blazing fire, which may indicate the nature of the tribes coming from that part, which were doubtless warlike. Possibly they first landed on the west coast of Kyushu, with centers at Satsuma and Osumi, and were known as the Hayato tribe. Their clothes and weapons suggest the islands of Oceania and that region. They were fond of war dances and were noted rebels. There are references in old Japanese legends to their dress and ornaments.

As to the tribes that come over by way of Tsushima there were various clans among them, chief of which were the Izumo who made Susano-no-Mikoto their ancestor: and then there was the Tajima tribe headed by Amano-hiboko-no-mikoto as well as the Tenson tribe. It is plain that the Izumo tribe came from Korea, as may be inferred from the *Izumo Fudoki*, where it is recorded that Susano went to Korea. This tribe was no doubt comparatively civilized, having been under continental influence, and brought to the islands of Nippon such industries as weaving, metalurgy and agriculture. Next came Amano-no-Hiboko who was son of a Korean king of Shiragi, whose followers encountered the Izumo tribe, and together they colonized that part of Nippon. The last northern race was the Tenson, who were the superiors of all the others and created the Empire of Japan.

There is some difference of opinion among Japanese scholars as to whether the superior race came from the south or the north, the former supposition being supported by legends about crocodiles and so on. But as for myself I hold the view to be mistaken. The superior race, I am convinced, came from the north by way of the continent and colonized the north coast of Kyushu establishing the sea-kingdom known as *Wadatsumi*. When legend says that the Tenson race descended on Mount Takachiho it means that the race landed on the southern highlands; they came, according to Dr. Kida, to the south-western part of Hyuga, where there is a place of that name. Looking from the province of Higo there is a descent towards the south. No relics have been found to contradict this view. And as such relics are not found in Satsuma it shows the tribe did not reach the extremity of the island. No doubt the Tenson race intermarried with the tribes already on the island, the mountaineers or Oyamazumi, as well as with the Izumo tribe, which tended to bring about a fusion of races.

It is supposed that the Empress Jingo was of the Tajima race, a fact explained by her desire to conquer Korea. And before setting out on that expedition she is described as going to a shrine of that tribe to offer prayer for her success. Thus it is clear that the Japanese race is a mixture of these various tribes and clans, affected more or less by continental blood and civilization through the centuries, as intercourse was possible.

THE TOKYO ALMSHOUSE

By F. ANDO

THOUGH the present Tokyo Workhouse was established in 1872, something like it existed in Japan as early as the time of the 8th Shogun, Yoshimune; for the Tokugawa government took a good deal of interest in the poor and destitute, as well as in social conditions generally. In the days of Yoshimune the Poor House went by the name of Yojôsho, indicating a kind of hospital, where the poor could obtain medicine and other attention. It was situated in Koishikawa where the Botanical Garden now is. The present Yoikuin, or Alms house, was a development of the one founded by the Tokugawa government. It was established by Baron Shibusawa, as one of the founders, and now belongs to the Tokyo municipality. The present buildings are not large enough for the institution and it has various branches.

The principal buildings are at Koishikawa, where the unfortunate poor and decrepit are received and cared for, the number at present there being over one thousand. There is a branch Workhouse at Sugamo, a suburban village of Tokyo, where the younger unfortunates are kept, the number now being 750. In connec-

tion with this department there is a reformatory at Inokashira in the village of Kichijoji, about a mile from Shinjuku. Here the incorrigibles are dealt with, those that prove impervious to treatment being sent to the island of Hachijo. There is a further branch at Awa in the village of Funakata, on the sea shore, where the sick and afflicted are sent, the climate there being very good. At present there are 184 patients at the Awa-buin. At Itabashi in Tokyo there is another branch where the sick poor are received, the patients at present numbering 122, with about 500 homeless children.

The Tokyo Poor House undertakes much broader duties than most institutions bearing that name, as it receives all who are helpless or incapable, so far as there is room. Thousands of people come up to the capital every year expecting to make good, and only fail; and when they become homeless and hungry the Alms house is their only refuge from starvation and death. In this way the Tokyo institution ministers to the whole empire. The Poor House is supported by an endowment of ¥1,500,000 together with the contributions of the public. Most of the endowment is from funds given by

the late Empress Dowager and many other philanthropists.

The number of inmates in all branches of the Tokyo Almshouse last year was 2,542, including 1,523 males and 1019 females. The principal building looks like a Buddhist temple and is situated on spacious grounds, where peach and cherry blossoms cheer the scene in season, with tea gardens which the poor may cultivate. The institution is also a work-house; and those able to work are expected to do something toward earning a living. The profits from all labor are divided equally between the house and the patient. As the work is not compulsory there are naturally large numbers that do nothing, and so these try to get on without pocket money. Many of them, of course, are too old or too ill to work. The various enterprises consist of envelope making, grinding meal, making card-board boxes, straw plaiting, printing, carpentry, sandal making, and charcoal balls or bricquets. There is also tailoring-washing and so on. Not more than 22 women out of a thousand do any work; and only 117 men out of the total accommodated in the institution.

The most that a patient of the Poor, house can earn in a month is ¥4.74 and the minimum 30 *sen*. The average earning capacity of a patient is about ¥1.60 a month; but some of the envelope makers get as low as only 30 *sen* a month. Their wages are only $1\frac{1}{2}$ *sen* per thousand envelopes, and some of them

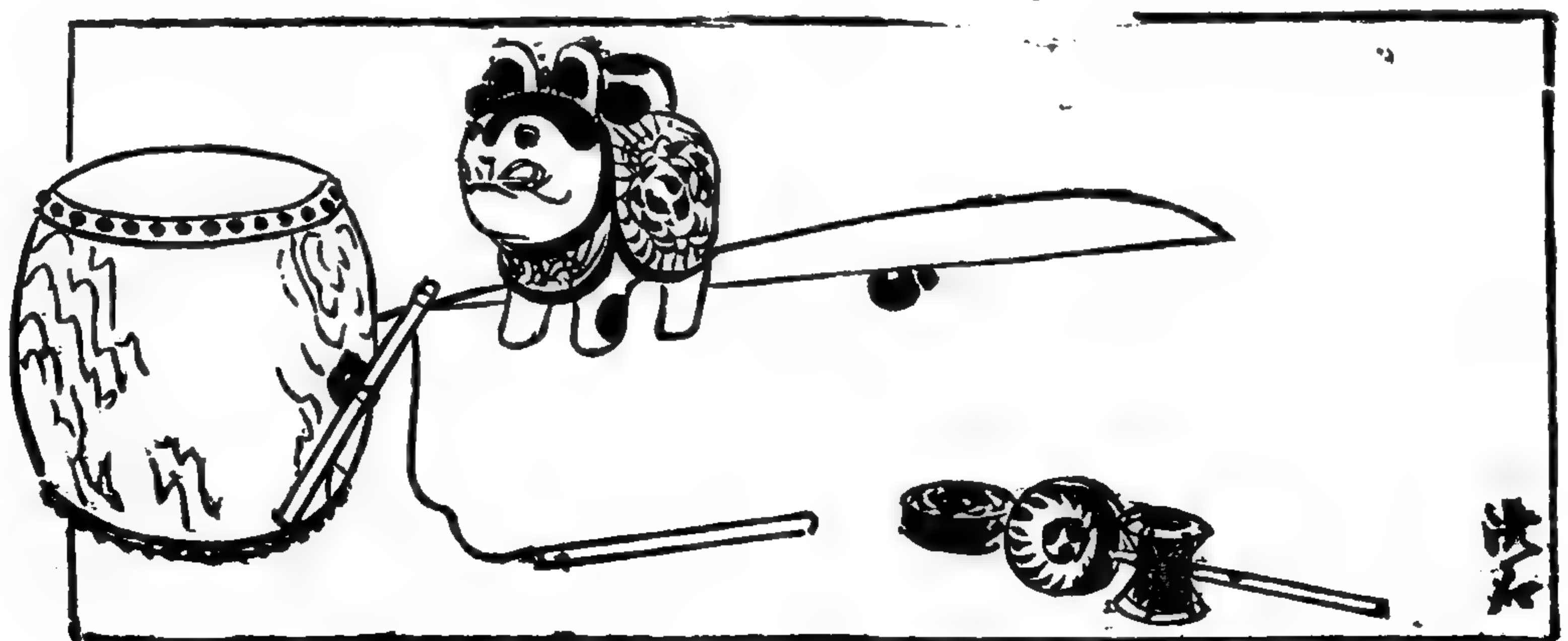
can make only 800 envelopes a day. Thus their labor often comes to no more than 30 *sen* a month, which is hardly a *sen* a day. They do not appreciate money very much, save as a means of adding a little to their pleasures. As soon as they receive their wages they try to get away to Asakusa or some other place of pleasure where they enjoy a big feast till the money is all spent.

The rules of the institution are strict but not inconsiderate of the comfort of the inmates. From March to September they rise at half-past five and the rest of the year at half-past six. The first part of the year they are obliged to retire at half-past six and in summer at half-past seven. Their food is, of course, simple but nourishing; sometimes they get pork and salt fish, but usually vegetables. Indeed their fare is on the whole above what the average poor man outside can afford. On important festivals and national holidays the inmates of the Poor House are given special treats, especially in the way of fish.

The history of individual cases in the Almshouse furnishes many a pathetic tale of life's vicissitudes and the strange tricks of fortune. One has been a *samurai* of high estate, but after the Restoration and the abolition of the feudal system he became masterless and homeless. First he tried his hand at trade but failed miserably. Then he became a fencing master, but as he was growing old, few fancied him as a teacher; and at last he was

forced into the workhouse. Another was a prominent lawyer and later became a judge; but owing to the rigor of his judgements he grew most unpopular and was obliged to resign and become a tramp. A great many of the inmates have been vagrants of one kind or another; some were traveling musicians, others pilgrims going from shrine to shrine; others beggars idiots, orphans foundlings. As the work of the Poor House is divided into two kinds, industrial and agricultural, the orphans and foundlings are usually taught agriculture. Many of the most incorrigible lads are more easily reformed by being taught verse making, poetry and dancing than by learning agriculture, and in such case they are allowed their preference. The women of the institution have also had strange and irregular histories. Some of them have lost their

husbands and eldest sons and were thus thrown on the world without support. A numerous class is composed of worn-out ladies of the gay quarters, whose health and happiness are now past forever, and they have come to the Poor House to end their days. Some of these have been rescued from suicide by the police and taken to the Almshouse for safety. Many too are factory operatives who have been deceived or enslaved and are forced to take refuge in the Poor House with their illegitimate offspring. These unfortunate factory girls are sad cases; so young and hopeless. The Tokyo Poor House is a dark shadow of the hard side of Japanese society and civilization. It is encouraging, however, to know that something is being done for those so unfortunate, though one cannot help feeling that wherever possible, prevention is better than cure.





THE MAGIC MIRROR

IN Japan the mirror is a sacred object, the symbol of Shinto, and ranked among the Imperial Insignia, the one in possession of the Imperial House being one of the three sacred treasures, the sword, the jewel and the mirror. Naturally there are many tales current in connection with so mysterious an object as that which can reflect the human face and form divine; for when man first gazed up the reflection of his own face he did not know himself and thought the image seen was a ghost. Among these stories one of the most interesting is to be found as ancient volume coming down from the Asakaga period, the 12th century, which is preserved in the Imperial Museum at Tokyo. The story is as follows:

In the old, old days, in Omi the land of the mythos, there lived a man and woman of humble class and means; and one day the man resolved to set out for Kyoto and see the great city. Filled with untimely solicitation at the sight that everywhere met his eye the old man walked up and down the streets trying to take all into his bewildered brain. As he was passing down Shijo street he happened to see a mirror in a certain shop, and stopping to look at it, was struck up behold therein a face gazing likewise at himself. It was the first time he had seen such a thing and could not make out what it meant. When the mirror was first introduced into Japan in those primitive days the same superstitious fear followed it wherever it went. Most

of the country folk looked into it once and would never look again. As the old man stood gazing into the mirror he saw not only the face of man responding to his gaze, but he beheld beautiful ladies walking back and forth in it and many interesting things and movements. He therefore resolved that he must have the mysterious article at any price. The sum of one thousand *ryo* seemed to him not too much pay for so unique a possession and one that would make him the center of interest and admiration in his own province; so he paid the amount asked and set off home much elated.

Upon arriving home he hesitated to excite and shock the peaceful and neighborly community by introducing so sensational an object as he had purchased. He placed it safely away in a box and waited. But there is no secret a woman may not want to know; and seeing her husband frequently going to the box and acting rather strangely afterwards, the wife began to grow suspicious that something was not altogether right with her lord. One day while he was absent, she, accordingly, made search of the box and found the precious object rolled up in a cloth. Carefully unfolding it she too was more than astonished to find that it had a shining surface into which, when she

looked, there was the face of a woman gazing into hers. She did not understand it any more than her lord had done when he met with it on the street in Kyoto. The old lady imagined it was a woman her old man was flirting with, and she forthwith grew very jealous and informed her mother of the affair. When her husband returned the two women went at him, and though history does not record what they said, the story goes that it was precise and effective. The more he tried to explain, the more complicated grew the situation, until at last there was such a noise in that house that the neighbors all became interested and had itching ears till they were told all about it.

The matter now having got out, the husband was so ashamed, being scolded by his household and shunned by the community, that he resolved upon the destruction of his prize. Taking a stout sword he struck at the image in the mirror till the object lay in pieces at his feet. As he gazed down at the broken pieces his eye caught sight of something in one of them; and picking up the piece, lo! there was the same image even in the fragment in his hand. He broke the pieces smaller and smaller, but so long as a bit remained, it was capable of producing the image, so that there seemed no

way of destroying the image. As he stared into the tiny bits of mirror the face therein stared back at him, and he could do nothing to prevent it. He set up some of the pieces and blew them to atoms with his bow and arrow, but so long as a scrap remained the image was in it. He could not get the ghost to disappear.

Finally the man was so terrified with the object into possession of which he had so unluckily come, that he ran away from home into the mountains. After long travels among the ravines he lost his way ; and the night coming on, he was at last cheered by sight of a light in the distance. He approached it and found a house, at the door of which he knocked, when a fair lady came out and invited him in. His mind was so bewildered with his recent mysterious experiences that he fancied the beautiful lady was a ghost ; but as there appeared to be no other human lodging in the neighborhood he asked permission to remain over night, which was graciously accorded. The fair damsel of the house invited the belated traveler into a pretty room, treated him in the most hospitable manner and asked him to make himself at home. So far as he could make out the house was inhabited only by women. Weary

and footworn with his trying day among the mountains, he had no fancy for speculation and soon was in the land of dreams.

Next morning when he awoke he found the ladies of the establishment ready to wait on him with due ceremony ; and they served him with a breakfast fit for a lord. At last appeared the beautiful damsel who had so hospitably welcomed him the night before. She sat down and chatted most graciously, informing him that the place was the abode of ladies only, and that sometimes the goddess of Music, Benzaiten Sama of Chikubujima, visited the place. The lady complimented the old man on his being able to find the place, and congratulated herself on the sight of so noble a representative of the stronger sex, which was to them quite a rare occurrence. On learning that he had been entertained at a house where the Goddess Benzaiten was accustomed to visit, the old man was filled with great awe, for he perceived now that he was not being entertained by human beings, but by angels.

Thereupon the fair lady took out two bags : the one contained the Elixir of Life and the other some golden sand. These she presented to him, assuring him that if he partook of the one he would

never grow old, while by use of the other he should never suffer want. At this he thanked her profoundly; and then she kindly showed him the way whereby he could reach home again. Overwhelmed with joy the man set out for home.

He tried to explain his experiences to his wife and mother-in-law, but they were unable to understand him and thought him daft. However there could be no mistake about the precious things he had brought back with him, beside which the mirror was as nothing, and yet which had come somehow through the mirror, or through his self-sacrifice in regard to the same. The household duly drank of the Elixir of Life and their youth was renewed till they brought forth children and became very happy and prosperous. And with abundance of gold for all time their days were spent in comfort.





THE HUGHES, JAMES, AND HIS RELATIVES



THE LADIES OF THE LITTLE FAIR, AT THE
MUSEUM, AND THE LITTLE FAIR, AT THE MUSEUM.



THE LITTLE FAIR, AT THE MUSEUM, AT THE MUSEUM.

CURRENT JAPANESE THOUGHT

By THE EDITOR

Religion and Education

As to the exact place which religion should occupy in education opinions in Japan seem to differ widely and ideas are most vague ; but the general trend may be regarded as against any connection between religion and education. The Minister of Education has recently affirmed the conviction that separation between religion and education must be complete. He holds to the old idea that the Imperial Rescript on Education should be ever the foundation of moral and mental development without any religious coloring whatever, apparently ignoring the fact that the acceptance of such a document as authoritative because the utterance of a divine Sovereign is based on a religious motive. The Minister of Education holds that religion can have no place in Education until all religions fuse into a unity embracing the truth of all, an eventuality he deems at present most remote. At the same time he is disposed to believe that religion may be used to promote moral faith and the upbuilding of good citizenship. But religion is of Heaven ; and the idea that the state can be superior to Heaven and that religion must be subservient to governments seems as confusing in Japan as elsewhere. The tendency of enlightened thought in all countries now is to discourage attempts to divorce the tem-

poral and the spiritual, the sacred and the profane, all truth whether physical or metaphysical being from the same source and for the same purpose, namely the evolution of the divine in man.

The *Kokumin* calls attention to what it regards as erroneous tendencies in Japanese education. In the primary schools young children have too many books to carry and too many subjects to study, and these tiny pupils being engaged in a struggle to pass examinations is absurd. Self-culture is now abandoned for the ordeal of passing examinations. It takes years for a student to pass through all the grades and regulations enabling him to graduate from the Imperial University, and when he has graduated he can find nothing to do. Having exhausted all his energies on mere book learning he is not fit for the practical work of life. University life is absorbed in competitive examinations ; for only those who take high marks in examinations can hope for Government employment or in the big business companies. The *Nichi-nichi* concurs in this criticism and says that whereas in western countries young men can graduate from the university at the age of from 20 to 23, in Japan men have to go on till they are 25 and often till 30 before they can leave the university. While at the in-

stitution they have to pay from 30 to 50 yen a month for expenses and after graduating they can scarcely get more than 40 yen a month salary, on which they must live for several years before they can hope for a rise. Thus getting through the university is hardly worth the struggle. There is a vigorous demand for greater simplification of regulations respecting education, a demand in which the press and public unanimously join.

Chino-American Relations

The *Osaka Mainichi*, which has been devoting a great deal of attention to relations between Japan and the United States, now emphasises the growth of intimacy observable between America and China. There were rumors of an alliance between the United States and China some years ago, says the *Mainichi*, but although nothing came of them, America has ever since regarded herself as China's guardian and the latter looks upon America as her sponsor and supporter. The paper thinks there is no doubt that China asked American assistance during Japan's negotiations with Peking; and Washington responded by issuing interrogations and warnings. More recently a party of American Congressmen visited China for the purpose of studying Japan's demands on that country, while a party of Chinese business men went to America during the progress of the negotiations, for the purpose of inducing American capitalists to become interested in Chino-American enterprises, such as banking, shipping and so on. The *Mainichi* assumes that the report of the American visitors to China would be adverse to Japan and give fresh impetus to the expansion of naval and military armaments in America against Japan. The article concludes by instanc-

ing amenities between America and China and suggests that the matter deserves Japan's careful study.

Alliance with Russia

The *Kokumin* is delighted to find the Russian press favoring an alliance with Japan, and thinks that while nothing should be done to weaken the Alliance with Britain, it would no doubt be advisable for Japan to have a similar compact with Russia, as the present relationship between the two countries is practically the same as that of allies. As the two countries have Germany as their common enemy, they must hold together after the war, which may be difficult owing to pro-German influence in Russia and pro-Russian influence in Germany. War sometimes draws belligerents closer together afterwards; and if Japan does not stand close to Russia the place may be taken by Germany, so that Russo-Japanese friendship should be cultivated to the utmost.

No Need of Alliance with Russia

The *Jiji*, a staunch upholder of the Anglo-Japanese alliance, comments on the rumor of a Russo Japanese alliance and says that it finds no call for such an alliance being formed.

The foreign newspapers have published reports about a Russo-Japanese alliance. Some of them even go so far as to say that already negotiations are being carried on between the two governments. Just how this rumor started it is difficult to say. It may be that the rumor that the genro were considering the proposition has helped to breed this rumor in foreign countries. We do not know whether the genro ever discussed this matter or not. But however that may

be, we on our part do not see any reason for considering it as a practical proposition. The relations between Japan and Russia, to be sure, have become friendly in recent years. Especially after the outbreak of the European war, Japan by virtue of the Anglo-Japanese alliance participated in the war against Germany, and practically joined the allies against our common enemies. With Russia we are contiguous neighbors, and our relations are practically those of two nations allied to each other. There is no need for us to conclude any treaty of alliance. The object of any alliance must be of permanent nature. The Anglo-Japanese alliance whose object is to maintain the peace of the Far East, to safeguard the integrity of China, and the mutual interests in the Far East, is indeed the fundamental policy of our diplomacy. All other conventions entered into by Japan with other countries are in conformity with this alliance. When the relations between Japan and Russia are such as described in the foregoing paragraphs, there is no reason why we should form an alliance, unless something of extraordinary nature should necessitate it. Does any one say that because Germany is an enemy of Japan now, so we must form an alliance with Russia? But we have already joined in the war against Germany in conformity with the Anglo-Japanese alliance and when our relations with the European entente powers are practically those of allied powers, why should we single out Russia from among the European allies and form an alliance? Even if we concluded such an alliance, since we can not make any agreement with Russia so that we shall take part in the war in Europe itself by overstepping the bounds of the Anglo-

Japanese alliance, the relations between the two nations will be just the same as at present. Some people may say that because Japan and Russia have immense interests in the Far East, we should form an alliance. The interests in the Far East may mean interests in China. But there is no need of depending upon a Russo-Japanese Alliance in solving Chinese, nor Far Eastern questions. Already there is the Anglo-Japanese alliance, to which is added the Russo-Japanese convention. To whitewash the convention by calling it an alliance would only invite the suspicion of our neighbors. A Japanese statesman, who is not with us now, said that because we have the Anglo-Japanese Alliance, and conventions with Russia, France and America, we ought to have another convention with Germany, thereby making all the world our friends. When we heard that statement, we were astonished at the ignorance of that statesman. To be sure, we want friendship with foreign nations. But there are degrees in friendship commensurate with the degrees of importance of interests. That is the reason why we make a distinction between an alliance and a convention. If an alliance is to be formed with any country without choice, the result would be the same as if there was no alliance at all. We believe the rumor will prove nothing but a rumor. But if the rumor in Japan was the cause of the further rumor in foreign countries, we can not remain silent.

Japan and American Medicine

The official visit which Professor Kinoshita, who fills the chair of medicine at the Imperial University, is about to pay to America has several features of exceptional interest says the *Japan Advertiser*. In the past,

Japan's medical tuition has been almost entirely derived from Germany, and Japanese doctors who wished to keep abreast of progress have gone to German universities for their post-graduate courses. The war has put an end to this state of affairs, and henceforth Japanese medical men must look elsewhere for advanced instruction. Dr. Kinoshita goes to investigate the organization of medical study in America, and to form a first hand opinion on the facilities which exist there for scientific training of the best kind. Should his report be favorable—and American doctors who know the equipment and alertness of spirit of their own universities are very confident—the result will almost certainly be that America will become the Mecca of Japanese doctors, and a new and most fruitful agency will come into existence for the promotion of mutual knowledge, respect, and good will. It is a hopeful coincidence that

Dr. Greene, of the Rockefeller Foundation, is at present in Japan and three leading doctors from America are expected—Dr. Welch, of the Johns Hopkins University, Dr. Simon Flexner, director and moving spirit of the Rockefeller Institute, and Dr. Butterick, who is closely connected with the educational work of the Rockefeller Foundation. There is thus in progress a quite informal and unpremeditated "exchange of professors" which should have the happiest results. Although Professor Kinoshita is not the first medical man delegated by Japan to America in an official capacity he is the first professor, actively engaged in the work of his faculty to be so sent. The importance of a mission fraught with such possibilities explains the step. Should America take Germany's place in this matter of medical instruction we are confident it will advance the permanent interests of both countries.



THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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THEIR MAJESTIES, THE EMPEROR AND EMPRESS OF JAPAN, IN COURTLY ROBES



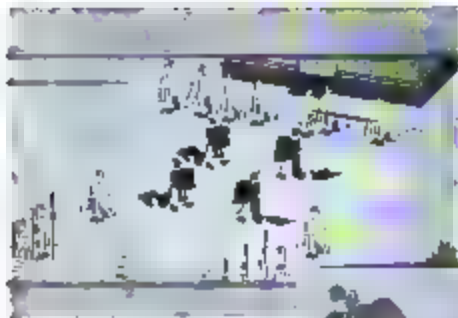
A VIEW OF THE MINGDYNASTY PALACE GARDENS, THE IMPERIAL GARDENS



SCENES IN THE VICINITY OF THE CHINESE BARR,
FATHER OF PASH TEPHI



СВЕТЛОСТЬ И ДОМОСТРОИТЕЛЬСТВО. А. МАКОВИЧЕВСКИЙ. В ДВЕ ЧАСТИ. ЧАСТЬ ПЕРВАЯ. О ДОМОСТРОИТЕЛЬСТВЕ. ПЕРВОЕ ИЗДАНИЕ. С ПЕРЕРАБОТКОЙ. В ДВУХ ТОМАХ. В КЛЕЙМОВАННОЙ ОБЛИЗКЕ. Т. ПЕРВЫЙ. МОСКВА. ВЪ СТОЛБЦАХЪ, 1878.



THE DINNER



THE
FAMILY-GROUP
AND
SOME OF THE



THE LARGEST TABLE IN THE ROOM

MAKER SHOWS THE IMPERIAL COMPLEXION

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KIRBY WORKS AT THE DITCHMAN & HENRI'S



VIEW OF THE BUILDING FROM THE COURTYARD

THE JAPAN MAGAZINE

VOLUME SIX

OCTOBER, 1913

NUMBER SIX

IMPERIAL CORONATION

II

AMONG the numerous ceremonies attending the Imperial Coronation none is, perhaps, more interesting than that before the Ancestral Shrine in the Imperial Palace. On that occasion the officials in charge of the function decorate the main chamber of the Shunko-den and supervise the bamboo screens hanging there as well as the silk curtains that act as partitions, preparing seats for the Emperor and Empress in the inner chamber on the east side.

Before the two gates, the *Kenshun* and the *Kenrei*, two guards from the Imperial police are stationed; and at the appointed time civil and military officials as well as peers and peeresses and the special envoys from foreign courts, all in their beautiful uniforms and costumes, will assemble in the *Choshujo*, an anteroom specially provided for them. At this ceremony all officials will appear in ancient court costume.

The Imperial princes and princesses assemble in the Giyoden palace, to which the Emperor and Empress afterwards proceed; and there his Majesty changes

into ancient court robes and her Majesty likewise puts on the five-robed costume of brocade, the Imperial suite and all attendant officials also changing to ancient court dress. Then an Imperial guard of honor lines up before the *Kenrei* and the *Kenshun* gates; and three officials on the right and three on the left appear before the Mammon gate, all in ancient costume, their ears being covered with ornaments shaped like half a chrysanthemum, while their upper coats are of indigo color with back and breast pieces of red brocade. Two officials followed by lower ones, six on the right and six on the left, now take up their positions at the Imperial gong and drum, their scarlet robes making a picturesque scene. Next come forty higher officials, twenty on each side, bearing the Imperial treasures and take up their appointed positions. They carry eight swords in beautiful brocade cases, eight bows in silk coverings, eight round quivers, eight halberds and eight shields, one piece for each official, the sword bearers having black coats, the quiver-bearers scarlet

and those who bear halberds and shields indigo coats. Enhancing the dignity of the great function ten other higher officials now appear, wearing ancient dress and bearing ancient weapons, their gold-bespangled armour making an interesting picture. This array of officials adds to the grandeur and solemnity of the occasion, as they thus assemble in the court yard outside the Shunkoden.

The officials at the gong and drum now strike these instruments three times, at which signal the foreign envoys and others waiting in the ante-room take their appointed places. The strains of sacred music are now heard, during which the doors of the shrine open and fifty-two offerings are laid before the altar, each on a wooden tray with legs, or on a round stand or in a round box. These offerings represent the food products of mountains, fields, rivers and seas, such as birds, fishes, green vegetables, rice and seaweed, the meaning being expressed by the ritual which the Chief of the religious ceremony now chants before the altar. The ritual being ended the Emperor now comes forth from the Giyoden and becomes seated in the inner chamber of the Shunkoden, the Grand Master of Ceremonies and the Lord Keeper of the Privy Seal leading the way, their Majesties being followed by the Heir Apparent, the Imperial Princes and the Premier and Chief of the Coronation ceremony. Next appears the Empress preceded by the vice-Grand Master of Ceremonies and her Majesty's Lord Steward, followed by the Court Ladies and the Imperial princesses and the vice-Chief of the Coronation ceremony. Now the sword and seal which had been lying on racks, are placed beside his Majesty. Members of the Imperial Family stand on the south side,

the Premier and other dignitaries behind them. The Emperor then worships before the altar, and recites a manifesto informing the ancestral spirits of his accession to the Throne of the Empire, inheriting the sacred treasures of the Imperial ancestors. After this the Empress offers worship before the shrine, followed in turn by members of the Imperial Family. Their Majesties now retire, followed by the Imperial suite, all in the same order as that in which they entered. Then those present offer worship, after which the offerings are removed and the doors of the shrine closed, to the sound of sacred music, the triple sound of the gong and drum announcing the conclusion of the ceremony.

No less interesting is the ceremony that takes place at the Shishiiden palace on the day of coronation. While the ceremony just described is carried out in strict accord with the most ancient traditions of Japan, that which takes place in the Shishiiden palace is more or less modified so as to fit in with modern customs and with the present advancement of the nation. It is marked by those changes which must necessarily accompany every succeeding coronation ceremony. On the appointed day officials decorate the palace. At the south eve is hung a lateral curtain with designs of the sun and the five-colored clouds of good omen, all embroidered in silk; and in the middle of the main building a dais for the Imperial Throne is placed, facing south, with three lacquered steps leading up to it. Above it is suspended an eight-angled canopy, surmounted by a *howo*, or auspicious bird of legendary origin, with smaller figures of the same bird at the eight corners of the canopy. On gables of the canopy are placed two mirrors, one

large and one small, with paintings of clouds of good omen; four smaller mirrors being placed at other gables. Midway in the inner part of the canopy is placed a large round mirror, with eight banners suspended from the eight corners of the canopy. The dais for the Throne is surrounded by a silk curtain of deep purple, into which is woven figures of hollyhock, the lining being of scarlet silk. There is an upper frontal to the curtain bearing a vine pattern in gold and copper. The first and second flights of steps leading to the Throne are covered with red brocade and the third flight with green brocade. The dais itself is covered with mats specially made, the hem being *ungen* fabric used only by his Majesty. To the right and left at the Throne are placed elbow rests of lacquer inlaid with shells. The south, east and west sides of the space below the dais are covered with brocade, a matted path being on the north side. The Throne of the Empress, which stands eastward of the Emperor's, is arranged much after the same manner.

In the south court are planted two historic trees, the Sakon-no-sakura, or cherry, which adorns the steps leading up to the Shishiiden on the left side; and the Ukon-no-tachibana, or citron tree, which ornaments the right side. South from the cherry trees flies the Imperial pennant bearing the design of the sun, embroidered in gold on red brocade; and south of the citron tree is an Imperial banner with moon design embroidered in silver on white brocade. There are other banners in brocade with figures, one with a crow and clouds, another with a figure of the golden kite and five-colored clouds, all of traditional origin. In front of the large brocade banners stands two *banzai* banners, bearing figures of a festal jar with

the word "banzai" in gilt. Among the numerous other banners are placed ancient weapons and musical instruments, the whole presenting a scene magnificent to behold.

As soon as the guard of honor has drawn up in front of the Kenrei and the Kenshun gates the higher officials, peers and foreign envoys line up on either side of the Nikkwa and Shomei gates, costumed as at the ceremony before the ancestral shrine. Then thirty of the higher officials in charge of the ceremony proceed to the Nikkwa and the Shomei gates, the Gekkwa and the Choraku gates, the Eian and the other gates, as guards. Next come two higher officials on the right and left, followed by six officials on each side, who enter by the Nikkwa and the Gekkwa gates and take up positions at the drum and gong. Forty officials in two lines now enter on the right and left bearing the Imperial treasures and halt before the smaller banners, followed next by twenty other officials in two lines who take up positions before the cherry and the citron trees, all in ancient costume, as before.

To the sound of the gong and drum these waiting without the gates now enter, conducted by officials and take positions in the east wing of the Shishiiden palace. The masters of ceremonies now proceed to the south wing of the palace and take their seats, and in seats still higher sit the Prime Minister and the Minister of the Imperial Household. Then the Imperial Crown Prince and members of the Imperial Family proceed to a platform below the Throne, all gorgeous-arrayed in ancient costume. Now comes his Majesty along the north path and ascends the Imperial Throne, the chamberlains placing the Imperial Sword and

Seal in his Majesty's hands. The Grand Keeper of the Privy Seal now ascends the steps toward the Throne and takes up a position on northeast outside the canopy curtains, the other high officials taking positions under the platform near the Throne to the rear. In the same way her Majesty also ascends the Throne attended by ladies in waiting, who hand her the *Aban*, or Court fan made of 33 pieces of cypress wood, the Imperial princesses taking positions just below the Throne of the Empress. The curtain now rises and

all present salute their Majesties, the Emperor delivering the Imperial address to which the Prime Minister responds with a message of congratulation. After this the Prime Minister descends the steps to a position before the "barred" screen where he calls for cheers, and the audience join lustily in a three-fold *Ameei*, whereupon the Prime Minister ascends the steps and resumes his seat. Upon this their Majesties withdraw to the second of *nen* and *gong* and the ceremony at the Shishinden palace is ended.





- 1 THE WHITE HOUSE, WASHINGTON, D.C., U.S.A.
- 2 A PLANTATION SCENE FROM THE CARIBBEAN OF A PRIVATE
- 3 BELL CARRIED BY LYNWYSTYN REYNOLDS
- 4 A BLANKET Laid OUT AT THE WHITE HOUSE



FILE IS ABOVE PHOTOGRAPH

U.S. HOUSE
CHIEF CLERK
DEPARTMENT OF WORK



FIG. 10. HALL B



FIG. 11. HALL C



FIG. 12. JAPANESE HOUSE

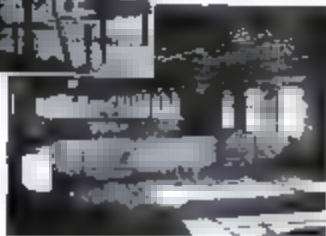


FIG. 13. JAPANESE HOUSE



THE PRISON AT SINGAPORE
 INTERIOR OF CELL TWO
 INTERIOR OF
 SOUTHERN CORRIDOR
 CELL FOR SPECIAL PENALTY
 INTERIOR OF
 SOUTHERN CORRIDOR

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A TONY'S PRISON

JAPANESE PRISONS

By KEIJIRO YAMASHITA

(CHIEF ENGINEER, DEPARTMENT OF JUSTICE)

PRISONS in Japan are almost as old as our civilization. In the reign of the Emperor Seinei, about 480 A.D., mention is made of men being put in prison, a record still extant. During the period of the shogunate there were prisons in the shogun's capital directly under the Tokugawa régime, and each *daimyo* had his own prisons as well. Most of the provincial prisons were, however, modeled after those of the shogun.

The first establishment of prisons in Yedo is rather obscure, but it is clear they were there in 1603; and we have mention of the prison being moved to Kodemmacho in the center of the city in 1677, though from where does not appear; and the place where they were built was known as *Ro-yashiki*, or prison-yard. The cells were protected by double lattice doors, the outer one of which was made of fir wood twelve feet high, with lattice doors; each lattice was four inches square; and the inner lattice door was six feet high, the lattices being 3 inches square. Between the two doors there was a space for warders to walk up and down, to keep an eye on the prisoners. The prison seems to have been divided into four compartments, those on the left being assigned to females and special criminals. There was also a place for the officials of the prison, and a special room for the incarceration of members of the *samurai* class, these not being put

among ordinary prisoners.

In this old prison there appears to have been a system of self-government something like what Mr. Osborne has instituted at Sing-Sing in New York State, wherein the prisoners chose their minor officials for the maintenance of order. There was a chief with subordinates under him to the number of eleven, these being divided into grades. The authority in the hands of these officials was very great, as they could be the death of those who resisted their rule. With the exception of *samurai*, priests and women, all the prisoners lived promiscuously in one big ward. When the prisoners wished to communicate with the governor of the prison they had to do so by petition, and the petition had to be written on a board, known as the *kime-ita*.

In the year 1876 this prison was removed to Ichigaya in Ushigome. In 1881 a movement was set on foot for the improvement of prisons, the government sending commissioners to Europe and America to make a study of prison systems. Owing to difference of life and customs western methods could not be wholly introduced into Japanese prisons. As provincial prisons were managed by provincial authorities it was difficult at that time to inaugurate any uniform system for prisons. But in 1903 the jurisdiction of all prisons in the empire was transferred to the Department of

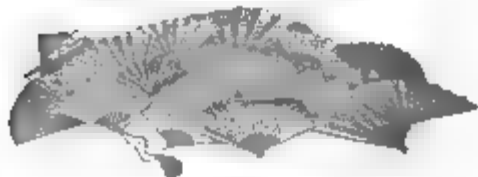
justice and then the unification of the prison system was brought about.

From that time each prisoner was assigned a separate cell. At first there was an objection raised against the separate cell system, as calculated to increase laziness among prisoners through loneliness. But it was insisted on and has worked well, especially in the way of improving the morals of the prisoners. The new Ichigaya prison was completed last year and is in every way a model. Though under the supervision of skilled engineers the building has been constructed wholly by the prisoners themselves. It is a prison for males, and has two classes of cells, ordinary and special, the former for old offenders and the latter for first offenders. The two classes of prisoners are kept altogether separate.

The ordinary prison has plastered walls and plank floors, sleeping rooms capable of accommodating 8 persons, each room having six electric bulbs. The partitioning is of hard work including the ceiling. Each room is six feet high, 18 feet long

and six feet, seven inches wide, divided into eight compartments, each holding one person. The partition walls are of iron netting. The beds are so that prisoners must sleep head and feet alternately opposite; and for end as we say. This is to prevent conversation, as a man cannot very well talk to his neighbor's feet. And if he tries to talk across there he is heard by the warden.

The prisoners are well provided for in the way of library and bathing facilities, and have netting on the windows to keep out mosquitoes in summer. The prison is surrounded by a wall 15 feet 3 inches high with 2 guns mounted one sixteen feet high. In the building there is an amphitheater seating 300 where the prisoners may be gathered for moral or religious instruction. There is a prison hospital with attendant physicians, as well as factories of all kinds and facilities for teaching prisoners to become useful members of society after being set free. The Ichigaya is considered one of the most model prisons of the East.



THE PARAMOUNT PROBLEM OF THE EAST

By DR. J. INGRAM BRYAN

THE paramount problem of the East is how best to promote a more mutual approach of East and West. It is not too much to say that in the estimation of every thoughtful mind in the Orient today this is the supreme international question.

The problem was created and set on foot by the Occident, but the Orient is now left to deal with it alone and try to push it to a satisfactory solution. After stirring the greater half of mankind out of the lethargy and seclusion of ages, the masters of the world have shrunk in despair and cowardice from the duty of appeasing the commotion thus created. The hands extended for sympathy and the voices that cry aloud for intercourse are now only on the eastern horizon.

The Orient has long evinced a sincere desire for closer communion with western ways and western civilization generally. On every side is found today among eastern people a frank admission that the Orient has learned, and has still to learn, much from the West, and already owes to that half of the earth an endless debt of gratitude. And the West, too, concedes, if in a half-hearted way, that it is

indebted to the East for much, and has yet something to learn from oriental life and thought. But in spite of these admissions, the difficulty has been that while East has been putting its theory into practice, the West has for the most part been content to treat its indebtedness to, and its dependence upon, the East as a mere theory to be neglected and relegated to the region of the impracticable.

Among those that have sincerely laboured to promote a closer mutual approach between East and West Japan stands out as unapproached by any other nation. For more than fifty years, through her sons and daughters sent abroad to study in western institutions, through world-wide travel and through the literature of all nations, Japan has been imbibing all that is of permanent worth in occidental civilization; and through the welcome of foreigners both as residents and tourists, as well as the publication of literature describing her aims and progress, she has done what she could to acquaint the world with her ambitions and the meaning of her civilization. Her incomparable compliment to Anglo-Saxon civilization is seen in the

fact that English is an obligatory study in all her secondary and higher schools; while the names of British and American heroes are on the lips of every youth of Japan. How much does the average youth of Great Britain and the United States know of Japanese heroes and history? The reply to this question alone is sufficient to prove on which side lies the weight of desire for a more mutual acquaintance between East and West. There are a thousand Japanese who read literature about the West for every occidental who reads anything about the East. Yet the greater portion of international criticism comes from the West; for men are always liable to be cynical towards those they don't know. But is it fair to carp at and isolate oneself from those of whom one has placed oneself in a position to know little or nothing? The consequence of such ignorance is extremely dangerous in a world where the barriers of distance are fast disappearing and all races are being forced to mingle and reciprocate with sympathy.

The East, therefore, requires no special impetus to further study of the West. Japan, China and India have for years been almost wholly absorbed in this pursuit. What yet has to be done is to convince the stubborn occidental that he must give an equal and adequate degree of attention to things oriental, if the international approach is to be mutual and helpful.

How occidental thought and civiliza-

tion are taking hold upon and permeating the East is an open book to the world. The practical and social idealism of the occident has already laid its permanent impress on the oriental mind. Individual rights and individual liberty now form pressing themes in the practical politics of lands like Japan. The right of the individual to education, and to develop along the lines intended by nature, are commanding recognition in the national system of education. The right of woman to the same justice demanded by man; and the adjustment of rights between capital and labor, as well as the paramount influence of an intelligent democracy in national affairs; all these characteristics of western civilization will soon be as oriental as they are now occidental.

And yet how much has the East been able to teach the West; and how much the West has lost by the failure to learn some of the imperishable virtues that Time has bestowed on the East. How much the rushing, hysterical life of the Occident has to get from familiarity with the dignity, quietness and mysticism of the Orient! There is an impression among some western people that the East is abstractly meditative and anti-social, forgetting that the West was decidedly so until recent times, and that the East is as capable of transformation as the West. Monasticism and Puritanism were as visionary and anti-social as anything to be found in oriental society. The West

has advanced beyond this stage and is now engaged in developing the practical and social side of its high idealism, steering a happy course between abstract spirituality and sheer worldliness. The Orient is also approaching this stage, and is learning to adjust a balance between theory and practice. Such anti-social theories as the caste and class systems are beginning to break and dissolve in thin air. The same process has long been under way in western countries. The ideal is thus in all lands tending more and more toward a unification of the human race and a common brotherhood of man. The development of modern communications and resultant commerce is forcing the races of mankind to mix and harmonize. The nations are becoming members of one family of peoples, among whom there is to be no place for clash of tooth and claw, except at the peril of existence. Already race-prejudice is universally condemned if not quite abandoned; and we live in the hope that what is the theory of one generation may be the practice of the next.

Perhaps the brightest hope for the arrival of true international-mindedness lies in the fact that now things of beauty and deeds of righteousness are much alike in all lands. The beautiful face and the beautiful deed, the noble ideal and the ethical achievement are just the same in Japan as in America and Europe. Both extremes of the earth see the same revelation in all high art, however much they

may diverge in minor details. Despite the barriers of race and language the West discerns clearly what there is of poetry in the East, and Rabindra Nath Tagore is unhesitatingly hailed in England and America as from the heights of Parnassus with the same acclaim as in his own beloved India. Essays on Japanese poetry are beginning to appear in the western press, and translations of Japanese fiction find some relish among occidental minds. On the other hand the mind of the whole Far East is taken up with western literature and life. Thus in ethics, religion and art the East and the West are finding a way of mutual approach, because the beauty, the virtue and the character that mankind admires and emulates, must be the same.

One cannot observe the trend of social movement on either side of the earth today without being impressed with the conviction that democracy will have the greatest bearing on the future approach of East and West. In all countries at present there is an inevitable movement from a governed to a self-governed state of society. The select and the few are giving way before the average of the mass; and the latter are disposed toward a condition where they desire not to do what is imposed on them but what they deem the highest standard of moral ethics. And so as time goes on the center of international control will be in and not outside the heart of man, as is fast coming to be the case in society and the individu-

al. This common ideal will draw the East and the West together along the same route.

Even now there is a mighty stirring of the people common to East and West alike. The races of mankind, for good or evil, are henceforth all in the same boat; and those that jump overboard or refuse to embark will be either lost or left behind. This rising tumult of the multitudes in their rush for the same ship and their determination to reach the same haven, is seen distinctly in the mass meetings of Japan, the mobs of India and the repeated strikes and social unrest of Europe and America. Even the wealth of blood that war has shed during the past two or three years, is but the protest of man against what he deems injustice and infamy, as he marches toward the goal where all his fellows shall meet and be one. Thus even a common enemy is having its beneficial effect in promoting a greater mutual acquaintance among races and helping forward the brotherhood of man.

The campus whereon man meets his greatest common enemy in modern times is what might in a general way be called materialism. Materialism is somewhere at the root of all that in our time hinders the mutual approach of nations and the development of human brotherhood. It is eating out the vitals of spirituality and blunting the nobler perceptive faculties, thus retarding the arrival of the superman. It is of supreme importance for the

future of the world that the new democracy shall have a soul, a moral soul, of which it may be fully possessed. If, as we are now assured, morals are no longer to be imposed from outside, but chosen freely by the individual, it is essential that the people shall be moral enough to be capable of rightly choosing. Where every man is left to himself the weight of responsibility on the individual is tremendous; and the cry of man might well be, "Who is sufficient for these things?" Already in America there is evidence of reaction against the sudden sweep, in this direction; and people are beginning to ask whether, if the community is no longer to be responsible but the individual, the latter is really capable of answering for his beliefs and their consequent actions. In fact there seems a disposition to revert to the old theory that it is society and not the individual that must be held responsible for vice and crime, and social imperfection generally. Increased personal liberty must in every land mean increased personal responsibility; and the result will mean moral and spiritual emancipation or death. The man truly free will either make or mar himself. He will either rise or fall. How to enable the free man to rise to the responsibilities of freedom is the problem laid upon both East and West now to adjust, and they cannot successfully face the task except in mutual coöperation; for should they be unwise enough to seek independent solutions, the difficulty would

yet remain unsolved, for the question is one that has to be adjusted between races as well between classes and cliques in the same family. In this all important question the East has its eye on the West, learning what is of value toward the adjustment of the difficulty; but the West is yet blind to the meaning and movement of the East. Herein the danger lies! The settlement of the problem is left for the most part to the press, to academicians, and to the immediate disputants themselves forgetting that this is a question for all the people, and will never be settled until sufficiently interesting to all to demand adjustment.

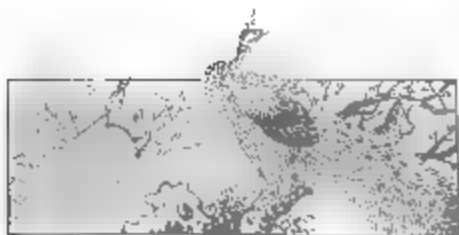
As the rock ahead is materialism: or heartlessness and consequent intellectual blindness, the only hope for escape is through the following of a common ideal, noble and worthy of man. If there be no supreme standard, nothing to live up to, shipwreck is sure. Probably this will adjust itself locally before it will universally. But the day is fast approaching when the nations of the world will be obliged to adopt a standard and respect it. Happily they are already looking in this direction, but the matter is being considered too much to the exclusion of the East. The smaller half of mankind can hardly expect to choose for the entire human race, without so much as "by your leave." One thing seems certain: in the world-ideal that mankind is to choose and follow as one brotherhood of nations, the benighted toiler, the mere

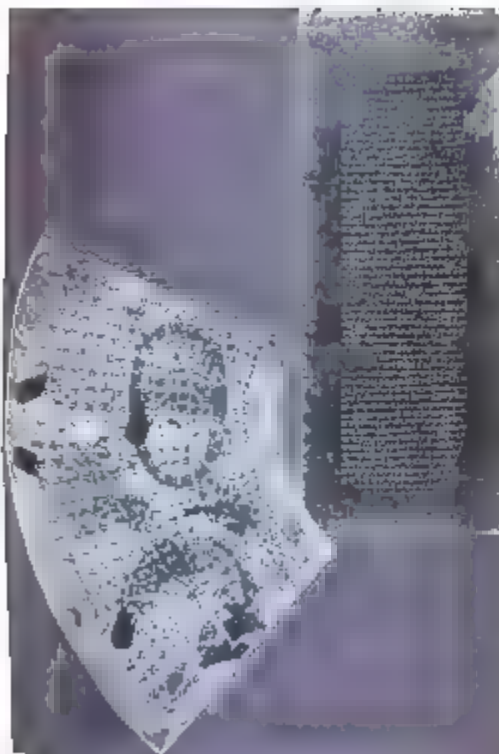
wealth-seeker, the pleasurelover, will have no place. When internationalism rules mankind all labor will be the result of intelligent purpose and personality; for the universal code imposed will involve every act and deed of the individual being for the good of self and the race as a whole.

And thus the East and West today are face to face with the same problems and share the same moral freedom as to the future. This moral freedom is essential to their highest good, just as in the case of the individual; but having attained it, if they do not choose the right, they court disaster. In so far as freedom means license it is an evil, but the responsibility must rest on the individual race, as upon the individual person. The East equally with the West is breaking away from conventional morals; the whole world, in fact, is striking out on new and perilous seas. Whether society on either side of the world is yet capable of sane selfcontrol without extraneous assistance is a grave question. But the nations will make more progress toward a solution by putting their heads together than by striving to arrive at independent conclusions. The hopes of the future lie largely in the direction of moral education, involving a survey of world-wide thought and practice. Man in all lands must be taught the good he ought to seek, and the best way to attain it. The essential principles of human conduct must be the same everywhere and among

all, there is where the schools of East and West are alike deficient. There is no adequate instruction in the art of living, in the true science of conduct; youth is instructed how to get money, how to surpass materially its fellows, but not how to get life and to be human. Moral teaching today affects manners more than morals and motives. Our schools should teach those who attend them to think rationally, to criticize and to live. In both East and West our best writers of fiction are doing more in this direction than our

national system of education. But until it becomes a sacred burden upon the hearts and minds of the educational authorities, the future must remain internationally anything but reassuring. The problem of the schools must also be how to promote a closer approach between East and West. And this problem is not confined in any but a sense that will adjust itself: it is essentially a moral and spiritual problem, which only careful education and mutual knowledge can solve.





UPPER. HAND-MADE COPY OF TITELJUST'S PICTURES IN FRENCH; PAPER, PROBABLY OF THE 18TH CENTURY.
 LOWER. HAND-MADE COPY OF DECHAMPE'S PICTURES IN ITALY FOR HIS UNPUBLISHED PAPER, DATED 18TH CENTURY.

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SHAKYO

By NORITAKE TSUDA

(EXPERT IN THE IMPERIAL MUSEUM, TOKYO)

AMONG the important material possessions of Buddhism are its images and scriptures ; and it is of the latter that I wish now to speak. In the days before printing, of course, all books had to be copied by hand, and the system of copying that grew up had much to do with the propagation of the faith. In the Nara period, that is in the 8th century, copying the sacred scriptures was one of the most important of professions, and the work of that time has never been surpassed. At that time a government official known as the *Shakyoshi* was appointed for the supervision of such work. The candidate for the profession of copyist had to pass an examination in penmanship and was subsequently known as a *Shakyosei*.

The work of a copyist was no sinecure. For every mistake there was a penalty. The omission of an ideograph was followed by a fine. A line omitted had to be paid for with twenty coins ; and one piece had to be paid for every ideograph incorrectly written. Many of the copies of the Buddhist scriptures made at that time are still preserved in the Shoso-in at Nara and some are to be found among private collections.

In the carving of Buddhist images it was taught that unless the artist made three obediencies before the sacred image of Buddha before commencing work the image wrought would lack the necessary

inspiration to worshippers. And the same thing was said in regard to copying the scriptures : the copyist was expected to make three obediencies for every ideograph to be copied. The practice was regarded as an act of faith, and everything associated with the work was held sacred.

In the old documents preserved in the Shoso-in at Nara the various kinds of paper used for copying the scriptures are referred to, but they cannot be identified with any now existing except the *omashi* and the *akumashi*, both made of hemp, the former being dyed with plant juice to prevent its being eaten by insects. In later times an indigo-colored paper seems to have been used, known as *konshi*, in addition to the two kinds already mentioned.

In the Fujiwara period, that is from the 9th to the 12th centuries, much care was taken to have the work of copying very artistically done, something after the custom of Europe ; and beautiful colors were used, including gold and silver foil. These illuminated copies of the scriptures were in accord with the luxurious spirit of the time, when upper classes indulged in all forms of extravagance. In the Jikōji temple in Saitama prefecture there is a roll of the Hokekyō treasured as one of the most precious possessions of the nation, the scriptures being copied in gold on a silver ground with lotus. A still finer example of this kind of work is

preserved in the Itsukushima shrine, dedicated to Kiyomori, a prime minister of Japan in the Fujiwara period. In the Imperial Museum at Tokyo there is a valuable example of one known as the *Sen-men-koshakyo*, being in the form of a folding fan. The text is written on a ground of beautiful pictures, as may be seen from the illustration. This may be regarded as a valuable example of the painting of the period. One something like it is preserved in the Shitenno-ji temple at Osaka.

In many cases these copies of the scriptures have prayers inserted at the end, the following petition being found at end of the Issai-kyo copied by the Empress Komyo in the 8th century and preserved now as a treasure of the Imperial Household in the Shoso-in at Nara:

"The Empress Komyo having copied the Issai-kyo and Ritsu for the sake of her parents and had the mounting and decoration all completed, now desires to prostrate herself and pray that this her good karma may help toward securing her happiness in heaven, that the Buddha tree may ever flourish and live long in the land of Hannya. She furthermore prays that the Emperor may live a long and happy life and that the same good fortune may attend his magistrates, officials and all who are faithful to him. I promise to help all those who are in distress and help them to understand the teachings of Buddha. May the doctrines of Buddha spread over the whole earth and his enlightenment come unto all men.

Written the 1st day of May in the 12th year of Tenkyo, (740 A.D.)"

There are several hundred copies of the scriptures with this prayer of the Empress Komyo, some of them at Nara and some in Tokyo, as well as in private collections, which means that these scriptures were copied under the auspices of her Majesty. At the close of a copy of the Kusa-ron preserved in Ishiyama temple in the province of Omi there is the following prayer:

On the first of May in the fourth year of Tenkyo (752 A.D.) Senshaku a priest of the Yakushiji temple at Saikyo copied the Kusa-ron and Honsho. For this karma may darkness be dispelled and may the minds of men be kept open to receive wisdom and be enabled to understand the teachings of Buddha. May wickedness go out and righteousness come into the human heart everywhere."

Were one to enumerate all the prayers thus inserted at the end of copies of the Buddhist scriptures space would not be found for them. It is noticeable that as life became more elaborate and formal the influence is seen in the copying of the scriptures, which at last became a mere mechanical trade rather than a sacred art. In many cases the copyist could not understand the meaning of what he was copying, though he prayed usually with intelligence at the end. There are cases of men copying the scriptures with their own blood in order to bring them greater consecration to religion. As time went on, however, this enthusiasm declined and the mechanical process became paramount, the language of the scripture having become obsolete to the copyist. All sorts of fancies and notions began to prevail. Copies were then usually ordered to be given as a present to some temple; and the kind most popular was in miniature, making a tiny volume about two inches long and the same in width, having about twenty ideographs to the inch.

A one period it was also the custom to have the names of Buddhas or of texts from the scriptures copied on white garments the latter being known as *kyo-ye* or *kyo-katabira*, such garments being used as habits for the dead when sent to the crematory. In other lands people were given to talk of what they would like to be buried in, but these Buddhist folk talked of what they would prefer to be burnt in. By adopting such garments for cremation it was believed that even the most sinful person would escape much suffering in the life to come.

A RUSSO-JAPANESE ALLIANCE

By THE HON. H. IJUIN

(EX-MINISTER TO CHINA)

JUDGING from reports that have been persistently appearing in the press for some time an alliance between Japan and Russia is being warmly advocated by a considerable portion of the Russian people, and the Russian press dwells with approval on the reported acquiescence of distinguished Japanese politicians in the proposal as a practicable one. Rumors with regard to Japanese statesmen urging the alliance are probably unfounded; but whether true or false such rumors are interesting as attesting the extreme cordiality that now characterizes Russo-Japanese relations, a condition affording good ground for mutual congratulation.

At the same time the advisability of forming a Russo-Japanese Alliance remains a question. It is a matter that requires the most careful and earnest consideration. Such alliances and agreements are concluded only when necessity calls for them. Concluded on any other basis than that of necessity an alliance becomes something that exists only in name. Before any compact can be made

with Russia it is essential that Japan shall ask where the necessity lies.

It is, moreover, important that attention should be called to the fact that it not infrequently happens that nations can attain their object and enjoy mutual benefits without any formal alliance. It seems uncertain at present whether the authorities of both nations are giving due consideration to the matter; but it is the duty of Japan, at any rate, to bear in mind the considerations above suggested. It is not so long since Japan and Russia were engaged in bloody conflict, blotting out from the pages of history their former friendly intercourse; and it is freely admitted that from a Russian point of view that conflict was inevitable, while Japan considers that she was forced to fight for her own safety, even for the existence of the empire. Thus the two nations felt obliged to wage war against each other; but since the conclusion of peace they have approached each other on ever more intimate terms, forgetting all enmity and concluding important agreements. They shook hands, so to

speak, and recognized the benefits of mutual rapprochement. Since the outbreak of war in Europe Japan and Russia have been brought into still closer relationship, and at present their relations are as intimate as any alliance could make them. Unless some special circumstance should arise demanding it how then can it be said that a formal alliance is necessary? Certainly there is now no urgency for it.

A Russo-Japanese Alliance cannot be discussed without considering its bearing on the present Alliance with Great Britain and also the European war. Some seem to regard the Anglo-Japanese Alliance as a onesided agreement, imposing strict obligations on Japan without corresponding duties on the other side. But the Alliance was concluded as a means of upholding Japan's fundamental diplomatic policy, and its efficacy has been recognized not only in this connection but recently in connection with the European war. Japan's strict loyalty to the terms of the Alliance and her valuable assistance to the Allies have been duly recognized and welcomed with gratitude both by Great Britain and her colonies, which is no unimportant matter. For some time the British colonies had been disposed to assume an attitude of coolness toward the Alliance, but now in India, Australia and Canada as well as in the south sea islands the value of the Alliance is warmly admitted and a deep sense of gratitude is felt toward Japan. The potency of such an

agreement is for the first time clearly seen, and the inhabitants of Britain's outlying possessions have become convinced that Japan is a country on which they can rely for protection. Thus as an outcome of the present war the parties to the Alliance have been drawn into still closer relations and their friendship more mutually cemented.

All this makes it vastly important to ask what effect an alliance with Russia would have on the Anglo-Japanese Alliance.

It must, furthermore, be borne in mind that the present war in Europe will bring about fundamental changes in the political situation. The war is not likely to end as soon as some people seem to think. There is nothing to show that it may not go on at least a year longer. After the conclusion of peace great changes will mark international relations. Such changes must be anticipated by all wise statesmen, especially those charged with the responsibility of concluding agreements. The Alliance with Britain should be maintained and the cordial relations with Russia, which are tantamount to an alliance, should be made permanent. These two desirable conditions should be unaffected by the war. If our statesmen feel the necessity of a more formal alliance with Russia they must be able to point out some desirable result that cannot be attained without the conclusion of such an alliance. Otherwise the formal conclusion of an alliance might but arouse

needless suspicion and injure Japan's interests with some third Power. Not only so, but the war may so effect international interests that the terms of a formal alliance might have to be changed after the war, in which case it would be far better to postpone the conclusion of an alliance till peace comes.

Nor can the discussion of this subject go on without taking the Chinese problem into consideration. China is at present a great market where the whole world is in competition. All other nations, as well as Japan and Russia, are deeply interested. But as Russia has thousands of miles of frontier bordering on China she must necessarily have the greater interests in that country, and Japan, being also adjacent to China, must have almost equal interests. Indeed Japan regards her very existence as wrapped up in the Chinese problem, and in connection therewith she is prepared to make any sacrifice necessary. It was this question that caused the war with Russia, and all the agreements which Japan has concluded with Russia have been in relation to that all important problem. Thus the two countries thoroughly understand each other in relation to China.

At present, while the war in Europe continues, western powers may seem to be taking little or no interest in the Chinese question, but after the war is over, their ambitions for a share in Chinese commerce will revive; and if they should not agree, that is, if any of

the powers should break away from the others in relation to the Chinese question a second international war would be certain to ensue. It is, therefore, most important that Japan and Russia should maintain their present cordial relations and be ready to face any emergency that may arise in relation to the Chinese question. Indeed their policy may have much to do with maintaining peace after the European war is ended. Nations will fight to prevent calamity but some of them will fight quicker to maintain commerce; and this renders the Chinese question a very delicate one. Whether there comes a war of arms or not there is certain to be a peaceful war of commercial competition in China. In this struggle for commercial supremacy some nations must inevitably take an inferior position, leading to bitter dissatisfaction and danger, as they behold the prosperity of the conqueror.

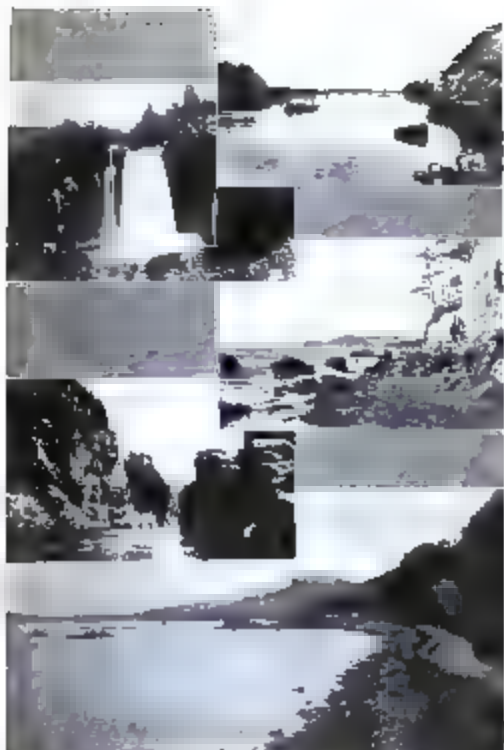
Now the Japanese, while they have little fear of competitors in arms, are no so sure of themselves when it comes to the peaceful competition of commerce; and if they are defeated in the war of peace, how will they take it? What Japan must do, therefore, is to make every preparation to ensure her victory in the competition of commerce. To those who urge an alliance with Russia as a safeguard against a third Power we would ask what that third Power is? Probably most of such publicists would answer that the Power to be most on guard against is Germany. The sudden

recovery of Germany would be a terror to Japan. Of course it is natural to suppose that Germany will do all within her power to divorce Japan from China and to do everything possible against the interests of Japan. But Japan may hope to be immune from German interference for at least four or five years after the war, before which time Germany cannot be expected to recover former conditions. At any rate Japan has no real fear of Germany, else she would never have declared war against her. Japan entered on the war with Germany with her eyes wide open to the results.

What Japan must do, I repeat, is to keep the Anglo-Japanese Alliance secure; and while an alliance with Russia is in no sense incompatible with the Anglo-Japanese Alliance, it might be better to wait for more light; and then if such an

alliance is formally concluded care should be duly taken to see that it in no way militates against the Alliance with Great Britain. For the present our agreements with Russia as to the Chinese question are sufficient for all practical purposes; and if so, why hamper ourselves by the conclusion of further terms that might have later to be modified as a result of the war in Europe? There is no urgent necessity at all for an alliance with Russia at present. If an alliance should be thought desirable after the conclusion of peace in Europe then by all means let it be formed. Let the present cordial relations be maintained with determination; and as they exist and can go on without any artificial safeguard, it would be unwise to mar them by calling for a formal agreement that was in no wise a necessity.

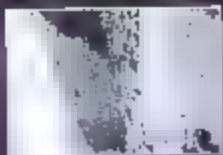
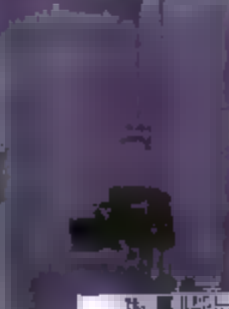




СНОВАЛЪТ НА
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БАЙКАЛ
ОЗЕРОТО

БАЙКАЛСКОТО ОЗЕРО



SPRING GARDEN, 1 AUGUST 1914
 NINETEEN HUNDRED AND FIFTEEN
 MAY 1915

SPRING GARDEN

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1915

SEEING JAPAN

By K. TSUKADA

AMONG the many tourists coming to Japan in this eventful year some will be anxious to know the best way of doing the country in the shortest time. There are two ways of doing this. One is to take in the southern and western portions of the empire with Kyoto as the center or base; and the other is to embrace the northern and eastern portions with Tokyo as the base.

Kyoto being the old capital of the empire, is a place of undying interest for all travelers, while Osaka, one of our largest commercial centers, lies a little to the south, about an hour by train. Osaka castle, built by Hideyoshi, the Napoleon of Japan, is of great historial interest and well worth a visit. Then an hour and a half brings one to Nara, another former capital and one of the most attractive places historically and for scenery. The great temples there are wonderful, representing the best of Japanese art a thousand years ago. The whole city is like one large park. The Nankai railway runs to the coast and takes the tourist to Sumiyoshi park, Sakai, Hamadera and other places of interest and fine views. The railway has its terminus at Wakayama city, the province of the Tokugawa family, whose castle still exists; while Waka-no-ura is famous for its beautiful scenery, the theme of many a poet.

Visitors to the famous temple of Koyasan get out at Koyaguchi station, which is about three hours from Osaka or an

hour and a half from Wakayama. Some five hours from Kyoto lies the city of Nagoya with its famous old castle, one of the most magnificent and historic in the empire. The Atsuta shrine at the end of the city is also worth visiting as well as the commercial center. The great national shrine at Ise, known as the Daijingu, is about four hours by train from Nagoya by the Sangu railway, getting out at Yamada station.

The best way is to go first to Kyoto, and then to Osaka and Nara in turn, and at Kameyama station one can change for Yamada station if going to see the Ise shrine. There is also, a train from Kyoto to the great shrine at Izumo; and along the line are several interesting places, such as the big cave a Genbudo and the hot springs at Kinosaki. The trip to Idzumo takes about 12 hours. In the vicinity is Matsuye with the beautiful lake Shinji. From thence Maizuru may be reached in five hours or four hours from Kyoto; here fine trips may be taken by boat on the picturesque bay of Miyazu, taking in the famous Ama-no-hashidate, one of the three most beautiful spots in Japan.

From Kobe one passes through many places of interest on the beautiful Inland Sea, such as Suma, Maiko and Akashi. Himeji is noted for its old castle, and is two hours from Kobe. The city of Okayama has a fine park, and Hiroshima is an interesting educational center. An hour from the latter city brings the

traveler to Miyajima station whence he can go by steamer to the beautiful Itsukushima shrine in 15 minutes, another of the three most beautiful places in the empire. Six hours further on from Hiroshima is Shimonoseki, of historic interest as being the place where the Heike family was annihilated by the Genji in the mediaeval feuds and also where the negotiations were held for the settlement of the trouble arising out of the war with China. Crossing the straits one comes to Moji and is now in Kyushu. Any one desiring to visit the island of Shikoku leaves the train at Uno station and proceeds thither by boat. As Shikoku lacks railway communication it is better to visit by steamer. One wanting to see the famous Naruto whirlpool had better take the Tokushima boat from Kobe. The city of Matsuyama is half an hour from Takahama port, which is reached from Ujina, and not far also is Dogo where there are hot springs.

From Moji one can easily reach any part of the beautiful island of Kyushu, the different stopping places along the route all bristling with famous historical associations. From Moji the armies of Hideyoshi embarked for the conquest of Korea in the 16th century; and thence also the Empress Jingo started on the same mission three centuries before. From Futsukaichi station one can visit the Tenmangu shrine, dedicated to the famous scholar-patriot, Sugawara Michizane. The most noted centers in Kyushu are Kumamoto, Nagasaki, Saga and Kagoshima, the latter producing many of Japan's great men. By taking the Hoshu line at Moji, Beppu, the famous spa, is reached in six hours; and there is also the famous Yabakei

valley in Kyushu, one of the most beautiful pieces of natural scenery in the world.

If one chooses the second plan and makes Tokyo the center Kamakura is reached in two hours, and Kodzu in 2½ hours, whence one can go to the famous Hakone region by electric tram, or to Atami, with its hot springs. Oiso, Numazu, Shizuoka and other interesting watering places of the Japanese are on this line. From Numazu one can descend into the peninsula of Izu, where there are many hot springs and beautiful scenery.

Nikko may be reached in five hours from Tokyo, and Sendai in nine hours, whence one visits the beautiful region of Matsushima, the other of the three most beautiful places in Japan. Aomori is reached in 8 hours from Sendai and from there one can go on to Hokkaido or Muroran.

From Tokyo one may also go to Naotsu and Niigata on the western coast facing the Japan Sea, and thence one can continue down the coast to Toyama and Kanazawa, taking the steamer at Tsuruga for Vladivostock. From Iidamachi station in Tokyo the train may be taken for Kofu, a six hours' journey, and thence to Kamisuwa station where lies the beautiful lake Suwa. From there the traveler may go on to Nagano and find himself in the heart of the Japanese Alps. From Ryogoku station in Tokyo one can take the train to Sakura in two hours and there change for Narita where stands the famous Fudo shrine. There is fine sea bathing at Sakura; and if one changes cars at Koyama, Mito may be reached, which is also a famous town well worth a visit.

DYES AND DYEING

By T. ITO

THE nations which formerly depended on Germany for their supply of anilin dyes are now suffering from shortage, and Japan no less than others. It is said that of the 20,000,000 *yen* worth of such dyes consumed annually by Great Britain 17,000,000 *yen* worth came from Germany. Just as England is compelled to take steps to meet the deficiency so must Japan.

In this country dyeing materials were accustomed to be extracted from various kinds of plants; and some, such as indigo, have been largely cultivated, especially in Tokushima, Miye, Okayama Hiroshima and Miyagi; but since the introduction from Germany of dyes made from coal-tar the production of vegetable dyes in Japan has declined, owing to inability to compete in price with the artificial dyes. Now that Japan is cut off from Germany she is suffering for lack of dyeing materials. Happily large stocks were on hand at the time the war broke out, which prevented any great rise in price; but these have become gradually exhausted and dyes now command a higher price than the materials they are used for coloring. The price of cottons has gone up some 30 to 50 per cent, but the price of dyes has gone up 200 per cent. Consequently the Government and the national laboratories are giving close attention to the matter and studying how to produce dyes at home. There is every hope that the Japanese will be able

to manufacture dyes from coal-tar as successfully as the Europeans have done. Already the big gas producing plant at the Miike colliery, belonging to the Mitsui Company, has succeeded in the process and the big tar dealers in Tokyo are also making plans for the manufacture of dyes.

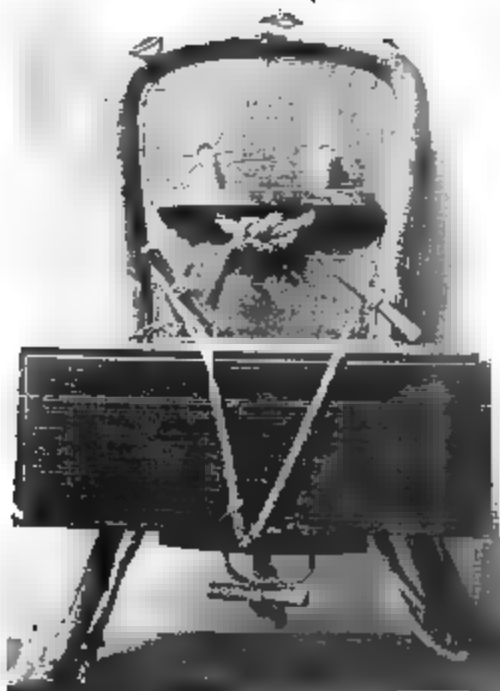
Of course the process of making dyes from coal-tar is rather a complicated one. Means have to be found for disposing of the byproducts, such as pitch, so as to make the undertaking profitable. Moreover a big amount of capital has to be invested, and there is constant fear that if the war should suddenly stop all this outlay might be wasted. At present the Department of Agriculture and Commerce is in consultation with the coal-tar men on the matter and something is expected to be done to relieve the situation. Naturally the lack of dyeing material has caused a great revival in the production of natural indigo; and as Chilian nitrate is a good fertilizer for indigo the import of that material has largely increased. Owing to the enormous prices now commanded by dyes over sixty manufacturers at Osaka have been obliged to suspend business, and the big dry goods shops in Tokyo and other places are running short of stock. The dyers that are suffering least are those whose business requires indigo dyes. As the cloth so dyed is used chiefly by the mass of the population the

majority are not so seriously affected by the shortage; the suffering is chiefly among those who deal in the more expensive materials.

Owing to the comparative cheapness of the foreign-made dyes almost all the material used in Japan was imported. Mr. Irohata of Kyoto has taken the lead in making preparations for supplying the domestic demand without resorting to imports. When the governor of Kyoto sent students to France he was among them and he then made a close investigation of dyeing methods and materials. He was so successful that he was made foreman of one of the big dyeing establishments there and received certificates of honor. At the International Exposition in Amsterdam in 1883 he was the Japanese representative, when he made further investigations as to the progress of dyeing in Belgium, France, England and Switzerland. He is indeed a complete master of the art of dyeing; and his

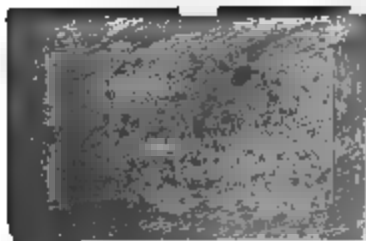
influence on methods of dyeing in Japan have been revolutionary. At the Exhibition of Dyeing held at Kyoto in 1895 he was one of the organizers, and was later connected with the Palace Bureau for Improving the dye used in the Imperial Palace. At the International Exposition held at Paris in 1900 he was appointed examiner of Japanese exhibits and in the same year he was asked by the Kyoto Chamber of Commerce to make investigations on dyeing in Europe and America. He has established great dyeing houses for silk and cotton at Kyoto. He also mastered the celebrated Lyons method of black dyeing and taught it to his fellow-countrymen, being the first expert to try it in Japan. He is indeed the father of modern methods of dyeing in Japan. Mr. Irohata is president of many corporations, both manufacturing and dyeing; and he has been decorated by the French Government with the Legion of Honor.



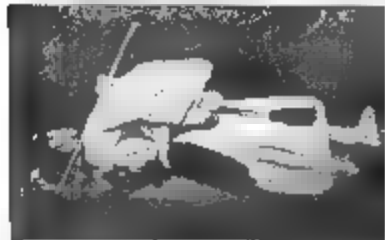


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YAMABUSHI

By NORITAKE TSUDA

(EXPERT IN THE IMPERIAL MUSEUM, TOKYO)

BUDDHISM, like most other religions, has broken up into various sects, Japanese Buddhism having fourteen in all, among which are the Tendai and the Shingon, to which the Yamabushi priests belong. The creed of this particular cult of the priesthood is known as the Shugendo, and differs considerably from that of the parent sects. The Shugendo was abolished at the close of the 19th century but has since revived and depends now more than ever on the two parent sects, Tendai and Shingon.

The Shugendo creed which is now regarded by many as obsolete once had a wide influence; and as it is of quite ancient origin some knowledge of its history is essential to any proper understanding of religious evolution in Japan. The data, however, are rather difficult to acquire. The founder of the cult was Enno Shokaku, a Buddhist evangelist who lived in the seventh century. His biography is as various and versatile as that of the founders of other religions, having been composed long years after the decease of Enno, many a myth and tradition having been woven into it.

Born at Uharamura in the province of Yamato, Enno was clever from childhood and early distinguished himself as a student of Buddhism, being reputed a worker of miracles. At the age of 30 he retired to the mountains of Katsuragi where he lived on vegetarian diet and had

the name of using devils as instruments of his will. So powerful did he become in the district that he terrorized the neighborhood and the government had to capture and bind him; but no sooner was he encased in bonds than he snapped them asunder and ascended up on high where no one could catch him. Then his mother was seized; and Enno came out to release her, which he did by surrendering and allowing himself to be bound again, when he was exiled to the islands of Izu. Finally securing his freedom he sailed back to the mainland, bearing his mother with him in a bowl. As he was believed to have the gift of working wonders he created a profound impression wherever he went about the country.

Shugendo did not reach any degree of organization, however, until it was taken up by Shobo, an abbot of the Shingon sect who founded the Daigoji temple near Kyoto about the 9th century, this temple ever since being the headquarters of the cult and its school, the Tozanha. In the 11th century priest a named Zoyo opened another school called the Honzanha in connection with the Tendai sect, with headquarters at the Shogoin temple at Mii, near Lake Biwa.

The Followers of the Shugendo cult do not study the Buddhist scriptures in any serious sense, as the sects of Buddhism do, the principle requisite for becoming a priest being the practice of

ascetic hardships in the mountains. In ancient times the chief thing about the Yamabushi was their power of working miracles; they were something like the Indian Medicine man. To perform miracles they recited mysterious incantations; it was in fact an adaptation of the Mikkyo doctrine of Buddhism which was so popular in the Fujiwara period, with some elements of Taoism and Shinto intermixed, including mountain worship. After practicing various austerities in the mountains the Yamabushi wandered about making themselves the champions of the downtrodden and the distressed. This is illustrated by an incident mentioned in the *Taiheiki*, where we read of one Kuma-waka, son of Suketomo, who when 13 years old, went to Sado Island to see his father who had been exiled there from Kyoto, but Honma, the governor of the island, executed the exile without giving the son a chance to see him, in spite of all entreaty. The son decided to take revenge on the cruel governor; and entering the bedroom of the governor one night, he first awoke him, as it is against the rule of the *samurai* to kill anyone sleeping, and then he killed him. While escaping on his way to the coast to reach the mainland the youth met a Yamabushi, who greatly pitied him and took him on his shoulders, bearing him swiftly to the shore, where they arrived only to see the ship just departing. The Yamabushi called upon the crew to return and take him and his charge on board, but the ship's crew gave no heed, when the priest suddenly worked a charm, a great wind arose and the ship was like to be swamped, and was forced to land. As soon as the Yamabushi and his charge were taken on board there came a great calm and the ship proceeded on her voyage. There are many such tales as this in relation to the Yamabushi.

The mountains most noted for gendering Yamabushi were Kinpuzan in Yoshino and Kumano in Kii, as well as Hakusan in Kaga and Haguro in Dewa. To these

fastnesses an abbot would go and soon many Yamabushi would follow him, when services began and prayers were offered for the welfare of the nation. The work of a novice on entering the cult of the Yamabushi was to become a hewer of wood and a drawer of water to his seniors. Both priest and novice were dressed in accordance with the rough nature of their place and work. The headgear was peculiar; though various, it was usually of black cloth with 12 folds, representing the 12 karma. The head was not shaven, as was the case with priests of other sects. When they wore a hat it was the *hangai*, with broad brim covered with silk, this kind showing the higher ranks of the priesthood. Another hat worn is made of wood, with a brim that can be rolled up in fine weather and unrolled in time of rain. In the mountains they wear a *suzukake* coat with trousers, with *yuiquesa* stoles. They carry with them a conch shell, which they sound at night to prevent losing one another in the mountains. The beads in their rosary are somewhat rougher and more angular than those in the rosary of other priests, so as to make more noise when in use. While on the round in the mountains the Yamabushi carry swords, which they call *Shibauchi*, using them for selfprotection. On their ceremonial procession into the hills they bear a large axe before them made of wood, which is regarded by them as a sacred symbol. There are many real axes also, which they use for felling trees and getting fuel. Some of them carry staves of various kinds, chiefly the *kongozuye* and the *hinokizuye*. The Yamabushi also carry a box called the *oi*, which contains a painting of the god Fudo, whom they regard as the most important of the Buddhist divinities. There is another *oi* for cords and other things required in their ceremonial. The *oi* reproduced in this article was once used by the Yamabushi of Shogakubo in Hikosan in Kyushu.

HOW FOREIGNERS HAVE INFLUENCED JAPAN

By S. TAKAGI

WITH the increase of foreign intercourse following the Meiji Restoration western influence in Japan has been potent and the changes thus brought about in national manners and customs have been many and far-reaching. It is not too much to say that the changes have to some extent been mutual. For example when one looks at the published illustrations from scenes in such western plays as *Madame Butterfly* and *The Mikado*, which have been staged with great success in Europe and America, there is an evident disposition to imitate Japanese dress as well as the customs of Japan, however ludicrous the imitations look in Japanese eyes. But I suppose the same applies to Japanese imitations of European manners and customs, which must doubtless seem somewhat amusing to occidentals.

It is a question, however, whether Japanese imitations of the west have not been more successful than western imitations of things Japanese. The kimonos sometimes worn by western ladies as illustrations of Japanese women's dress are usually nothing more than our female

undergarments, and produce on the Japanese mind much the same effect as if Japanese ladies appeared among the western public with their corsets or petticoats on the outside. Others again appear in Japanese women's undress attire or even in dressing gowns of Japanese ladies, believing that they are in the garb of a well-dressed lady of fashion. Those gay and gaudy garments with embroidered flowers or scenery are never worn by Japanese women as outer dress. If worn at all they are undergarments and when their edges show beneath a skirt or through a sleeve it is thought a bit taking by the fashionable. Such gay colors are confined in any case to girls below fifteen years of age. In fact the general color and design of Japanese dresses worn by western women are quite out of taste with Japan.

The Japanese lady as a rule has unerring taste as to dress; she has no fancy for such primary colors as red, blue or yellow. If worn at all they must be compounded. She prefers austere shades and then well mixed, as tea color, indigo or gray. But when western women come

to Japan and order Japanese kimonos they invariably prefer colors which no Japanese lady would tolerate, chiefly in large and flaring designs and gay colors. And the Japanese shops patronized by such customers do not attempt to discourage such taste; they supply their customers with what they want, since business is business. Consequently such shops always have these monstrosities of dress on exhibition, knowing that many of their patrons will be women of undeveloped taste.

The remarkable thing is that some Japanese women are beginning to be influenced by this foreign taste in dress. Evil communications corrupt good manners. In recent years, therefore, we have been forced to witness in Japan an increasing preference for louder tones in dress; so that it is now no infrequent sight to notice ladies of 30 arrayed in showy designs, especially about the neck and breast, or on skirt borders, which can only be regarded as due to western influence.

Again it is noticeable that western women, when they want a Japanese parasol, always select those with showy designs, butterflies or cherry blossoms it may be, things which in Japan are used only by children. No Japanese woman would dare appear with such a highly decorated parasol; but nevertheless the Japanese woman is now using the foreign parasol with gay embroideries thereon, which shows the influence of the foreign

woman on Japan. Also the foreign custom of using printed calico and chintz is coming into vogue among Japanese ladies. Such designs were at first made only for export, but some of the merchants began to dispose locally of the remnants left over until now such designs are becoming popular.

In table ware too there is observable a certain degree of foreign influence. There is a kind of ware known as Yokohama goods, with a vine design in gold and red, which was specially manufactured for foreign export, and this is now beginning to be used by some Japanese. It is sometimes called the *nishikide*, or brocade finish, and is now being used among the Japanese especially for plates. The native Japanese plate is of small diameter, not more than four inches, but owing to western influence plates of eight or nine inches are now being used. Thus the export goods are coming to be taken locally. In the same way foreign influence is seen in the increasing use of glassware among the Japanese, porcelain having been used hitherto.

One cannot go into a Japanese shop now-a-days without seeing some evidence of western influence. In the old shops business was carried on according to a credit system and all attempts at flaring advertisements were regarded as a sign of humbug, while the shops were hung at the entrance with gloomy curtains, no attempt being made at attracting customers. The merchant was content to sell if

people wanted to buy and he depended on those who had confidence in him. This spirit was regarded as a matter of honor by all reliable merchants. Indeed there prevailed among them the curious notion that the darker a shop was the more customers it would attract. This was no doubt due to the evils of the Tokugawa days when if a merchant's shop looked too prosperous he was apt to be imposed on by requisitions or accommodations in money to assist his feudal lord. At any rate all the first-class establishments of old Japan aimed at quietness and unostentation in business, something like certain big British firms. Any one familiar with the Tokyo of 20 years ago will remember what low, gloomy buildings big firms, such as the Mitsui or the Shirokiya had then. There was no such thing as a show window or a display of goods. Now all this is changed and everything is on the most elaborate and ornate plan, with gay decorations and loud advertisements. In fact the big shops have been completely westernized.

Another indication of western influence is the increasing use of western pen and ink in preference to the native way. It is safe to say that there is hardly a merchant in Japan who does not use a fountain pen. In houses, too, western fashions are fast coming into vogue, as may be seen in such ornaments as statues, plaster busts and medallions and so on. The only ornaments of former times were in porcelain or bronze. Recently the heroes of

the nation, such the late General Count Nogi, and Admiral Togo, are to be seen in plaster busts in almost every gentleman's house. Foreign influence is seen further in making imitation plaster busts from white porcelain.

No one can look at a Japanese newspaper or periodical without seeing how much it owes to western influence. The magazines of old Japan had cover designs of some famous piece of art; but to-day they are covered with advertisements in imitation western publications. Now instead of inviting the reader to a beautiful view of Mount Fuji, the Rising Moon, of a flight of birds, on upper and lower covers, he is asked to note the merits of some patent medicine or invited to take a pill. As far as cover design goes the *Japan Magazine* is about the only one left which follows the real Japanese custom as to the outside of the cover. The poster cover is coming to be quite popular in Japan. The magazines are obliged to following western fashions, as the public regards it as a sign of the modern spirit.

The ever increasing number of cafés and Beer Halls in Japanese towns and cities is another indication of growing western influence. The occidental bar-room is also another questionable importation in evidence everywhere. There is nothing in a name so far as these places are concerned, for the beer hall sells as much coffee as beer, and the café sells as much beer as coffee. Needless to say, nearly all these importations from the

west are more or less Japanese, so as to adapt them to the country. As the customers at foreign restaurants are usually of the lower middle class, prices have to be reasonable, dishes costing from 7 to 15 yen each.

Only the most obvious of foreign influences on Japan are here mentioned, but there is, of course, a great deal more to

be said, especially as to moral and spiritual influences which Japan has received and is still receiving from occidental countries. In any case it is clear that the two civilizations are making a closer and closer approach. Western women are now adopting the slit skirt with narrow bottom, which the Japanese lady has worn for centuries.



GOKWANBON

By F. YAMAZAKI

SOME time ago in these pages we gave an account of the Kibyoshi literature that was popular in the Tokugawa days, one species of which was not treated, namely the Gokwanbon. The Kibyoshi novels were for the most part satirical and comical, while the Gokwanbon was for the most part romantic. The ordinary novel was in six parts but this type was in five. The novelist Sanba introduced an innovation in the form of publishing the novel in 1806, by having the whole novel in two volumes instead of five, as was the previous custom. The new style became very popular and was known as Gokwanbon, which means several volumes in one.

In the Kibyoshi novels the method was to have an illustration on every page, the letter-press being chiefly a description of the picture. To many it was not quite clear whether the illustration explained the text or the text explained the picture. The Gokwanbon, however, was a considerable development on the Kibyoshi. It also had an illustration on every page, but the text was a good deal more than a reference to the illustration. Novels written more for the ear than the eye were called *Yomihon* or reading novels, such as those of Bakin; but those which laid more stress on the illustration than on the text were preferred by women, who did not like the labor of mastering the intricacies of Chinese phraseology. Consequently the

Gokwanbon were very popular among the fair sex.

Among the more noted writers of the Gokwanbon school were Santo Kyoden, Takizawa Bakin and Shikitei Sanba as well as Jippensha Ikku. In this literature, of course, the illustrator was as important as the writer, and artists who became famous as illustrators of Gokwanbon novels were Utagawa Toyokuni, Katsukawa Shusen, Utagawa Toyohiro and Kitakawa Tsukimaro. But the most representative of the Gokwanbon authors was Ryutei Tanehiko.

Tanehiko, whose real name was Takaya Hikoshiro, was born of respectable samurai parents in 1783 and was the last of the famous novelists of the Tokugawa period. He began his writings with Gokwanbon novels and continued them to the end, even dying for them. He was also an artist of skill and often made his own illustrations, and often suggested the designs for Utagawa Kunisada who made most of the illustrations for Tanehiko's novels. But the skill of the artist in completing the pictures had much to do with the wide popularity of the novelist, the Yedo people being especially charmed by their brilliant coloring.

It cannot be said that the works of Tanehiko were very original, their chief-value being in their designs. In 1815 he published a long novel called *Shohon-jitate*, which was not completed until 1829, the work being in the form of a

drama, and the illustrations representing the stage scenes. The subject treated was in relation to the gay quarters of old Yedo, especially the youths and maidens of the joruri plays. The novel is in fact simply a joruri play written in prose; and though its value as a literary work is doubtful it was received with great favor by the public.

His *Kantan Shokoku Monogatari* was published in 1834, being modeled somewhat after Suikaku's *Shokoku-Banashi* and Kiseki's *Shokoku-Monogatari* and showed nothing very original. The *Nise-murasaki Inakagenji* is regarded as his masterpiece, as on this he established his permanent fame. The volume ran on from 1829 to 1842 when it was completed, but he died before the last volume was finished. The work is a kind of transformation of the celebrated *Genji Monogatari* written by the Lady Murasaki Shikibu. He called his novel *Nise-Murasaki*, or false-Murasaki, to indicate that he could not pretend to equal the original author as a literary genius. For the same reason he added the word *inaka*, which means rustic, or local, to suggest that the story was applied to local conditions. The illustrations are drawn by Kunisada and are famous as specimens of his art. The appearance of the novel excited much interest in the old literature of Japan; for scholars began to lecture on the *Genji Monogatari* and the lectures were attended by school girls and others, till knowledge of the old literature was widely circulated.

One of the heroes of the novel is a

youth named Mitsuji, and the phrase "beautiful as Mitsuji," has become common. It is said the Tsuruya, the publisher of the novel, who was in rather straitened circumstances, became wealthy on the profits of it. Among the earliest and most enthusiast buyers of the book were court ladies and persons employed in daimyo families, each volume being expectantly awaited as it issued in series from the press. It was the illustrations, however, which held the attention of most readers, as they showed off the luxuries and customs of the Shogun and his followers to perfection, even to the decorations of the interior of Yedo castle.

In 1842 when Mizuno, lord of Echizen, became Tairo, he resolved to put a stop to the luxurious habits of the Court of the Shogun; and as the novels of Tanehiko represented such life, he had them banned, the publication being stopped and the author summoned before the authorities. Tanehiko was so broken up over his treatment that he went into a decline and died prematurely at the age of sixty. The report is still believed to the effect that when he was summoned a second time before the authorities, he committed suicide. Little did he dream that a few years afterwards one of his Gokwanbon, the *Ukiyogata Rokumaibyobu*, would be reprinted on the Government printing works to be exhibited at the Vienna Exhibition as an example of Japanese art of which the nation was proud.

Next to Tanehiko, Ryukatei Tanekazu and Ryuseitei Tanekiyo, both his pupils, are the most famous Gokwanbon authors.

TRADE WITH RUSSIA

By PROFESSOR OTOHEI SUZUKI

AFTER the war with Russia in 1904-5 there was naturally much bad feeling in that country against Japan, and trade with Japanese was discouraged to the extent that when our merchants went over to Siberia they were repelled by the Russian governor; and consequently development of trade with Russia was very difficult. The outbreak of the war in Europe however, has brought about a great change in relations between the two countries and Japanese are now being welcomed as traders in Russian territory. There is no doubt that economic relations between Japan and Russia will grow more and more intimate as a result of the present war.

Since the commencement of the war Russia has ordered large supplies of munitions from Japan and many Russian merchants are looking to Japan for a supply of goods. It is to be regretted that at present there does not seem to be a sufficiently reciprocal response on the Japanese side, chiefly because our business men have not yet waked up to the great possibilities of trade with Russia. While our big firms like the Mitsui and others have agents at Moscow and Petrograd Japan is for the most part passive toward Russian trade, the volume annually transacted with Siberia coming to scarcely more than six million *yen*. In the past trade with Russia in Japanese goods has been largely in the hands of Germans, and most of our imports from

Russia have come through the same means.

One of the more important Russian demands is for silk yarn and thread from Japan. In the past this has been supplied for the most part through France and Italy as well some through Switzerland and Germany, but owing to dislocations caused by the war the demand from Japan direct is likely to improve. In tea also there are great possibilities to be developed, the largest demand being for Formosa and Kyushu teas. Russia formerly favored Ceylon tea which supplanted to a great extent the former demand for China tea; and with these circumstances the teas of Japan have to contend. In shell and horn work too there seems to be a growing demand; and as these imports were formerly supplied by Germans the Japanese have now a good chance to enter the breach. There is a good demand for camphor also, and in this article Japan can have no competitors. Yet strange to say, most of the imports of camphor to Russia were brought, in up to the beginning of the war, by Germans. The chief Japanese agents in these imports to Russia are the Mitsui offices, but there is no reason why Russian merchants should not enter this field.

As to what imports Japan most desires from Russia hops for brewing purposes form an important item. In the past most of the hop output from around the

rich producing districts of Warsaw were exported to Germany and re-exported thence to other lands as German products. The Japanese are now beginning to order directly from Russia and a new era has begun in these imports. Japan also may import much sugar from Russia, especially in slack years when the Japanese crop fails. Russian calico, which is soft and well dyed, is also likely to find a good market in Japan. Hitherto Japan's imports of rubbers and rubber boots have come for the most part from America, but recently imports from Russia have been favorably received and the outlook in this direction is distinctly promising.

It is likely too that in future Japan will look more and more to Russia for wool supplies to meet her ever-increasing needs in woolen manufactures. It is remarkable that the best wool-producing districts of Russia are inhabited by German colonists who have settled in the Black Sea regions. Most of the best Russian wool has hitherto been exported to England; and there is no doubt if Japan becomes actively interested in getting wool supplies from Russia she can have her share. The Siberian iron mines, moreover, can supply Japanese foundries with ore, of which we have great need. For this purpose it would be well to establish joint companies of Russian and Japanese business men. The zinc ores of Siberia are also important; and the exports that formerly went to Germany might now be deflected to Japan. Hemp seed oil and oil of cedar are also in much demand in Japan; and these Russia can well supply.

Though politics and trade are two

quite different things they have doubtless a great influence on trade relations between countries; for if political relations are unfavorable trade will be similarly affected. It is because of adverse political conditions that trade between Japan and Russia has not been more successful than it has. Now that approachment between them is certain trade has very bright prospects. Among the more potent obstacles to increase of trade relations are difference of language and want of monetary organs. There are very few Japanese who can speak Russian and still fewer Russians who can speak Japanese. In both countries efforts are being made to remedy these defects, but these are as yet wholly inadequate to the situation. We not only want more students to take up the Russian language but we should have a Russo-Japanese bank. Moreover, as custom duties seriously affect trade something should be done to bring the high protective policies of Russia and Japan into less conflict. At present as much as 8 roubles are imposed on one pood of Japanese silk yarn on entering Russia. The same material woven into fabric has the duty raised to 400 roubles. The inroads of Japanese fishermen along the coasts of Russia have also done something to create bad relations in trade; but as the present fishery regulations will soon terminate it is probable that the two countries will reach a more favorable agreement toward peace. At any rate the present is the time to exert every effort for the furtherance of better relations between the two countries, a policy absolutely necessary to improvement of trade.

A BLIND SCHOLAR OF JAPAN

By S. MURAKAMI

AMONG the many blind men of talent that Japan has produced none has shown more remarkable genius than Mr. Kyotaro Nakamura, who has done so much for the education of the thousands of his countrymen similarly afflicted. Born beside Hamana lake in the province of Totomi in 1881 he entered the primary school at the age of seven; but hardly a month had elapsed before his eyesight began to fail and in the following year he became completely blind. On reaching his twelfth year he went to the town of Hamana where he learned the art of acupuncture, studying other subjects as well. Later he moved with his parents to Tokyo, where he entered the institution for the Blind, the famous educationist of the blind, Professor Konishi, being then director. Here young Nakamura took up the subject of massage as well as acupuncture with other subjects of education. His thirst for knowledge knew no bounds; and though Sunday was a holiday, he spent the time acquiring a mastery of Chinese classics. First he read the Nihongwaishi, a famous history written in Chinese, a wonderful achievement for a blind man.

Graduating in 1902 from the Blind Institution in Tokyo he was at once appointed a teacher in the school, and devoted himself with great earnestness to the cause of educating his fellows.

Though his teaching hours usually lasted until four o'clock in the afternoon he found time in the evenings to attend a school for the education of teachers, where he acquired normal methods, and to attend which he had to walk two and one half miles daily. He also took up the study of English and determined to master that language. It would be very difficult to describe the enormous obstacles a blind man would have to overcome in such an undertaking; for there were at that time no aids, and as he could not see an English book, he had to take everything he heard down in notes, pronouncing by signs. Often he studied until midnight, persevering in his resolve to master the foreign tongue. It is said that after no more than a year and half of study he was able to read such masterpieces as Macauley's *Hastings* and *Clive*.

After a time he was appointed instructor in a charity school in Formosa where blind persons were educated, and there he gave six years of valuable service. While in Formosa he made further special studies in Chinese, mastering the dialect of south China. At this time he also took up the study of French and in due time was able to read ordinary books in that language. Such incessant devotion to labor and study naturally undermined a constitution not naturally very robust and he had to return home, where he made a

living by gentle acupuncture, having a large practice with many successful cures. At this time he became obsessed with a spirit of asceticism and wished to spend the rest of his life among lonely districts of his native province.

Mr. Nakamura had long cherished a desire to proceed to Europe to make an exhaustive study of the methods adopted there for the education of the blind; and the opportunity was at last afforded him when he was recommended by the Blind Association of Japan and the Department of Education sent him to Europe. At first he visited England where he was most cordially welcomed by the leading educators. After studying for over two years at the best institution for the blind in London he proceeded to Europe. While in England he attended a congress of blind educators and made a thorough study of all matters affecting the education and labor of the blind in western countries. He visited Germany, France,

Belgium, Holland, Sweden and Russia. Mr. Nakamura was in Europe when the war broke out, which interfered with his plans and obliged him to return home.

In an interview Mr. Nakamura expressed great regret that facilities for the education of the blind in Japan are so inadequate as the requirements of the nation. One of more 4,000 blind persons in the empire not more than 200 are receiving any proper education. He is convinced that his country is not yet aware of the marvellous possibilities open to the blind whom he believes capable of acquiring almost any art, save perhaps that of drawing. In France he met with blind sculptors who had been awarded prizes at exhibitions. In England he found blind men who were excellent read makers. In Japan the blind are still confined to the few trades they have been known of old. Consequently the need for improvement in accommodation and employment is pressing in the extreme.





ECCENTRIC CHOJI

IN Japanese literature there is an interesting story of a certain eccentric joiner who lived in Yedo at the beginning of the 19th century, a man much patronized by nobility and other great ones of the day. Early regarded by his fellow apprentices as displaying a skill and deftness with tools even surpassing his master, on account of his queer ways he nevertheless got the nickname of Eccentric Choji. One thing that his contemporaries took exception to was his habit of finding fault with them for imperfect work. If he spied the least defect in a piece of joinery he would at once exclaim "*Kire wa shiryo!*" (The work!) in alarm, adding that before the year had ended the handwork unperformed would fall to pieces, and they would be guilty of having taken payment for what was useless. Because of this habit of criticism, regarding the work of others as awkward or untidy, he was called Ughardy Choji, though one of the most skilful of his trade.

At Kamppu, the open space that used to be in front of the Government warehouses in Asakusa, there lived a wealthy merchant named Sakuraya Sukeshichi, noted as a collector of dark and faded paintings. This man wanted to have a *shoin* made wherein he might exhibit

the plans, or copies of his ancestors; and he desired that it should be the work of the best carpenter in Yedo. First of all he set about obtaining the finest wood he knew of, from which to have the shoin made; and as he imported some heavy mulberry lumber from the Honan islands. The wood being now on hand, he despatched a boy to call Choji, the joiner.

The lad returned with a story of the carpenter's conceited independence that astonished the merchant. "It matters little to me whether you have come from the wealthy merchant, Sakuraya, or not," remarked the carpenter. "I am engaged but some time and cannot call on your master very soon at any rate." The merchant then asked the boy to direct him to the shop of the joiner, and set out himself to see what could be done.

When the merchant reached the place he found going on within some such conversation as the following:

(*Kyô*)—It is only a waste of time to make a back-slap like this. It was not worth doing.

(*Shiryo*).—That may be, but it is quite possible, I think, there is nothing else so defective that it can be noticed.

(*Kyô*)—Look at it again. There is a crack! See what defects are here for nothing!

A.—But only a professional, like yourself, would notice that. The people who buy will notice nothing.

C.—Ah ah! That is just it. If everybody were aware of the defect, it would be all right. Then no one would be deceived and no harm would be done. But to palm off what is imperfect as perfect is an evil that only a bad fellow would be guilty of. Not only that, but it is I that must bear the blame; and think what my reputation would be after my death, if in a year or so this book case should fall to pieces! You will have to break it up and make it over again!

As the rich merchant stood at the door listening to such wisdom from the lips of the eccentric joiner, he was more than astonished, and was now more than ever determined that Choji was the man who should undertake the making of his family shrine. Sakuraya entered the shop and began to talk with the joiner about the object of his visit. Choji replied that he would undertake the task, but only on condition that he be given his own time to complete it; for it would take a considerable while, he intimated. The merchant told him to take as much time about as he pleased, so long as he ultimately produced it without fail. Neither did it matter as to the price, so long as the shrine was what the merchant ordered.

The merchant finally retired, much pleased with the result of his mission, thinking that in a month or so he would have the shrine wherein to place the sacred tablets of his ancestors. Three months passed and there was still no sign of the shrine. Four months passed; and at last five and six months went by, and still no appearance of the *butsudan*, nor of the joiner. At the end of the sixth month, however, the joiner turned up one day with the shrine, to the delight of the anxious merchant, who cried out: "Well done! It is a beauty!"

After thanking the carpenter for the art and skill shown in making so beautiful a *butsudan*, the merchant thought he had better inquire about the price; and he was not a little surprised when Choji answered that the price would be one

hundred *ryo*, which in modern money would be as much as two thousand *yen*.

"One hundred *ryo*, did you say?" exclaimed the merchant.

"Aye, sir; one hundred *ryo*," replied Choji.

"But there must surely be a miscalculation," rejoined the merchant. "You know I furnished the wood myself and you did only the making."

"There is no mistake on my part, I assure you," said Choji. "You said that the shrine was to remain a sacred emblem in your home till the end of time, and that I was to make it as durable as possible, and so I put my whole spirit and energy into its construction."

"But even then, the charge seems exorbitant."

"You do not realize the quality of the *butsudan* which I have made," Choji went on. "You may treat it as you like; you may belabour it with a mallet; you may do anything to it you wish: it will endure all. Every nail in it is charged with the spirit of the maker. One hundred *ryo* make a reasonable price for it. Take a hammer and try it. See if my words are not true!"

The merchant took the carpenter at his word, and sending for a hammer, began to batter the beautiful shrine. Though it was not difficult to batter, none of the joinery gave way in the least.

"If you can break it," shouted Choji, "I will make you one for nothing!"

"If I can't break it," retorted the merchant, "I will give you two thousand *ryo*."

"No," replied Choji, "One hundred is enough; I will take no more, but no less!"

So the merchant continued to hammer and batter at the shrine with much exertion; but he could do no more than batter and disfigure; it did not break or show sign of weakness.

"You have battered it pretty badly," said the joiner.

"Yes," said the excited merchant; "it is badly done up, I admit."

"I beg your pardon," said Choji. "I was quite in the wrong. But I will make you another for the same price. I will

not charge double. Allow me to build another !”

“You will do nothing of the kind,” declared the merchant, now growing more calm. “Here is your hundred *ryo*. This shrine is good enough for me.”

Choji refused to take the money, but the merchant insisted. The carpenter accordingly withdrew, leaving the battered shrine with the rich merchant.

Some time after, the Government professor of Chinese literature, Baron Hayashi, heard of the incident and went to see the famous *butsudan*. He greatly admired it, battered as it was ; and he

declared that the marks of abuse on it made the shrine a hundred times more valuable that it would otherwise be. So he obtained permission of the merchant to write the history of the *butsudan*, which is as above related.

As soon as the incident became known the reputation of the joiner was increased manifold. All the great daimyo and their vassals began to employ him and he had more than he could do. Like a poet or other genius, he worked only when the inspiration seized him ; and no inferior piece of workmanship was ever suffered to leave his hands.



CURRENT JAPANESE THOUGHT

By THE EDITOR

Reconstruction of the Cabinet The reconstruction of the Imperial cabinet was effected by the elimination of Baron Kato, Minister of Foreign Affairs, whose portfolio was taken by Baron Ishii, lately Ambassador to France; and of Viscount Oura, Minister of Home Affairs, his position being taken by Dr. Ikki, who was Minister of Education in the same cabinet, that position being filled by Dr. Takata, president of Waseda University. Mr. Minoura became Minister of Communications Mr. Taketomi Minister of Finance and Admiral Kato, Minister of the Navy. The resignation of the cabinet which led to its reconstruction, before it could accept the Imperial request to return to office, was ostensibly brought about by the alleged association of the Minister of Home Affairs with certain election scandals relating to acts of bribery; but the general conviction is that the causes of the crisis were more far-reaching, arising chiefly from objections urged by the Elder Statesmen against the cabinet's foreign policy and its management of national finance, the former failing in negotiations with China and the United States, and the latter in its inability to avert a national deficit and appropriating part of the sinking fund for the reduction of national indebtedness to relieve the strain. The crisis was chiefly significant as affording one more proof of the sustain-

ed influence of the *Genro* in spite of aggressive opposition, and as indicating the important office they fill in serving to form the one potent and practical authority to whom a cabinet independent of the people must be responsible, at the same time shielding the Throne from contact with politics.

Business Stagnation

One result of the war on Japan has been to create a marked tendency to inactivity and mistrust of business enterprise and investment. During the last six months idle money so accumulated that the banks were twice compelled to reduce interest on deposits, the total fall being from 6 to 4 per cent. It is remarkable that at a time when money is cheap and ample there should be so little demand for it in pursuit of profitable enterprise. It is probable that the uncertainty of the outcome of the war in Europe leaves the minds of financiers and men of business in rather a cautious mood unfavorable to all enterprise that does not promise sure and permanent returns; and this notwithstanding that the war has created new demands and offered numerous opportunities for Japan to come forward for a share in supplying the markets abandoned by Germany and Austria.

Imperial Coronation

Preparations on an unprecedentedly elaborate scale continue to go on for the Imperial Corona-

tion, which is to take place on the 10th of November and two following days at Kyoto, when vast crowds are expected to visit the old capital, including innumerable tourists from all lands. Considerable disappointment has been expressed that while Buddhism and Shinto have been allowed to send special representatives to the great event, Christianity has been excluded, indicating that all religions are not on a status of equality in Japan. That oriental religions should be thus favored to the exclusion of the religion that represents western countries, including Japan's Allies, will probably be regarded abroad as an unnecessary discrimination likely to create misunderstanding among occidental peoples, who had long been given to understand that in Japan all religions were on a basis of equality. As the Imperial Coronation will represent the highest point of Japanese achievement through two thousand five hundred years of history it would be unfortunate if even one phase of the great function should mar its history in western eyes.

The War

One of the most discouraging of the many similar aspects of the cataclysm now decimating Europe it how little it is causing the world to awake to the defects of modern civilization that have thus plunged the world into blood and massacre. Mankind must be esteemed truly and hopelessly dense if it cannot now see that the old ways will no longer suffice; they have been tried in the balances and found wanting. Teutonic religion and consequent civilization have materialized and Anglo-Saxon religion and consequent civilization have hedonized till the true God has departed from their altars; yet Church and State on

both sides proceed just as if no mistake had been made, ostensibly convinced of their own infallibility and heedless of the nature and reason of things. God is still believed to be on the side of those who in word and deed do most to propitiate Him, with little or no regard to the all-deciding factor as to whether man is on God's side or not. Men still believe that God can be influenced to do what He would not otherwise do; that by taking pains and suffering sacrifice God can be won to certain tactics that He would not otherwise have followed, instead of seeing that the only right and reasonable way is to be so filled with the Spirit of God as to be susceptible to His influence and discern His way and do it. "Not every one that saith Lord, Lord, but he that *doeth the will* of My Father," said Christ. The long-cherished error that God is an instrument in the hand of man must now give way to the truth that man is an instrument in the hand of God; and when this truth is grasped the folly of haranging Heaven and trying to persuade God and make suggestions to Him will vanish before that prayerful communion with God which desires to know His will and do it; for it is not persuasion but *obedience* that Heaven requires. As a result of this war religion and government have got to change radically; and the sooner leaders and teachers see this and act upon it the more hopeful will be the future of this now blood-washed world. How can western nations go out to the so-called less developed races and call on them to accept the so-called higher religion and its civilization if such inhuman wickedness as the present war cannot be prevented? The fact that it was not prevented proves that there is something radically wrong! Now is the

time to detect the wrong and set it right. It will be found to consist of a radical misconception of the teaching of Christ and the character of God Almighty. If the Church simply goes on in the future as in the past such wars will, of course, continue to be always possible. Until falsehood is eliminated wrong will prevail; and the best way to eliminate the false is to bring in the true; for where light is darkness cannot be! There is food for thought in the fact that representatives of western religion are accorded no place at the Imperial Coronation in Japan. Wise men have seen in less than this a sign from Heaven!

Tokyo's New Mayor

When the excellent régime of Baron Sakatani closed as Mayor of Tokyo it was a difficult matter to find a suitable successor; but in the person of Dr. Okuda, one time Minister of Justice, there is no doubt that a wise choice has been made.

Until the municipal regulations of Tokyo were drawn up in 1898 the city had been under the supervision of the governor of Tokyo prefecture, since when there have been three mayors, the present one, Dr. Okuda, being the fourth. The new Mayor, like his predecessors, was chosen no doubt because of his intimate knowledge of city affairs and for fine executive ability; and also like former mayors, he was once a Minister of the Imperial cabinet. Through a man of eminent ability the new mayor is simple in his tastes and plain in demeanor, while he is noted for grace of manner and for numerous accomplishments. He has no hobbies; and for amusement is fond of wrestling matches, and for recreation goes mountain climbing. In every way he has the knowledge, character and

ability essential to a proper management of the national capital the affairs of which are inordinately complicated and arduous.

In the June number of the *Taiyo* Dr. Terao, an authority on Chinese affairs, and Mr. Takekoshi, gave a frank review of the diplomatic policy of Baron Kato, says *The Japan Chronicle*.

The public have already seen much of the "nice" diplomatic policy of Baron Kato, commences Dr. Terao, and it would be idle to attempt to make any lengthy comment on the subject. There is however, one fact to be much regretted, and that is the want of respect shown towards the Chinese people. We need not refer to the unduly protracted conference in Peking, to the humiliating concessions repeatedly made, to the tactless omission of the so-called *disiderata* when notifying the Powers of the Japanese demands, and the consequent injury to Japanese prestige, or to the failure to take advantage of the war for laying down a definite Japanese policy in China, but we must emphasise the imprudent manner in which the authorities handled the negotiations. The Japanese authorities treated the Chinese from start to finish like inferior tribes. Weak and poor as she is, China is as much an ancient and independent nation as any. The Chinese have a strong sense of self-importance, and more attention paid to this idiosyncrasy would have facilitated a settlement with less difficulty and more honour. While no one can tell whether Baron Kato alone is responsible for the failure, the fact is not to be gainsaid that nobody with a real knowledge of China would have so acted.

Dr. Terao remarks that diplomatic officials long stationed abroad, like Baron

Kato, are apt to lose touch with their own country. One of the inevitable faults of such diplomats is that they incline to solve Sino-Japanese problems in the same way as foreign Powers, quite oblivious of the fact that Japanese interests in China are different and often opposed to theirs.

Dr. Terao thinks it is going too far to say that Baron Kato only acts on British suggestions, but he finds the Baron "honest to a fault." He is induced to say things, where a more tactful diplomat would be more reticent. His merits as a man detract from his competence as a diplomatist. The late Marquis Komura, in some respects his inferior, was diplomatically more astute, and would even sacrifice his reputation to serve the State. "We need not, however, demand that Baron Kato should proceed to Peking, like the late Marquis, but we can only say that the post of Foreign Minister is not more competently filled now than it was by that statesman."

Count Okuma as a Diplomat

Mr. Takekoshi criticises the Foreign Minister in a strain less adverse, and holds Count Okuma chiefly responsible for the recent "diplomatic failure." The Count, he says, has an established reputation for saying more than he knows. He has the fortune or misfortune to be overrated. Reference may be made to the serious blunder he committed—or was about to commit—in regard to the revision of the Treaties in 1889. On that occasion Count Okuma attempted so to revise the Treaties as, among other things, to appoint foreigners as judicial officers in Japan. This gave rise to such public excitement that an attempt was made on the Count's life, and he lost a leg. But for this mishap, which naturally appealed to the sympathy

of the public, the Count would never have been forgiven by the nation. As it was, his serious diplomatic failure was lost sight of in the wave of sympathy for his crippled condition. But that makes him no more competent as a diplomat, after all.

After a somewhat lengthy excursion into this and other ancient history, Mr. Takekoshi refers to another failure the Count made at the time of the American annexation of Hawaii, when he hastily lodged a protest and dispatched a single warship to back it up. The public soon realised that Japan should either have refrained from protest or been ready to go to war to support it.

It is not surprising that a Ministry with such a character at its head should make diplomatic blunders, says Mr. Takekoshi. As for Baron Kato, however, the public expected he would prove himself a diplomat, but he, too, has proved a disappointment. His China policy, it is clear, was amorphous and impotent, and he missed the opportunity afforded by the fall of Tsingtau. Instead of getting as much into a small demand as possible, he made a great demand with nothing in it. This is why Japan gained very little and yet created such a hubbub and even wounded the feelings of foreign Powers.

For instance, Baron Kato formulated the demand for police rights in South Manchuria so vaguely that the Powers thought he was going to police all China. Again, in demanding China's pledge not to cede to foreign Powers a certain island near Shanghai, the Baron expressed himself as though referring to the whole coast. In regard to the demand for the supply of arms, the Baron betrayed utter ignorance of Chinese conditions. A demand for the supply to China of arms by

Japan or for the joint management of a Chinese Military Arsenal would amount to depriving Chinese officials of one of their most lucrative squeezes. It is quite natural that they made trouble.

All this bears eloquent witness to tactlessness and even ignorance of the Foreign Minister as to the real condition in the neighbouring Republic, thought concludes the writer, allowances must be made for the fact that he had Count Okuma and the military party at his elbow.

The convening of a Pan-American conference and the hurried completion of military preparations

by the United States, is, says the *Osaka Asahi*, clearly a case of forcibly stretching the Monroe Doctrine as regards Mexico, over which country it is apparently intended to establish a protectorate. Whatever be his real motive, Carranza's demand that the United States keep its hands off Mexico must be regarded as one more assertion of a spirit opposed to the subjugation of the country by its big neighbor. How far this spirit may prevail remains to be seen. But it was neither today nor yesterday that America, because of the rich oil fields, valuable railway and other interests, as well as the Panama Canal, made up its mind to absorb Mexico. The fall of Diaz threw Mexico into a state of anarchy that furnishes America with her opportunity. The collision with England and Germany in turn, the degeneration of President Wilson's humanitarian ideals into a policy of watchful waiting, the abetting of General Carranza and the secret com-

munications with Villa, now culminating in the Pan-American conference, all form a long string of inconsistencies which are nevertheless consistent with the working out of the main idea. The Monroe Doctrine was originally a negative theory; but Olney and Roosevelt developed it into a doctrine that the United States, to the exclusion of all other Powers, may make territorial acquisitions on the American continent. The United States, which in spite of intolerable provocation would not face Germany, is now sending forth warships on the slender pretext of bringing over two delegates from South and Central American republics. Whether for good or ill America has, as a matter of fact, been interfering with Mexico; and with the Powers of Europe fully occupied with the war, America can have everything her own way in Mexico. What was the need of holding a Pan-American conference? Such a course of action must be taken as a mere blind to pretend that the United States has not acted arbitrarily. Conference or not, the real power is in American hands, and the participation in it of Central and South American republics but lends assistance to the desire of the United States to annex Mexico. Consequently the more Mexico struggles for freedom the closer will become the American grip with greater excuse for interference. Apart from the question of justice involved, the *Osaka Asahi* says that it cannot but admire the Wilson administration for the shrewd way in which it goes about seizing its long-coveted prey.



PAUL HENRY JACKSON,
NEW MEMBER OF FRANCHISE



WILLIAM A. MARRER,
NEW DIRECTOR OF COUNTY OFFICIALS



THOMAS A. HAY,
NEW MEMBER OF THE NAVY



EXHIBITATION OF STANN WOLFESSION IN
THE WHITE WASH STREET



STAGE OF WASH STREET LAST YEAR, A PHOTOGRAPH BY THE GROUP

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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PREPARING FOR THE DANCE AT THE FORMAL CELEBRATION

THE JAPAN MAGAZINE

VOLUME SIX

NOVEMBER, 1913

NUMBER SEVEN

IMPERIAL CORONATION

III

THOSE entitled to invitations to the Imperial Coronation include the various representatives of the Treaty Powers, Imperial Japanese princes of the Blood, those Japanese and foreigners holding Imperial Decorations up to a certain grade, all who hold office by direct appointment of the Emperor, such as cabinet ministers, citizens of the rank of *ichii*, nobles of ducal rank as well the presidents and vicepresidents of both houses of the Imperial Diet and presidents of prefectural councils. The number of guests invited to the various ceremonies will differ, the largest number attending any one ceremony being about 1,700. Places will also be reserved for newspaper correspondents.

To commemorate the great event a special medal will be cast, made of silver and about an inch in diameter, having on one side a golden chrysanthemum and on the reverse side cherry blossoms and loquats, crossed by two banzai flags.

All these emblems are used during the coronation ceremony. The medal will bear an inscription in twelve ideographs as follows: In commemoration of the Coronation Ceremony, the Fourth year of Taisho. The ring of the medal will be of silver in the form of a crescent; and the ribbon will be red in the middle with two white lines on either side with one thin red line. The medal will be worn on the left side of the breast. Those entitled to receive the medal are persons who have been invited to the Coronation Ceremony, or to entertainments in connection therewith or who have in any way been engaged in relation thereto; and the receivers of the medal will have the right to possess and wear it as long as they live and to bequeath the right to their children.

Among the more interesting events of the great occasion will be the ancient dances to be performed after the Daijosai. These dances will represent the customs

of certain historic localities in the empire. After the *yuki* and *suki* dances will come the *gosechié* dance, which is regarded as the flower of them all, being performed by peeresses. In ancient times this dance was performed by five virgins who were daughters of provincial governors and three girls who were daughters of Court nobles. Those performing the dance at the present coronation have been chosen from among the unmarried daughters of the Kyoto nobility. The actual dance will be given by five, the other three being substitutes in case of illness. The five beautiful maidens of noble blood, with their long tresses flowing over their shoulders and ornamental pins decorating their hair on the top of the head, attired in white silk with crimson *hakama*, as they go through the graceful and artistic motion of the ancient dance, will form a picture of beauty never to be forgotten. The dancers will move to the strains of old Japanese music, and will carry gold-painted fans. At a given signal they will emerge from a lower room and appear like angelic beings on the dancers' gallery, to the delight of all present. The young peeresses include the daughters of the following Court nobles: Court Seikanji, Viscount Takakura, Count Aburakoji, Viscount Jimyoin, Viscount

Hagiwara, Viscount Yamamoto, Viscount Funabashi and Viscount Ishino, the oldest lady being 21 and the youngest 19.

A feature of the notable occasion to which many are looking forward with much interest is the entertainment to be given by his Majesty on returning to the capital after the coronation ceremony. The *No* dance to be performed at that time will be among the most perfect exhibitions of this art that have been seen for centuries. The most expert dancer in each school of acting has been chosen; and a special stage is being constructed for the performance, and about one thousand guests will be invited. This will form a variety to the music used at the Kyoto entertainments.

To lend more significance to the occasion the uniforms of the Imperial Guards have been decorated in a festive manner and they will present a magnificent spectacle on parade during the ceremony. At this time the State carriage to be used by the Emperor will be drawn by six horses of fawn color with black manes. The horses are under careful training and will be handled by a choice selection of drivers from the *111* in the Imperial service.

In memory of the Coronation the Imperial Post Office Department will

issue special stamps and post cards. On the opening day of the coronation, November 10th, the Postal Department will present a special memorial to his Majesty, congratulating him on the happy event. Every Primary School in the empire will hold congratulatory services, the pupils making a flag procession. At all parks bands will play special music and at night the sky will be illuminated with rockets. Flower cars will move about Tokyo and special flower shows will be given at Hibiya Park. Every house in the empire will, of course, display the national flag. His majesty will receive a special invitation from Tokyo citizens to an entertainment at Ueno Park, when the Mayor will present a message of felicitation. On the Imperial route will be thousands of school children making a cortege reaching from the Imperial Palace to the Park. Citizens above 80 years of age will be specially honored. The lantern procession at night will be a thing to see.

On that occasion the city of Tokyo will make his Majesty the following present: A beautiful single screen, 7 feet 2 inches in height and 8 feet 7 inches broad, made of *kiri* wood decorated in natural grain sprinkled with gold dust. The screen will have a small map of

Tokyo in the center, around which will be 15 fan-shaped ornaments, on each of which will be the name of a famous district in Tokyo, painted by a famous artist. The back of the screen will be covered with beautiful gold brocade with a tapestry picture of the *mansaigaku* dance. Among the fifteen noted places in Tokyo to be placed on the screen are Nijubashi, which is the bridge entering the Imperial Palace grounds; the Nihonbashi Fish Market; the Aoyama Parade Ground, the Tokyo Imperial University; Ueno Park; the Temple of Kwannon at Asakusa and Mukojima and others. The art work displayed will represent lacquer engraving, mother-of-pearl lacquer, gold engraving, inlaid work, porcelain, ivory carving on elephant tusk, lacquer painting, gold pottery, enamel, cloisonne, each art to be represented by a master. The picture for the *Banzaigaku* is to be painted by Kabori Tomone, head of the Tosa school of painting.

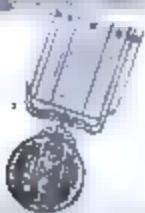
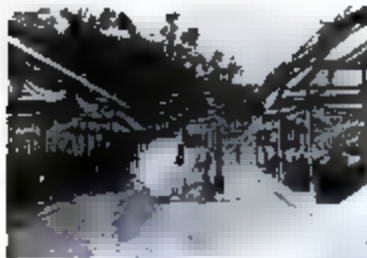
The presents to her Majesty on that occasion will consist of a beautiful desk, paper box and inkstand, representing the phoenix and butterfly pattern in gold lacquer. The desk will have panels bearing fifteen famous places of Tokyo: that is, 7 on the desk and 5 on the box with 3 on the inkstand. On the desk will be

placed a paper knife, a Japanese writing brush and a roll of imitable writing paper. All the work will represent the art of the greatest masters of the empire.

The Grand Review of troops after the coronation ceremony is over, will form one of the most interesting events of the time, followed by the Imperial Review of the Fleet off Tokyo. More than 20 divisions, representing 32,000 soldiers, will take part in the army review, while

the fleet mobilized will represent the mightiest fighting force Japan has ever assembled at sea, led by the nation's latest and largest dreadnought, the *Fuso*, of over 30,000 tons and 12 guns of 14-inch calibre. At that time the viceroy *Shoun* will bear his Majesty and her Majesty around the fleet. It is said that these reviews will take place about the first ten days in December, after all ceremonies pertaining to the coronation have been finished.





1. HARVEST CEREMONY OF RICE FIELD
3. COMBATANT DECORATIONS AT KWATHI

2. GARDEN OF MEDALS
4. HARVEST RICE FIELD

TORTOISE-SHELL DIVINATION

By NORITAKE TSUDA

(EXPERT IN THE IMPERIAL MUSEUM, TOKYO)

THE importance of this practice in Japanese eyes may be inferred from the fact that when the Imperial Commissioners for the Coronation were desirous of finding with unerring wisdom the best plot to choose on which to grow the rice for the great occasion they resorted to tortoise-shell divination. This rice is offered to the ancestral gods during the Daijosai ceremony, and it must be grown on land approved of these divinities. To ascertain just what paddyfield the gods have selected was determined in the manner suggested. The practice has been followed in Japan from time immemorial.

The practice is not, of course, limited to coronation times; it is often used in connection with other Imperial functions. It has indeed a long history, and is said to have originated in China. In the early days of the Japanese empire civil and religious functions were often performed by the same officials; the government officer was a priest. In later times the two functions were separated and an order of priests appeared. There remained, however, a department of State for the management of religion, which had some twenty officials whose chief duty was to ascertain the will of the gods by what is known as tortoise-shell divination, which is said to have been introduced into Japan about the 3rd century.

When the Empress Jingo subjugated Korea she sent there a governor named Ikatsu-no-omi; and during his stay there that official became conversant with the tortoise-shell system of divination; and upon his return to Japan he was accustomed to give his services in the art.

He lived in the island of Tsushima. Imperial diviners were also taken from the islands of Idzu and Oki, as it appears the more insular folk were the more expert at it. By this means oracles were sought in regard to such matters as the health of the Emperor, which they usually did in June and December, forecasting the Imperial health for a half year at a time. According to the *Nihonshinkokushi*, in the year 895 some mysterious *fungi* sprang up in various localities, chiefly in drains and other damp places; and when the Imperial Government at Kyoto heard of it there was considerable anxiety as to what it might portend. The Imperial diviners being ordered to get to work, foretold that it was not a good omen for the increase of Imperial power. Whereupon the Emperor abdicated the Throne in favor of the Heir Apparent. And in the *Ruishufusensho* we read that in May, 1032, the priest of the Hachiman shrine at Usa in Kyushu informed the Emperor that some parts of the sacred building were ready to fall for no apparent reason; and the matter being regarded as mysterious, it was thought to be a revelation from the deity of the shrine; and the Imperial tortoise-shell diviners were asked to find out what was the message intended. They reported that there was nothing wrong in connection with the Imperial House, but that the site of the sacred building was impure and should be changed, a convenient way of settling the matter, truly. Again, according to the *Taiheiki*, in the spring of 1327 there was some disturbance among the priests at Nara, and in the riot many Buddhist

temples were burnt down. Following the episode came earthquakes in various parts of the empire. To find out what was best to be done to appease the gods tortoise-shell divination was resorted to, when the oracle intimated that the Imperial resignation might be expected and a disaster among the cabinet officials, the message being brought to the Emperor privately.

It will thus be seen that such divinations were quite common in ancient times in regard to matters affecting Imperial affairs, and the same practice obtained in reference to national and even private matters.

The way of carrying out the ceremony is interesting. Before the divination can be effected a god called *Urabanokami*, which means the god of the divination yard, is worshipped by the diviners after bodily purification. They then take a tortoise-shell, the inside of which must be scraped to get it quite thin, at least about a quarter of an inch in thickness, after which the outer surface has to be polished as smooth as a mirror. In the shell several hollow squares are carved, inside each of which a certain sign is marked in black ink, the marks being put under great heat, making cracks on the surface; and then the cracks are studied in accordance with the formulæ in the divination book; the gods send a code message, as it were.

It is now known that this was not the earliest form of divination known in Japan; for there was a kind called *Futomani* in which the shoulder-blade of a stag was used in place of a tortoise-shell. It reminds one of the habit in some countries of foretelling the degree of snow by the shades on the breast bone of a goose. The *futomani* method is referred to in Japanese mythology. According to the *Kojiki*, which is one of the oldest examples of Japanese literature extant, when the gods Izanagi and Izanami went to Heaven to take counsel with the greater gods as regards the mistakes they had made in the work of creation the superior divinities taught them how to ascertain the will of Heaven on earth by using the stag's shoulder blade. This is probably the earliest mention

of divination in Japanese records. The *futomani* was no doubt practiced until the tortoise-shell method came in as an improvement from China in the days when the Japanese were, as to-day, worshipping all things foreign. According to the *futomani* method the shoulder blade of the stage was put over a fire and the cracks thus caused were compared with a set of diagrams used for interpreting the will of the gods. While some think that this method was indigenous to Japan I am convinced that it, too, came from China.

An excavation suggesting Chinese origin was made some years ago in Honan, when various bones were unearthed, including not only tortoise-shell but stag bones, and even ox and horse bones, all bearing traces of having been subjected to heat, proving that they had been used for divination. Some of them bore hieroglyphics recording the message obtained, the meaning of which cannot now be deciphered. Some are of the opinion that these relics date back beyond the time of Confucius; but that is a matter difficult to divine. They are, however, certainly not later than the Han dynasty, that is, two thousand years ago.

From the opinions of experts it may be said that tortoise-shell divination was a regular practice in China, the common people using other and more common bones. According to Chinese faith the tortoise was a sacred animal, living, as they believed, thousands of years and, therefore, having the longest of all living experiences. The judgement obtained from its shell was thought to be superhuman. Thus for the sake of tradition and the honor of the nation's ancestors the old practice was used in connection with the Imperial Coronation, which, if it can do no good, certainly can do no harm, reminding us of how vastly we have changed, if teaching no other lesson. It also suggests that somehow man is not supremely wise but still dependent on the wisdom of Heaven to prevent his making mistakes. Methods of approaching Heaven may be so different as to cause one set of petitioners to poopoo the methods of the others, but the necessity of making such approach is never doubted by either party.

JAPAN'S POLICY

By PROFESSOR MASAO KAMBÉ

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IT is now evident that Japan's position in the world will be rather enhanced than retarded by the present war, while most of the European powers will be more or less weakened by the disastrous struggle. America, to be sure, will derive many important advantages from the war, but perhaps not so many as Japan. But Japan has not yet obtained all the advantages that are her due. The higher a nation rises the more conspicuous a target does it become and the more violently will the storms of international jealousy beat about its head. Japan must be careful lest she become the envy of the white nations, among whom it is only necessary to be strong in order to excite jealous rivalry. In the case of a yellow nation the jealousy of the west would be only all the more fierce. Even the nations that have entertained the most friendly feelings for Japan will come to hate and fear her if she comes into any inordinate degree of prominence. Many of Japan's present friends are such only because it is advantageous to them, and on these, of course, she cannot depend. And now a new enemy has been added to the list in the person of Germany.

Germany may indeed enter into friendly relations with Japan after this war, but we can rest assured that it will be only a temporary convenience to both sides. In the opinion of many the fact of having created a new enemy in the all-powerful Germany is sufficient to nullify all Japan's gains in the war. Now that the thing is done it cannot be undone; and all Japan can do is to prepare to meet even the mightiest that may attack her, so as to avert the catastrophe. Some regard the extraordinary activity of the Okuma cabinet in expanding army and navy as unnecessary, but they little understand the situation. In the final issue it is the nation that is responsible. A cabinet may escape the result of its errors by resigning, but a nation cannot resign. A nation must be wise enough to supervise the acts of its ministers of State and see that they make no mistakes or lead the nation into danger. Such mistakes as happened in connection with the negotiations at Peking would not have occurred had we been a people able to oversee what our officials were about. The main thing is to make the nation strong; for a powerful nation need fear

nothing. Our officials must be careful not to isolate us among the nations either by rashness of policy or making others envious of us. Let every hostile country be a whip to urge us on to greater defence strength and thus be an assistance to us! Thus our dangers will accrue to our advantage. All depends on the nation itself, how it can accumulate and conserve its power. Our worst enemy is always within.

If Japan is to meet the responsibilities that the outcome of this war will thrust upon her she will need all the power she has and more too. To maintain her position it will be necessary for her to imitate Germany; she must cultivate the spirit of philosophy which the Germans show, a practical philosophy. They are a people who know that without power nothing can be done. Right without power to sustain it will go for nothing. It is necessary to have the power to uphold what one believes to be right. In the days when the Germans lacked this power they were trampled under foot by other nations. But during the last fifty years Germany has been accumulating and hoarding power, so that now she is not afraid to face more than half a dozen great nations. Having gained the power, she determined to exert it to gain the position she had lost through lack of it. To do that there was nothing for it but to fight; only thus could her ideals of right and justice be maintained. She is asserting herself with

might; and she thinks she is right.

Now it should be borne in mind that the foundation of Germany's strength is her education; all her grand organization is due to education; by this she has forced the nation to serve the state and make it great. This is the kind of education we want in Japan. At present we are notoriously individualistic and indifferent to the safety and welfare of the state. The Germans not only train the mind and the spirit for the state but the body also. So perfect is their mental and physical education that their youth are always ready for exertion, for war if need be. They are a people who know that there can be no sound mind without a sound body, and they act upon their knowledge. And their system teaches patience, without which nothing great can be accomplished. Physically the Germans are away beyond the Japanese. To avoid weakness and effeminacy the Germans have been cultivating even savage ways of life, thus saving themselves from the errors of civilization. Japan has indeed much to learn from Germany.

Having equipped themselves with a sound mind in a sound body the Germans have devoted themselves with great assiduity to science, which is largely the basis of their power. Their Government has encouraged this in every way; and the nation has been conspicuously successful in applying science to practical life. The German is always delighted and

happy if he can use the achievements of science for the good of the state. So jealous are they in this respect that they are very reserved lest foreigners learn to utilize their achievements against the Fatherland. Japanese students have found that the Germans always keep certain secrets of science a secret. It is on the basis of science that the German army is organized and perfected ; and this combined with mental and physical discipline has made them invincible. Not only in the realm of mechanical industry but in chemical industry also they have changed the world, successfully competing with all their rivals. It is remarkable how well they have managed their finances and their industrial interests in the midst of this colossal struggle. In the matter of organizing provisions and labor they have wonderfully manifested their organizing powers. They show that they possess the power necessary to a great state and to do a great work ; the spirit of self-help and the capacity to continue the war indefinitely. If Germany dies she will die hard !

In Germany, therefore, we have a picture of giant power carefully and intelligently built up and proficient. In the present war Germany may have lost the sympathy of the world, but no one has any doubt of her strength ; all can appreciate the greatness of her power ! With such marvellous resource she will soon recuperate after the war ; and, as has been suggested, may be friendly to

Japan for a time, as convenience serves ; but she is a power with which Japan has to reckon. Who can say that some day she will not unite with Russia or America against Japan ? At any rate it is our duty to be prepared for any such emergency. Japan must not waste her time and energy by internecine dispute and strife but proceed to get into a position where she can make her own necessities and be independent of foreign countries. She must be able to supply the demands of the south seas and bring them commercially under her sway. We cannot do better than follow the German method by relying on ourselves and ceasing to depend on outside assistance. We should strive to create a powerful national spirit, and produce citizens with sane minds in robust bodies, regardless of expenditure or hindrance ! Then we should utilize our knowledge and strength for military and economic purposes so as to be successful in competition with other countries. Such preparation cannot be left to individuals ; it must be a state duty and concern. Japan must be perfectly prepared either for honorable peace or triumphant war !

There are those imbued with the doctrine of non-resistance who think we should be just as well off as cosmopolitans under a foreign rule. Even if we retain our independence we must yet be prepared to endure illtreatment from the world. We boast that we are a first-class Power ; yet we are excluded as unde-

sirables from America ; even in Europe the yellow race is not regarded on even terms. If we are so treated while in possession of our country and our independence, what would our treatment be should we lose either or both? The Jews are an excellent race ; yet they are despised on account of their social customs. Negroes are looked down upon for their low intellect ; but even if they were intellectually equal to the whites they would nevertheless be despised. So it is clear that our only hope among the white races is power ; if we are only strong enough, and then only, we can move freely from country to country as convenience serves. Without seeking to domineer over others we can cultivate our strength, laboring to promote peace and equality among men as well as the happiness of the world. Japan must be determined to uphold and promote justice come what may ! In the mistakes Germany has made we must not imitate her !

In adjusting her relations with the outside world Japan must, of course, be careful not to isolate herself from the sympathy of the Powers ; she ought to do all she can to maintain her alliance and *entente cordiale* and enter into mutual exchange of advantages, sincerely splitting differences. If in spite of this the

powers press her unjustly, through envy and hatred, she will be obliged to resort to extreme measures ; and for that ordeal she must be well prepared. Japan is quite aware that she must pursue her quest of power and prosperity in a manner consistent with peace and justice ; a preponderance of military power might easily lead to danger and injustice inimical to the good of the nation. While realizing that strong military power is indispensable, she must increase her army in a quiet and unaggressive manner without making too big a spread. At present there are signs that her military ambitions are a little beyond her immediate needs, though her advisers assert that the naval and military plans are absolutely necessary to adequate national defences. If so, then there is nothing but to submit to conditions and labor to carry out the programme. It is not much use to promote military organization unless it is along scientific lines and consistent with the financial resources of the country. The spirit more than the number of the soldiers counts for an efficient army. The nation will have to wake up to the necessity of reorganizing its economic system and pursuing a sound policy, ignoring the partizan petty plans of interested politicians ; but this must be done before it is too late.





A CHINESE LANDSCAPE BY HSIANGU



THE TONDEL CHURCH, TONDEL

SESSHU AND THE ORIENT- AL IMPRESSIONISTS

By Y. TOMINAGA

SESSHU, one of the greatest masters of the brush in old Japan, came into the world during the era of Yoshimasa in the 15th century, a period when the glory of the Ashikaga régime was on the decline. It was a time when the literature of the Kamakura priests, known as the Gozan, had reached its zenith, and when spirituality, so far as it existed, was represented by the Zen sect of Buddhism. Owing to the dark ages brought about by constant civil strife literature and art declined; and the priests then took to literature for the sake of patriotism and religion, giving literature a peculiar cast from which it took long to recover. The priests of the Gozan literature had a considerable following in the *samurai*, at least those of them who inclined to religion.

It was therefore but natural that art should come under the influence of the priestly literature of the time, and show the powerful effects of the Zen sect of Buddhism, especially pictorial art. The so-called Higashiyama period in the history of Japanese art was wholly the outcome of the priest-artists and literati of the period under review, of whom Sesshu is, perhaps, the most illustrious representative.

Prior to the appearance of Sesshu the artists of the Higashiyama school had been limited for the most part to pictures

and drawings in India ink and the *tansai*, or light shade drawings. It is said that such colors were first used by an artist named Haga who lived at the end of the Kamakura period, though there is nothing in history to justify this statement, the inference being simply from the style of the drawing. During the time of the shogun Yoshitoki there was a priest named *Myocho* connected with the Tofukuji temple, who had studied the style of the Chinese painter Riryumin and produced large pictures of Buddha; and the products of this school, which used india ink, stand between the works represented by Kose and Kasuga and those Chinese drawings which show the influence of the Zen sect of Buddhism. This period of transition is, perhaps, best represented by Chodensu. It was the Chinese artist Nei Issan who first introduced the India ink and *tansai* drawings into Japan, doing so for the purpose of impressionism. This artist became a naturalized citizen of Japan at the beginning of the 14th century and lived at the famous Kamakura temple of Kenchoji. About the same time there appeared the priest Kan who went over to China and brought back to Japan the Mokkei style of painting. Another artist of the time was Josetsu who was sometimes called Kanô, who lived at the Sokokuji temple; and through these artists the new style

of painting was introduced among the Higashiyama painters, which had for its object the representation of meaning by omission. Josetsu, Shubun and Ekkei were prominent examples of this trend in Japanese art. Ri-Shubun, of the Sokokuji temple, was another of those artists, who won fame, being a pupil of Josetsu. Shinno and Oguri Sotan studied under Shubun, both being artists of high repute and intimate friends of the shogun Yoshimasa. Shinsho who had the opportunity of studying numerous examples of the best of ancient and modern art, showed much praiseworthy originality, and his works were compared favorably with those of Sesshu. Shokei, Sotan, Jasoku and most of the artists of the time lived at one or other of the temples at Kamakura and were under the influence of the Gozan school of literature and art, and Sesshu, the disciple of Shubun, was among them.

The relation of the Higashiyama school of painters to that of North China is interesting. The Higashiyama style originated, as we have seen, in the Zen temples, just as the Buddhist drawings of Ken and Mitsu originated with the priest Kukai. These examples of Zen art may be regarded as a revival of the art of North China, known as the So school, being introduced by the numbers of Chinese priests that at that time came to Japan and the many Japanese priests who had studied in China. As artists like Josetsu, Shubun and others were brought up in these temples they naturally reproduced the art of the priests around them. It must not be supposed, however, that the Higashiyama artists were content with exact reproductions of their Chinese originals. Any adequate examination of both will reveal important

differences. The So pictures were nothing but the gorgeous portraiture of the Intai school which was a kind of Royal Academy under Court control, representing the classicism of the period. The aversion of the Zen priests to extravagance and overdecoration prevented them from any close imitation of the originals. They were in fact more inclined to favor the pictures of the southern Chinese school of painting which was distinguished for its simplicity in theme and line, as well the exclusive use of India ink. These Zen artists were satisfied to convey impressions and make people think, without any elaborate depiction of the objective. They were absorbed in the ideal! In this respect Mokkei and Gyokukwan were greatly admired in their day; and they did not belong to the classical school. Next to them came Bayen, Kakei, Ryôkai, Beifutsu, Beiyujin of So and Gwanki of Gen, all of whom may be regarded as of the impressionist school of that day.

In their desire to lay chief importance on individual impressions the artists of the orient and the occident of the same schools are at one. The western artists are taken up with momentary domestic action and so they try to stress impressions, by colors and shades; while the oriental artists try to give shape and outline to whole conceptions or impressions which nature and life have taught them, with the result that their pictures are symbolical. The oriental artist endeavors to embody in stroke and line the meaning of reality obtained through personal character. When a Japanese artist attempts to draw the picture of a traveler wending his way toward sunset he is not chiefly concerned with twilight effects; nor when he tries to draw wild

geese flying over the marsh lands is he chiefly aiming at depiction of birds; he suggests the mood or impression such a scene should give rise to. But there is no logical explanation of the picture; it is simply a symbol of thought or impression; and no one will fully understand the picture unless he can grasp the artist's impression of the moment, the feelings laboring for transmission from heart to heart. Thus there is a fundamental difference in the standard of appreciation between even Japanese amateurs and those art lovers of the west who see in Hokusai and Utamaro the greatest of our masters since Vandyke.

The western artist labors to convey impressions by light and color; the oriental artist simply wants to make permanent a moment's impression for which a few lines are sufficient. The western painter is attracted by depiction of local color, the tone and controlling beauty of the whole scene; the oriental is thinking of one thing only: the impression uppermost, often with landscape drawing that suggests only the ideal.

The paintings of Sesshu stand paramountly for the ideal landscape drawings of the orient. It has often been said that an artist embodies in his work but his own character. This is especially so with oriental artists. Consequently no study of a Japanese artist is comprehensive or complete without a knowledge of the artist himself.

Sesshu lived between the years 1420 and 1506; he had various names by which he was known, such as Toyo, Bikeisei and Unkoku. He was a native of Arakawa in the province of Bitchu. Early in life he entered the priesthood, being connected with the Hofukoji temple at Iyama in the same province. From

the first he showed some genius as an artist; and when he went to Kyoto he entered the Sokokuji temple, one of the five great shrines of the Gozan influence. At first he was concerned chiefly with Buddhism, studying under the famous priest Kotoku; but at that time the priest Shubun, famous in art, was at the same temple and the young priest Sesshu soon grew more interested in the art than in the religion of his new master. Soon his dexterity with the brush became so marked that his fame spread far and near. In time we find him further eastward, living at the Giryu temple near Fujisawa; and it is said that he also lived at the Kenchoji temple at Kamakura where he studied under the famous artist, Eiko. Returning to Kyoto, he afterwards went to the Ukokuji temple at Yamaguchi which was then under Lord Ouchi and was more prosperous than any of the Kyoto temples, and a refuge for literary men who had to flee the law to escape punishment for their writings.

In 1468 Sesshu visited China where he studied Buddhism for three years and received high promotion in his sect. It is believed that he studied painting no less than religion during his sojourn in China. The landscape painting of his which he sent from China to his disciple Soen, and with which he wrote that there were many painters in China, of whom he preferred Chomeisei and Risai, is now kept in the Imperial Museum. There is no doubt that Sesshu during his numerous travels to noted places in China made a careful study of landscape, and under the famous artists named, studied the art of coloring, which may to some extent account for the exceptional beauty of his work. When he visited the capital of the Ming Emperors he received a cordial

welcome, and was honored by the request to paint a landscape on the palace walls. When he returned to Japan at the age of fifty he retired to his temple at Unkoku in Iwami where he lived until his death at the age of 87.

From the portrait of him in the Imperial Museum one may infer that he was a man of powerful will, and his long eyebrows suggest a man of virtue; and the portrait has a worthy place beside that of Chodensu. His paintings display the energy which his physique suggests, and which he maintained up to the end of life. It was he who recommended Kano Masanobu to the shogun, and Masanobu became the founder of the Kano school. It is said that Sesshu never took up his pencil unless he felt under the impulse of an inspiration; and that sometimes he used even to resort to saké if the proper mood did not come to him, and sometimes he played the flute or sang a song to work up an inspiration. His drawing ever displayed an unrestrained movement that suggests the freedom of the artist, which is one reason why one is always impressed with the grandeur of Sesshu's works.

Sesshu embodied in his work all the

virtues of the great masters of North and South China with the virtues of his native art as well, especially deepness, composure and elegance, which always mark his landscapes. There is ever present also a sense of profound sympathy, in which he is without a peer among the painters of Japan. In later years artists like Tenyu greatly admired Sesshu as the greatest of our artist sages. In more modern times Gaho revered him, and so did Nakamura Fusetsu, a well known modern painter.

Among the more conspicuous disciples of Sesshu were Shugetsu, Shuko, Soen, Shutoku, Yogetsu, Sesson and Tochu, though they never came personally in contact with him. The success of the Kano school, was largely due to its combination of the art of Sesshu with that of other schools, by which means Kohogen Motonobu laid the foundation of modern Japanese painting. As time went on and the Unkoku and the Hasegawa schools appeared with the Kano school all tried to gain favor by claiming inheritance from the art of Sesshu; and the fine art of Momoyama boasted of its most glorious decorations as the genius of Sesshu.





PAINTING BY J.M.W. TURNER



JAPANESE BARBERS

By H. YAMANOUCHI

UP to the beginning of the Meiji period men wore their hair in a topknot tied up on their heads in a somewhat less elaborate formation than that worn by women; and for this they had their professional hair-dressers just as the women had. As soon as men began to wear their hair short the western barber appeared and soon there was a barber shop on every street. The pre-Restoration shop consisted of a small room about twelve feet square with a *tatami* room behind; and over the door was placed a sign bearing such device as the barber might choose to indicate his profession. There was the Lobster Hair-dressing Saloon, the Turnip Saloon, the Anchor Saloon and so on, the objects named being painted conspicuously on the doors of the various saloons.

In a small box called a *bindarai* the barber kept his instruments for cutting hair and shaving beards; and otherwise the shop was and still is not unlike its counterpart in western cities. In the shops of early days the customer squatted or sat in a convenient position with a sort of fan-shaped box on the breast to catch the refuse hair. It was the custom for the customer to moisten his own beard and prepare it for the razor and the beard was attended to before the hair was cut. The charge for shaving was about $6\frac{1}{2}$ *sen*, while twice a year, at New Year's and at the time of the Bon festival in July the customer had to give a little extra in the way of a present, with a somewhat

higher charge in winter to help the fuel bill. In those days barbers went to the houses of their customers a good deal more than they now do; and as they passed along the streets they were easily recognized by their *bindarai*, or barber's box, ornamented with brass plates. When the box got too old for use the customers chipped in and helped to buy a new one.

In the rear part of the old-time barber shop the customers squatted about on the *tatami* awaiting their turn by playing games of various kinds, chiefly *Go* or draughts and chess while others read novels or admired the *kakemono* on the walls or the flowers in the vase of the *tokonoma*. Young men used the barber shop as a place of meeting in the Tokugawa days, where they recounted their love affairs or admired beauties passing along the street. The well-known novel, *Ukiyodoko*, by Shikitei Sanba, the celebrated humorist, portrays vividly the life of the barber saloons in that day. But the opening of the Meiji era brought in new customs and new manners and the young men ceased to have their hair dressed in the old style and the barber shops had to change accordingly, the change being most conspicuous at first in Yokohama, where the barbers used to go to the houses of foreigners to shave them or dress the hair. Most of these early tonsorial artists learned what they knew of foreign ways of hair dressing and shaving by visiting foreign ships in the

harbor and observing how the foreign barbers worked.

It was in 1871 that the government issued instructions permitting the hair to be worn in western style, and the hint was taken up most enthusiastically, with the result that the barber who could dress the hair and shave the beard in foreign style was greatly in demand. One of the first of this kind in Tokyo was one Kato Torakichi who invited a foreign-style barber from Yokohama to occupy the second story of his hair dressing saloon, the place being called *Nikaidoko*, or Second Storey Saloon, the charge for the new style being as high as 25 *sen*; but the saloon was thronged with customers. All the other barbers then began to learn the new style with avidity and soon most of them were capable of giving a hair-cut that was not Japanese even if not quite the best foreign cut. In fact nowhere did the Restoration work a more sudden or a more radical revolution than among the barbers. The barber's sign now followed the example of western countries and became a pole painted alternately in spiral form red and blue and tipped with a gilt sphere.

The government regulation simply gave permission for all who so desired, to have their hair cut short but did not order the old topknots to be removed, and consequently the old style of wearing the hair did not disappear all at once. Many jealously clung to the old ways and for some years the two styles went on side by side. By the year 1889 most of the topknots had disappeared from Tokyo, as in that year the authorities issued a disinfection order in relation to barbers, that all had to obey. Most of the modern barber shop are much after the style and manner of those seen in western lands. They usually have a glass front through which the operations going on inside may be observed. The barber's chair and mirror are in place just as in western countries, and customers are sitting around reading or chatting, awaiting their turn. As the Japanese prefer the hair extremely short all over the head the clippers are

used in place of the shears; and the head is shampooed almost every time the hair is cut, perfumes and cosmetics of all kinds being much admired. Some prefer the hair left long enough on top to have it parted either in the middle or on the left side, but these are exceptions. The Japanese barber does not as a rule engage in selling toilet articles as does his confrere of other lands, nor does he afford his customers a bath. He shaves not only the face but the ears and nostrils as well.

In Japan not only men but women go to the barber if there be any sign of hair on their faces; they do not permit even the soft down to grow which the Japanese are often astonished to see left unmolested on the faces of some western women. Often too the eyebrows are shaved. The usual charge for a shave and hair-cut is 25 *sen* for the highest and 6 *sen* the lowest. It is the custom to give the barber a tip once or twice a year. In recent years the female barber has become a feature of the profession in Tokyo, most of these being the wives of barbers who wish to make themselves useful to their husbands, though some are independent. Barber apprentices are a class, and often a law, unto themselves. Equipped with a razor they wander from master to master, as the spirit drives them, and not infrequently they become dissolute.

The 17th of every month is regarded as a barber's holiday, when they close up shop and go to theatres and places of amusement, by which they are often furnished with free tickets, because they allow the playbills and other advertisements of the places of amusement to be posted in their shops free. Most of the instruments now used by Japanese barbers are made in Japan, though at first they were all imported. They like the native razor which is honed on a stone better than the foreign one which requires a strop, the latter giving much the smoother shave, however. Many barbers in Japan are now practising the art of facial massage and other forms of treatment to bring in an extra penny.

THE CHRISTIANITY WANTED BY YOUNG JAPAN

By F. YAMAZAKI

IN all countries the legitimate desires and demands of youth are recognized as indications of future nationality and civilization, suggesting, as they do, the trend of national thought and character. In Japan, as in all other lands to-day, the most active and aggressive element is youth; and the controlling power of the future will be that group of educated young men who are to-day the heart of the nation.

It is safe to conclude that the same applies to religion, and that the most active element in Japanese Christianity are the young men of intelligence and education. This is a fact so obvious as to need no demonstration. This being the case, one of the most important questions is, what type of Christianity is it that young Japan demands? Amid the various conflicting sects striving for recognition in Japan there are doctrines and shades of doctrine as far apart as the poles; and in what direction the young men of Japan lean is a question no one interested in the truth can afford to ignore.

Indeed to what extent does young Japan accept Christianity at all? This seems to me the most important question at the outset of our discussion. It has always appeared to many Japanese that

there are too many foreign missionaries, especially ladies, who are lamentably ignorant of Japanese civilization and culture, and who seem quite oblivious to the advanced condition of mind possessed by the average young men they attempt to evangelize. Thus ignorant of the state of mind they would instruct, they naturally fail completely in their mission. Certainly the method of preaching adopted is futile. However much they exert themselves the result will be negative.

It should be understood from the outset that the average youth of Japan has great confidence in his powers of independent judgement, especially in regard to religion and philosophy. Japanese boys are taught from infancy by their parents that their nation and culture are unique in the world, that the Imperial Constitution is unrivalled; and when they begin to go to school they gradually imbibe the chief doctrines of Confucianism, and in time, too, come to know the main essentials of Buddhist religion and ritual, some of which are so abstract and abstruse that it takes more than a fool to comprehend them. Now this at once places the Japanese youth in strong contrast to the youth of the west. The latter knows but one religion, which he is told is so simple that the wayfaring man though a fool

cannot err therein. His mind has been seldom or never exercised in the intricacies of religious dogma and philosophy, unless, perhaps, he come of Scotch Presbyterian stock. The Japanese youth, on the other hand, has been drilled from childhood in Confucianism, Shinto and Buddhism; he has had to keep in mind from the first the important aspects of three religions and observe them; so that he is not likely to be overruled or even deeply impressed all at once by any single religion, especially a foreign one. He is almost incapable of thinking about one religion alone! In short, his method of viewing religion is absolutely diverse from that of the foreign missionary, and so there is a great gulf between them.

Moreover, in Japan the three religions, Buddhism, Shinto and Confucianism, have been more or less harmonized; and the young man does not fancy a conflicting one. The three religions of Japan have been Japanized, so to speak; and though, in strict truth, there are not wanting elements of collision among them, they usually get along in peace; they must at least agree as to what is obviously true; they must be harmonious in rationality. These home religions the Japanese youth of modern times views with impartial judgement; he has few prejudices; he is willing to give truth a fair chance to show itself true; he thinks he can discover merit if it exists; that he can see the truth if it be there. But this does not at all preclude his criticism of what there is in religion that does not appeal to him. He feels free to point out and deprecate defects and accept only what seems good and useful.

When an intelligent young Japanese considers Shinto, for example, he cannot but see its excellence as a sacred way of inculcating national polity and manners; it cultivates sincere loyalty, patriotism and piety as well as admirable manners and customs for a highly civilized people; its traditions are inseparably associated with the empire's progress and polity. Every Japanese youth feels in honor bound to revere Shinto. In certain doctrines of Confucianism, too, he soon learns

to recognize the elements of admirable virtues, especially those regulating human relations; he cannot see how civilization and society can well continue without such virtues. He accepts all that is rational in the teachings of Confucius, rejecting what seems to him unnecessary or irrational. Neither can he ignore the profound philosophy of Buddhism, so far as it illuminates and guides in the true way of life; but its pessimism and unnatural asceticism he rejects. Thus accustomed to think and form judgements he treats Christianity the same; that it should claim to be accepted or treated in a different manner only creates suspicion as to its want of confidence in its own credibility. The man of young Japan is a born higher critic; he interprets the Bible and the sutras and the Analects of Confucius by just the same standard of rationality and criticism as he would any other book, since it is only by the same process of reasoning that he can perceive the significance and meaning of them. The teachings of the missionaries he receives with the same method of reasoning. They may inform him of what is above reason but not of what is contrary to reason; but when they aver something to be above reason they must not claim to understand it and commit to damnation all who confess noncomprehension of what is above reason.

It is clear that a generation of young men thus taught to think and ponder cannot be expected to receive Christian teaching, especially of the old school, without rejecting that in it which appeals to them as superstition or plain humbug. The Christian doctrine of the Trinity is a special stumbling block and rock of offence. The missionaries teach that Jesus Christ is the only begotten son of the Omniscient and Almighty God; the Japanese youth at once remembers that he was taught the same about *Shakamuni*, the rays of the Omniscient One; and so he cannot regard the Christian teaching as claiming any distinction or difference in this respect. Reason teaches the young man that there can be but one Almighty in the universe and that when

several claim to be His only begotten son, the claim is probably in the name of one and the same personality. Certainly they cannot all or both be only begotten sons. They seem to him like attempts to reveal the same God from different aspects or by different ways. What reason has the young man to regard Christ as more the son of God than *Shakamuni*? The young man will therefore, accept the son of God who most appeals to him. For this reason some Japanese young men cling to Buddhism and others go over to Christianity.

When this mode of thought is brought to the notice of the foreign missionary he usually fails to appreciate it, and at once begins to insist that there can be but one son of God and that son is Jesus Christ; but the Japanese young man, realizing that Buddhism is a great world religion and has a vast number of followers, is convinced that it cannot be ignored thus summarily; to do so would be to assume an ungrateful attitude toward home and the mother that bore him, despising the faith of his ancestors; and so he is disposed as a rule to discount the mission and method of those he deems too simple to appreciate his state of mind.

To speak plainly, the outlook of the average Japanese youth toward religion and life is much wider and more liberal than that of the average missionary. He may, it is true, have a more superficial view of things; but he feels it is true so far as it goes, and he cannot abandon it. He knows it is better to stick to the truth even superficially than to concentrate or focus his mind on some narrow view or dogma that may be false. The sunlight naturally gives life and warmth, but focussed on one point it burns and consumes! The young men of Japan cannot boast of any wide knowledge of Christian doctrine and culture; they are not deeply versed in Christian theology; yet they feel all the better prepared to give an independent and impartial judgement of the religions of the world. Once when a missionary lady was endeavoring to instruct a Japanese youth, after hearing from her the chief teachings of her religion he asked her now to lay before him the chief tenets of Mohamedanism;

and she knew nothing at all about it. How did she know that Christianity was the best religion when there were other great religions she was entirely ignorant of? She might claim to be convinced and to believe, but so long as she had not surveyed the whole field, her claim was based on ignorance and she could not convince the young man that she was a reliable teacher of religion. There are hundreds of missionaries in this position. After that the young man confined his lessons with the foreign lady to instruction in the English language and ceased to show any interest in her ideas of religion, regarding her faith as a blind and narrow cult.

It is quite a common thing to hear young men in Japan say that while they go to Church and try to gain some help thereby they always feel what a wide gulf there is between their views and what they hear from the foreign missionary; there is only one thing that they have in common: the name of Jesus! The foreign missionary is loved and respected for his sincerity and the piety of his life and the beneficence he usually displays, and *never* for the doctrines he teaches. When the missionary expatiates on the doctrine that Christ was born of a virgin the young man of Japan is disposed to smile at the superior ability of Jewish women, and to say that if the dignity of Christ cannot be upheld save by such devices of dialectic it had better be left to itself. Surely it is possible, they think, for the Son of God to become incarnate without resorting to unnatural means and attempting to reflect on the way ordained by the Creator. When they think how good and holy Jesus was; how fully like the son of God he lived, they dislike to hear any one try to mar the perfect picture by some foolish theory that likens him to an unnatural son or a foundling. They deem so poor and artificial a miracle wholly unnecessary to the perfection of Jesus Christ; and the teacher that insists on believing and teaching it they regard as hopelessly behind the times.

A common missionary pastime is that of attacking the Japanese for their idolatry: what they call the worship of images, which they do not hesitate to

denominate folly; but the man of young Japan cannot see any great error in showing reverence for symbols. When the Roman Catholic Christian kisses the image of the Virgin he does not feel himself an idolater. Neither does the Japanese when he bows before the image of some sage or saint of history. The Roman Catholic Christian carries ikons on the breast just as the Buddhist does amulets. One is not more foolish than the other; but neither believes in the worship of sticks and stones. Every religion has its symbols to be revered, just as every family has. These supports to sentiment, affection or faith are not to be despised or laughed at, even by those so perfect is to be beyond their need. The well man must not laugh at the maimed man and despise him for using a crutch! Nor will the lovers of simplicity be too hard on those who cannot be happy without more elaborate decoration. In regard to images, therefore, the Buddhist cannot see that Christianity is superior.

There have been, and no doubt still are, missionaries who condemn Buddhist ideas of hell, but are the ideas of the Church on that subject any more attractive? Neither does the young man of Japan see anything to choose between the Buddhist and Christian notions of Heaven.

The type of Christianity which the young men of Japan will welcome and believe in is that which lays stress on the Mission of Jesus Christ as a divine messenger from God to teach and live the doctrine of love and brotherhood. In this teaching all young Japan sees possibilities of grace and consolation not hitherto afforded by religion. It love be the central teaching of Christ then Christianity is sure to become the religion of young Japan. But this doctrine will have a hard time to assert itself and abound, so long as missionaries harp on minor and less credible points.

A prominent young Japanese Christian lately declared that what the young men of Japan want is a Christianity that teaches the truth even though it lead the believer to hell. To be loyal is the Japanese motto, to die for the sake of loyalty is common in Japan; and if a

Japanese accepts Christianity as his religion sincerely he will follow it even unto death. He is not a Christian because he wishes to be apotheosized after death or to have his name embalmed before the public while living! He believes in it as the true way of life *disinterestedly*. He cannot endure the western habit of calculating on the material profit of believing or not believing. To believe for the sake of getting a place in heaven is like believing for a living, in the eyes of the young man of Japan. He wants to believe in a religion because it is worthy of belief, and not because it promises a reward. To believe for the sake of reward is a form of bribery; it smacks of falsehood and insincerity! The way some missionaries talk about the benefits of Christianity in this respect disgusts many a Japanese youth.

Another thing that missionaries should be careful about is making jokes about sacred things. This is bad in regard to Christianity, but worse in relation to anything sacred in Japanese eyes. Once a Japanese was asked how often the election of Emperors took place in Japan, pretending that it was the same as the presidential election in the United States, which was regarded by the Japanese as an act of crass profanity. The declaration often heard on the lips of missionaries that Christianity is the only true religion, implying that all others are false, including those cherished by the Japanese, is greatly resented by young Japan, whose traditions and ancestors the assumption condemns wholesale and commits to perdition. The Japanese are disposed to the idea that all religions sincerely are seeking the way of life and lead to heaven at last. Any attempt to assume superiority intellectually or spiritually over the Japanese is resented with baneful effects to missionary enterprise. In this way many a religious teacher of western persuasion is standing in his or her own light. Such missionaries are especially precluded from reaching the educated classes. They have access only to those who believe for the sake of reward. The missionary who ponders profitably on these things will give the best account of his stewardship.



JISHU-JI TEMPLE



HASEGAWA-JI TEMPLE



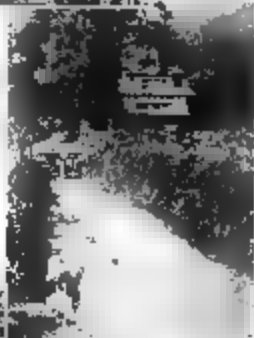
MIKASA MATSURI
AT
KOKKAN MATSURI
AT
TAKETI JISHU-JI



MIKASA MATSURI AT TAKETI



KIYOMIYA SHIZUKA



KANNOJI
CASTLE



RUINS OF KANDA CASTLE

SCENES FROM TSURUOKA

IKI AND TSUSHIMA

By F. YOSHIDA

NORTHWEST of Kyushu, the island of nine provinces, as one sails toward Korea, rise the islands of Iki and Tsushima, forming sentinels of the outposts of the empire, which any enemy of the nation is supposed to attack first. It will be remembered that the great naval battle that decided the fate of the Baltic fleet, took place off the island of Tsushima, in whose harbor Admiral Togo lay awaiting the approach of the enemy.

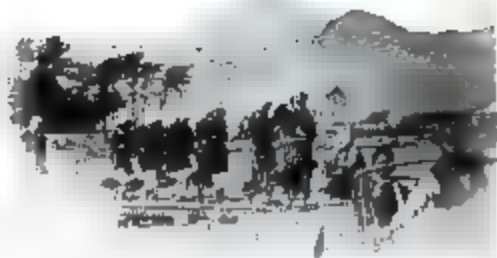
The island of Iki lies northwest of the province of Hizen which is on the northwest side of Kyushu. Iki has a circumference of about 70 miles with a width of about 18 miles from the mainland. The population numbers about 50,000, the island being under the jurisdiction of the prefecture of Nagasaki. About the main island rise several smaller ones, such as Oshima, Najima, Nagashima and Hara-jima, all of which have good harbors. The soil of the islands is fertile, producing rice and other cereals in abundance, as well as vegetables in plenty. Most of the people live by agriculture and fishing. Exports consist chiefly of seaweeds, whale meat, dried cuttlefish and dried sea-urchin, or *bechê-de-mêr*, together with whetstones and bamboo ware.

The chief town on Iki is Katsumoto which has a population of some 6,000, mostly engaged in fishing. Near the town stands the Sumiyoshi shrine, where the three ancient deities known as Soko-tsutsuo, Naka-tsutsuo and Naga-tsutsuo are worshipped under the auspices

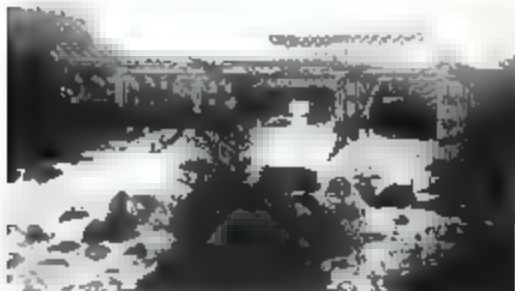
of Shinto. The shrine has quite an imposing building for so small a place, with a fine entrance, and also extensive precincts. One of the best harbors on the island is Gô-no-ura, protected by several islands, where steamers plying between Nagasaki and Korea call. The largest Buddhist temple on the island is the Kokubunji, founded by the famous priest Gyoki in the 8th century, the structure standing at the village of Nakano. At first the temple was at the village of the same name, but in time its prosperity greatly declined; and afterwards the priest Anso brought about a revival of interest in the sacred building and in 1738 it was rebuilt on the present site. The style of architecture is a good example of the Buddhist antique, while the whole is environed by a beautiful forest.

The Yu-no-ura onsen is an interesting hot spring at the village of Tateishi, the water being strongly impregnated with sulphur and recommended for skin diseases. Facilities for bathing are rather primitive, being adapted for the simple fisher folk that usually frequent the place, but the natural surroundings are very attractive. Formerly the island was under the daimyo of Hirado, Lord Matsuura, but after the Meiji Restoration it passed under the Imperial Government.

Northwest of Iki lies the larger island of Tsushima, which really consists of two islands, the southern one known as Shimonoshima and the northern as Kami-no-



VIEW OF GARDEN AT TEMPLE OF SHINJON IN NAGASAKI



VIEW OF GARDEN AT TEMPLE OF SHINJON IN NAGASAKI

A HERO OF THE SOIL

By R. HIRATA

FROM of old Japan has been, of course, an agricultural country; and men of all estates who were well versed in that science, have been highly esteemed, the farmer being ranked above the merchant in the national class system. Any man who in addition to great ability and virtue possessed vast knowledge of the soil, would among the Japanese form a personality verging on deity. A man of this type was Sontoku Ninomiya.

Born in a little village of the province of Sagami in 1787 he came of a sturdy and intelligent ancestry. The family up to the time of his grandfather had been well to do, but his father lost all and came to poverty. He happened to be a man much too generous and good-hearted for the age in which he lived, and through lending money without due security he came to grief. During this period of poverty little Sontoku was born. Brought up amid great privation he knew what hardship was; but he used adversity for the cultivation of his mind, and became one of the most admirable personalities of his time. At the age of twelve the lad had to hire out on a farm. He was put repairing the river banks on the Sakawa, it being a regulation of the daimyo that every farmer had to send one man to help in riparian operations. At so early an age he could not be of much use in the heavy work undertaken, so he was put making straw sandals for the men, reminding them that as he could do so little to fulfil his part in the work

he wanted to make up for it by giving them sandals. At that time the boy was much admired for his honesty and sincerity of purpose. He also early displayed a fondness for learning and used to spend much time in studying the Analects of Confucius.

Once when young Ninomiya was about the age of 14 he visited the temple of Kwannon in his neighboring village where he chanced to hear the voice of the priest chanting a sutra and was much charmed by its music and the meaning of the sacred words. Having ascertained from the holy man that it was the sutra of the Goddess of Mercy that he had been reciting, young Ninomiya said that he had never hitherto understood any of the sutras he had heard, but the one he had just listened to was all quite clear and beautiful in meaning to him. The priest explained that the reason was that usually the sutras are chanted with a Chinese pronunciation which ordinary folk could not understand, but that he had just chanted the one in question with the vernacular pronunciation which all understand. Sontoku offered the priest the only two coins he had with him and asked him to chant the sutra once more. The priest was much impressed by the lad's earnestness and complied. From this time the boy began to realize the importance and meaning of Buddhist doctrine and that the chief aim of life is to help others, an aim he never forgot.

At the age of 15 young Ninomiya was

deprived of his father and had to take care of his widowed mother and three small children. For their support he labored day and night and at last reached his sixteenth year, when his mother died. His two younger brothers were taken by his grandfather on the mother's side and he went to the family of an uncle named Mambei. While at the home of his uncle the lad worked hard all day and read books far into the night, which often drew upon him the correction of his uncle. In those days all illuminating oil was got from rape seed; and young Ninomiya sowed and harvested a crop of this which he took to a dealer and sold for oil, so that he might have wherewith to light his nightly studies without using the oil of his uncle. He faithfully gave the day to his uncle and took the night for himself and his own improvement.

All the money he earned he deposited with the head man of his village, but he seldom had much on hand, as he gave so much away to the poor, especially to old men and women, his father having taught him always to be charitable. At the age of 20 he left his uncle's house, thanking him for what he had done to help him, and returned to his deserted home, confidently believing that he could redeem and restore it. He set to work to cultivate once more the family fields, which had been so long left to go wild. Soon he had the place under such successful cultivation that he was saving something every year and in time he became one of the most prosperous farmers of the neighborhood.

At the age of 28 young Ninomiya came in contact with a high official named Hattori who enjoyed an income of more than one thousand *koku* of rice, but whose life was loose and extravagant,

which led him into debt. Soon the man was unable to pay either interest or principal and was on the verge of being compelled to give up his position. Hearing of the ability and prosperity of Sontoku Ninomiya he went to him and requested him to straighten out his affairs. But Sontoku declined saying that being a farmer, he was able to retrieve the fortunes of his family by steady labor and application through a considerable period of time; but as Hattori had come into trouble through neglecting the principles of the samurai class to which he belonged, being indifferent to *bushido* and so on, he, a farmer, could do nothing to assist him; *that* only a samurai could do. Hattori was at once struck by the insight and wisdom of the farmer and soon saw that it was no ignorant son of the soil he had to do with. So he kept up his plea, asking Ninomiya no less than three times for assistance. As Hattori was next in importance to the daimyo of the province Ninomiya could not be indifferent to his overtures; and being much impressed by the earnestness of the official, he at last acquiesced in the request.

Ninomiya insisted as a condition of his aiding the official that the latter should carefully follow his directions, on which condition he promised that all would come right in five years. He took charge of the official's household and gave the servants their orders, which they were to obey strictly on pain of immediate dismissal. Thereupon he invited all Hattori's creditors to a conference and explained to them the true condition of affairs, asking them to postpone their demands for five years when he would see that all was paid. The members of the Hattori household,

including the master and mistress, were reduced to cotton clothes instead of silk; the fields were put in charge of a thrifty farmer and the former manager was dismissed; the food was simplified and frugally managed. By a system of strict economy Ninomiya saved enough in five years to liquidate the indebtedness and had 300 hundred *ryo* to spare. This he took to Hattori and presented it to him, reminding him that all the success was due to the obedience of all concerned to the rules he had laid down. He suggested that one hundred *ryo* should be given to Mrs. Hattori and one hundred be kept by the husband, the remaining hundred to be disposed of as the master liked. The remaining hundred Hattori presented to Ninomiya and he accepted it when he at once went to the kitchen and distributed it among the servants, giving each according to his or her desserts. The servants were much surprised, but they realized that it was only by their faithful adherence to the rules imposed by the management that the master of the place was freed from debt. The remarkable thing was that Ninomiya took not a copper for himself, after giving five years' attention to the management of the Hattori establishment.

Ninomiya married at the age of 34 and lived with his two brothers in the old homestead. His achievement for the samurai Hattori won him fame far and wide. His name at last came to the ears of the lord of the province; Tadanao Okubo, who was at that time a member of the Tokugawa government, a man well known for sagacity and enlightenment. Conceiving great respect for Ninomiya he wanted to give him a position worthy of his character and ability. Among the relations of Okubo was one who was a direct feudatory of the Shogun, drawing an income of 4,000 *koku* a year, whose state was poor in soil and the tenants unthrifty and bad. All officials who had undertaken to bring about a reformation had failed. So Okubo requested Ninomiya to undertake to improve matters. At first he declined, but the request soon became a command, when Ninomiya made a trip to the province to see what

he was expected to do. He reported that after careful inspection he could see a slight hope. Seeing an opportunity thus to benefit thousands of people, he went to the graves of his ancestors and offered prayer for strength and guidance in the task; after which he sold his house and property and devoted his life to the undertaking imposed on him. He took a farm among those whom he was sent to reform and became an example of what he asked them to do, well knowing that example is better than precept. He had to face the usual prejudice and slander that such an one would be naturally exposed to, especially from the under-officials of the estate, but his nobility of character and his intelligence soon won the admiration of all, and his knowledge of farming proved a factor in the education of the tenants.

Many tales are told of the shrewdness of Ninomiya in preventing deception on the part of those who served under him. Once on seeing a fellow make pretence of hard labor by struggling so as to bring out much perspiration when he was, as a matter of fact, not doing anything of use, Ninomiya took the hoe from him and showed him that by real work he would bring out no greater quantity of perspiration and would be doing something worth while. On another occasion he was found fault with because he paid the same sum to an old man who spent a whole day taking out a stump as to one who had hoed a whole field in the same time; and he justified himself by saying the labor of the old man required more courage than that of the man who had an easy row to hoe. Once when one of Ninomiya's men used a small outhouse belonging to farmer the place was so rickety that it fell down on the head of the man when he entered it. The farmer was very angry and demanded damages from the man's employer. Ninomiya ordered that a new one be built for the farmer, saying at the same time: "If his privy was so ramshackle his house must be the same; so build him a new house while you are about it!" And the workmen did as they were commanded. The angry farmer was so impressed by the humanity of Ninomiya

that he felt ashamed of himself and ever afterwards was a better man.

It took Ninomiya more than eight years to reform the agrarian habits of the district near which he was placed; but the reform was complete and the result wonderful. The system of bad cultivation and reclamation which he introduced made a new place of it; and the measures of thrift which he imposed, leading on some always being put by for bad years, had a great effect in enriching the community. He made the people live as frugally in fruitful years of famine; and this was not in a starvation manner; they could afford, in other words, always to live well, whether the year was good or bad, since they had carefully been taught to put something by regularly for a bad year when it came. The shugo wanted to grant Ninomiya a large sum of money as a reward for his success; but the good man declined it. As the money was sent to him anyway, he presented it to the government and suggested that it be used to relieve distress.

The same of Ninomiya was now known everywhere as the man to whom bankrupt shugos and officials went to for advice in adversity; and what he told them proved of incalculable value to them. He wrote out recipes of crops and explanations of methods for people, that saved them from failure. For and only he was known as a savior of the soil. That he should have been appointed a high

official of the Tokugawa Government at a time when the class system was at its height, proves the respect in which he was universally held. At the summit of his fame, when he was charged with important land operations on behalf of the Shogunate, he died, aged 69, in the year 1611. He was accustomed to say that there were two unchangeably honest things in which man could ever depend: Heaven and Earth: God and Nature; and if man were as honest as these he could never fail of success, since they always did what was expected of them. The seed always grows and brings forth fruit, whether it be the seed of the plant for man's food or the seed of virtue and goodness for man's spirit. While the earth remains seedtime and harvest will never fail; and whatsoever a man sows that shall he also reap, this being as true of the moral and spiritual as of the natural world. Thus the words of Ninomiya have a sort of Christian or Biblical flavor.

In Japan there has been started an association known as the *Amakawa*, the members of which have pledged their selves to follow the principles of Ninomiya in regard to agriculture as well as morals. The membership includes ministers of State and many important personages. The late Emperor so much appreciated the character and ability of Ninomiya that he named him to the Fourth Rank when the great citizen had passed away.



JAPANESE NATURALISM

By S. YAMANAKA

DURING the closing years of the 19th century the two leading lights of Japanese modern fiction disappeared when Koyo Ozaki and Koda Rohan breathed their last. Ozaki had been conspicuous for his realism and the erotic tendency of his chief characters. He went a step deeper into the motives and doings of his heroes than the novelists of the Tokugawa era, but was really more taken up with their manners and costumes than their actions. His characters were called up at the proper time, like puppets, to develop his plots. His attitude was purely objective and his pen never touched the inner analysis of human character.

Koda Rohan was an exponent of pure idealism, inspired by his faith in Buddhism. His characters are mere exponents of his ideas. He depicts, for instance, a great architect, who in the midst of surrounding squalor, ignorance and common vulgarity, nevertheless persists in his ideal and at last accomplishes his great task in producing a finished pagoda, matchless in design and beauty. Thus while Ozaki

was too much concerned with the objective side of his characters, Rohan was too absorbed in their subjective side. Both neglected the dramatic factors of human life and action. Little notice was taken of why the bad are bad and the good good. The two writers were altogether too superficial for life as we know it. Their characters were too much the tools of circumstance to be real human beings.

After their time, however, a great change came over Japanese literature, due to the influence of European fiction, notably the works of such men as De Maupassant, whose modes and motives were imitated with avidity. Thus there appeared for the first time in Japanese literature what has been called *shizenshugi*, or naturalism; and the leader of the new mode was Tayama Katai.

Katai was born in 1871 in the town of Tatebayashi in the province of Kozuke. He managed to get for himself a primary school education, after which he taught himself to read English, German and French, through which he became ac-

quainted with the literature of Europe. His was not the achievement of genius but of industry. His acquirements were the result of the most diligent application. His first books were mere love tales, whose heroes and heroines were raw youths and maidens. At first he won his greatest success as a writer of travel sketches. About the year 1897 he was known as a graceful weaver of pretty stories and an artistic depicter of the picturesque and the emotional.

But his contact with European literature brought about an immediate and radical transformation in his manner and method. Thenceforth he blossomed out into a full-fledged naturalist of the erotic type. He plunged deeply into the vortex of life and portrayed existence in its most thrilling and awful aspects. He no longer was content to deal simply with the events and outward aspects of life, nor with action for its own sake, but with the meaning of life as he understood it. He had a theory that the biggest events did not best represent the best of what was in life.

When Katai's novel, "The Last Act of Juemon," appeared it caused a tremendous sensation in the literary world. The plot reveals an old man named Juemon, ridiculed by his village neighbors

because of certain bodily defects and therefore taking counsel with himself as to how he can be avenged on them. This was altogether a new motive in Japanese literature. From that time Japanese writers began to study and be influenced by all the great writers of European literature. Ibsen, D'Anunzio, Dostoevsky, Oscar Wild, Maeterlink, Strindberg, Sundermann, Schienkiweitz and many others, all came in for imitation. But of all the attempts made at foreign models only those of Katai are worth consideration. He and the school of writers he was the means of starting must be regarded as the pioneers in a movement destined to have the most far-reaching influence on Japanese literature and life. He was the first to undertake to teach his countrymen how to look at the world and human life.

Collections and monographs of his works in first and second series have been made until everything that he has written is now treasured up as an example of the new light and atmosphere permeating Japanese thought.

One of his books, entitled "A Bunch of Onions," tells of a young woman named Osaku who left her home. While at home she was accustomed to take care of an uncle's child by carrying it one her

back to the temple grove, where, before the ancient shrine, she used to sing little songs for the children that gathered around, and from whom she used, when hungry, to get things to eat by having them bring pennies from home to buy cakes. She created much jealousy among the youths of the village and was accused of stealing fruit and other things to eat and was often punished by her uncle for such misbehavior. Her appetite was the cause of most of her troubles, it seemed. As she grew up she cherished a growing dislike of those who abused her. She was, moreover, so plain that, unlike her girl friends, she was unable to find lovers to help her pass the lonely hours after the day's work was over. For her there was nothing sweet or lovely in life; only toil and illuse with ever bitter disappointments.

At last there came along one day an itinerant musician with a beautiful voice, who fell in love with Osaku and they eloped, settling in a western provincial town, where Osaku had been about year when the story begins. Owing to frequent quarrels the musician got tired of his newly espoused wife and deserted her, departing for parts unknown. Sad and angry the girl-wife wept her soul out, wondering what was to be done with her

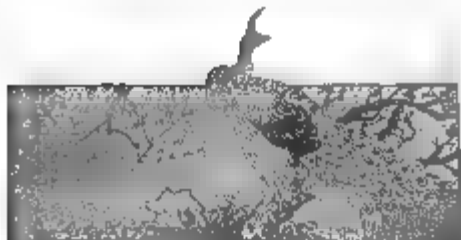
coming child. The baby came, hurried into the world by the undue toil of his young and ignorant mother, and owing to want of proper nourishment, the mother soon had nothing for it to eat. The baby cried with hunger on her empty breast and her heart broke with sorrow for its famine pains. Along the highway poor Osaku tottered, weak and weary, looking for some one to offer her enough to keep life in the child. The sky was dark with threatening clouds. Osaku came to a field full of vegetables of various kinds, which was too tempting for her to pass, and the first thing she came upon was onions. The woman picked a bunch of the onions, quite unconscious of having done anything wrong.

On her way through the village she met an old man. As soon as he saw the bunch of onions in her hand he cried: "O, woman what are you doing with those onions?" Osaku paid no attention but passed on. Then it suddenly occurred to her that perhaps the old man meant that she had been stealing, and for the first time she felt conscious of guilt. Thinking that the old man would likely inform on her, she grew frightened and hurried away as fast as possible to hide, finding refuge in a grove. She could not come out for fear of being arrested and if

she did not do something the baby would die, so she decided to end its sufferings: which she did, and then lay weeping beside the dead child. Finally the police found her in her last dark hours. This is the picture of life which Kikui draws in his story, "The bunch of Osage."

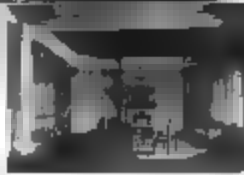
It will be seen that his plan is to present a sort of picture and leave the reader to draw his own conclusions, as he con-

templates the fate of a poor, ugly girl with no one to be responsible for her. Fearless, abused and unprotected, what was to become of her? What indeed, but to become a victim of the pitiless, the ruthless and the unprincipled? Thus the story was a caustic commentary on an important aspect of Japanese society, which even yet has not been adequately attended to by the proper authorities.





MR. T. AZE, CHAIRMAN OF THE LIFE INSURANCE COMPANIES ASSOCIATION,
AND PRESIDENT OF THE NIPPON LIFE INSURANCE COMPANY, FATHER OF
LIFE INSURANCE BUSINESS IN JAPAN



GENERAL OFFICES OF THE LIFE INSURANCE COMPANIES ASSOCIATION

LIFE INSURANCE IN JAPAN

By KIICHI ITO

(MANAGER, THE LIFE INSURANCE COMPANIES ASSOCIATION)

THE first life insurance company lands and resolved to manage the Meiji started in Japan was the Meiji, Life Insurance Company on the same which was established in July, 1881, lines. Mr. Abe was appointed manager under the auspices of able promoters like of the company, a position he has ever Mr. T. Abe, Mr. H. Nagata, Mr. A. since retained, being a man noted for his Kobata and Mr. S. Koizumi, men who firmness of will and shrewdness of business insight, and now commanding universal respect as the father of the Japanese life insurance business. had been brought up according to the moral principles of the late Mr. Fuku- zawa, a leader in the introduction of western civilization. These men were well known in both educational and industrial circles; and when they launched out on the establishment of an insurance company on western lines they had the support of the large number of school graduates that had by that time appeared in Japan.

The promoters of the first life insurance company in Japan naturally had numerous and difficult obstacles to overcome. It was a time when economic circles had suffered from the effects of the civil war. The masses of the people had little or no idea of the significance of life insurance, many not even knowing what it meant. Consequently the growth of the idea, as well as of the business itself, was very slow. The Meiji Life Insurance Com-

pany was at length started and placed on a firm foundation. It did not have the advantages that great undertakings usually enjoy in Japan, namely the assistance of the Government. Without any such help it launched out independently, determined to live and prosper on its own merits or cease to exist. Though it was obliged to face and pass through many an ordeal, it has happily triumphed and is to-day one of the strongest and most powerful companies in the empire.

Other companies then began to appear, such as the Imperial Life Insurance Company, which was inaugurated in 1888; and the Nippon Life Insurance Company next appeared. The rise of these three companies and their success stimulated the business until numerous smaller and less reliable companies began to appear. After the close of the China-Japan war in 1895 the life insurance business in Japan grew apace. New companies sprouted up and spread everywhere. Some of these included business men of doubtful ability and character, until promoters became objects of suspicion. Companies that had no legitimate

claim on public confidence became established in numerous local districts. The whole business soon got a bad name, which was hard on the legitimate companies. This evil tendency continued until July, 1898, when the new Commercial Code was enforced, which, together with a decree of the Department of Agriculture and Commerce, had a most beneficial effect in protecting the life insurance business from illegitimate competition on the part of bogus companies.

Again in 1900 a Life Insurance Law was promulgated, since when the business of life insurance has been under the protection and control of the Imperial Government, so that now the evils pertaining to it have been reduced to a minimum. For the protection of the public and the due promotion of the life insurance business all the lawful companies took concerted action in 1897 to have the business tax law properly enforced. The result was that a Life Insurance Association was formed, consisting of 25 life insurance companies in Japan, whose business covers more than 80 per cent of all the life insurance business of the empire. In fact

the business may be said to be in the hands of these 25 companies. is now carried on with as great a degree of perfection as can be expected. There

In the year 1909 was formed an Association of Life Insurance Physicians, which has for its object the collection and study of *data* relating to life and health. A year later came into being the Japan Actuary Association, after the form of a similar organization in London. Through the operations of these various organizations the life insurance business of Japan has been placed on a sound footing and are in all some 41 companies at present doing business in Japan. Their business statistics may seem insignificant compared with big western companies; but they are quite encouraging for Japan, where the business has only a short history of 34 years. The volume of life insurance business of the past decade may be seen from the following table:

BUSINESS RESULTS OF PAST DECADE

Year	Number of contracts	Contracts at end of every year	Legal reserves	Assets
		<i>yen</i>	<i>yen</i>	<i>yen</i>
1905	767,027	234,733,391	25,508,549	36,262,676
1906	862,875	281,478,615	30,685,006	42,581,691
1907	1,016,138	359,623,749	36,945,831	51,162,832
1908	1,171,779	438,904,124	43,973,492	60,300,590
1909	1,257,345	498,058,704	52,205,282	70,595,393
1910	1,294,938	557,510,707	61,496,587	80,960,420
1911	1,476,375	669,362,881	73,794,089	96,267,806
1912	1,692,217	819,776,668	89,758,932	115,297,774
1913	1,997,727	1,023,043,581	100,813,526	138,927,867
1914	2,133,501	1,136,272,508	127,073,108	166,657,943

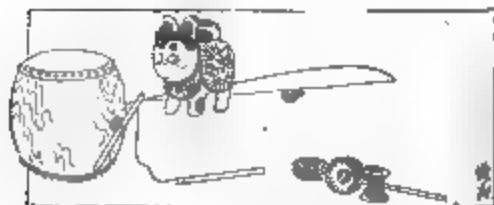
From the above it will be seen that the life insurance business in Japan has doubled every ten years, especially in the number of contracts, a tendency which, however, has somewhat declined in recent times owing to various economic influences, such as the fall in the price of rice and the decline of raw silk transactions, which have reduced the purchasing power of many districts, to say nothing of the general economic depression brought about by the European war. At present new contracts are extremely slow, while old ones are being continually forfeited

through failure to pay premiums.

Hitherto life insurance companies in Japan were in possession of but meagre capital; and the limited amount at their command they invested independently; but in recent years there has been a marked increase of capital and now investments are made in common or in consultation, a tendency that has attracted wide attention among large borrowers. Thus electric railway lines, shipbuilding yards and other enterprises; all of which

indicate that in Japan life insurance companies have come to play a very important part in the economic life of the country. The capital of Japanese life insurance companies is invested somewhat as follows:

Loans	...	...	...	...	34 per cent
Negotiable Bonds	...	...	...	...	30 " "
Bank Deposits	...	...	...	...	12 " "
Movable Property	...	...	...	...	5 " "
Other ways	...	...	...	...	18 " "



PAWN BROKERS

By Y. NARUSE

STROLLING about the back streets of a Japanese city one may often come across a quiet looking building with a purple curtain in front, such a house being usually the abode of the pawn-broker. He can do best by establishing himself on the back streets, for those who patronize him seldom care to be seen entering or leaving his shop.

The Japanese pawn-broker takes any article that has value, however insignificant. The term or limit of time is four months for ordinary articles and three months for articles of high value. At the end of the term specified the pawner is expected to redeem his property by returning the money with interest, the rate being 2 *sen* for each *yen* borrowed. All articles unredeemed at the time agreed upon are forfeited, and the pawn-broker is free to dispose of them as he pleases. The rule, however, is not always strictly insisted on. Sometimes he lets a case run on for five or six months before forfeiture.

Naturally the sums lent by the pawn-broker are small. If any one wants large sums on valuable property he usually goes to a bank. It requires a capital of no more than three thousand *yen* or so to start as a pawn-broker; and it is seldom necessary to keep more than 300 *yen* in the shop every day.

Most of the articles to be found in a Japanese pawnshop are clothes, gold rings, watches, precious stones and various useful tools and utensils. The pawn-

broker does not welcome paintings or curios, as he does not profess to be a connoisseur and is afraid of loss. Sometimes a laborer will come in the morning with a pot or a pan from his kitchen, which he will pawn to get a few *sen* of ready cash for the day, and redeem it on his way home in the evening, the money being necessary for a smoke or to get lunch. The pawn-broker prefers customers who borrow less than a *yen* at one time, because redemption is easy and the rate of interest is comparatively high. Next best are those customers who are in need of immediate cash for some reason or other and pawn gold watches or other valuables on the spur of the moment; and next best he likes those who are unfamiliar with the trade, for these take money gratefully and pay back promptly. It is said that the best customers of some pawn-brokers are poor students.

The pawn-broker has a sort of record book in which all transactions are entered; and the customer receives one called the *kayoicho*. Without this no business can be done, for he does not do business with strangers, lest he might be receiving stolen goods. One who begins business with the pawn-broker usually borrows a friend's *kayoicho* and after he is known he may be given one of his own. The customers of the pawn-broker are regarded just as bank's customers are, people of credit or of no credit, as the case may be. Good customers are often able to

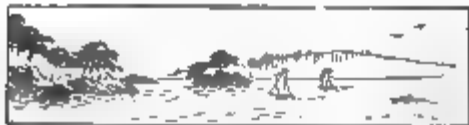
obtain a loan without any security beyond the word of the borrower. It is understood that a pawn-broker usually makes about 30 per cent on his money. He must be able to see the value of a thing on sight and decide quickly, and this means that he must be a man of experience, one who has served his apprenticeship, so to speak. He usually takes as an apprentice a 12 and stays until he is 20 before he is sent out for himself.

A customer of which all pawn-brokers are afraid is one called the *chōjin*, who obtains old clothes of a fine kind very cheaply and sends them up carefully to look like new ones, and then passes them for more than their value, taking them to the shop at dusk. In this way 40 per cent is often obtained for goods bought at 20. Sometimes they are taken in on jewelry, taking gilt for gold and so on. There are gangs of professional borrowers who go about detecting pawn-brokers in this way. Such swindlers are very difficult to catch as they feign ignorance of the

value of the goods and usually are acquitted.

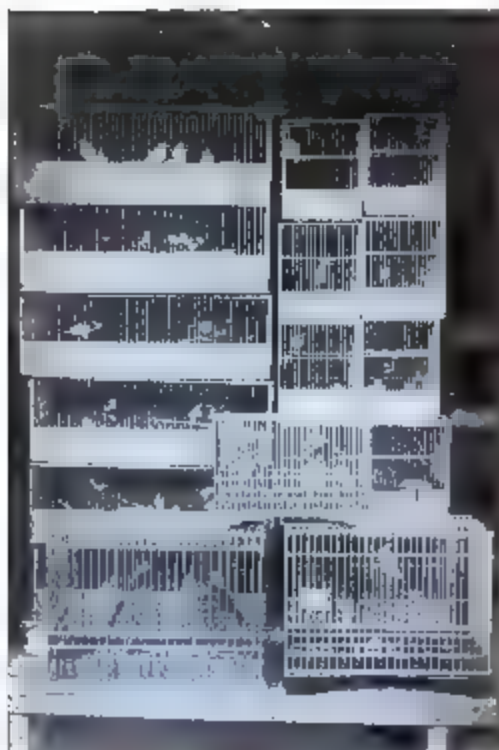
The busiest season for the pawn-broker is at a change of season, say in June, September or December; for in June the poor make an attempt to redeem their summer clothes by pawning their winter ones, and at New Year they try to redeem their holiday garments, as then all debts are paid and money is more plentiful.

Some pawn-brokers are agents of bigger firms who back them with capital and to whom they re-pawn the goods obtained. Their rate of interest is not so high as the small broker gets and so he manages to make something. The old-clothes merchants usually get their supplies from the pawn-broker, though he makes but little out of his forfeited clothes. The *chōjin* is thus a useful medium in the lower ranks of Japanese society, helping those who would be despised by banks or neighbors, out of their tight places. All towns and villages have their pawn-brokers, but they are specially plentiful in Tokyo.





A public square



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BIRD PETS OF JAPAN

By H. HANAOKA

LOVERS of nature and life alike, the Japanese take an unusual interest in animals and all things that pertain to vitality. Even the poorest will have his little garden where trees, flowers and plants of all kinds grow, and where pet fish, birds or insects enjoy themselves unmolested. The favorite birds for the cage are robins, bushwarblers and numbers of birds peculiar to the country, all of which are chiefly admired for their singing, which accounts for their being called *nakimono*, or singing things. Canaries and Java sparrows are admired for their plumage only.

The 'so-called nightingale is not the same as the bird known by that name in western countries. In Japan it is called the *uguisu*. To obtain it the dealer has to capture the young, if he is fortunate enough to find a nest; and then the stolen little ones are kept near an old one to be taught how to sing. The quality of the voice thus developed depends largely on that shown by the instructor, those with shrill tones being preferred. When the Japanese wish the birds to sing at night they place a light near the cage, and the birds, being unable to distinguish night from day, give vent to their feelings. This plan is followed especially when it is sought to have the young ones practise more than usual, to prepare themselves for sale. The dealers call it *yogai*, or night instruction.

The Japanese *uguisu*, is greenish brown, with white on the breast, and is

not specially remarkable for its beauty. That it cannot be a nightingale is clear from the fact that it does not sing at night. It may be said that the *uguisu* and gold fish are the favourite pets of the Japanese. The keepers of birds have annual conferences and compare notes as to their singers. The birds, like wrestlers, are divided into various grades, according to their singing qualities, such as *yoko-zuna*, *oseki*, *sekiwake*, *komusubi*, and *maegashira*. The price of a full-fledged *uguisu* is about 2 *yen* for the cheapest, and the all the way up to one thousand *yen* for the most expert. The most noted *uguisu* place in Tokyo is Negishi near Ueno. The priest of the Kwan-eiji temple at Ueno, who was a Prince of the Blood, despised the Tokyo birds for their vulgar quality of voice, and brought birds from Kyoto which had a great effect for good on the Tokyo birds' voices. The further corner of the park is known as the "vale of the *uguisu*," because of the birds which the priest prince set free there to teach the crude birds of the city. The *uguisu* has to be fed with food made from a mixture of freshwater fish, green vegetables and bread ground together, mixed with water and baked. The birds require constant care if they are to be efficient; and their keepers never seem to tire of the task.

The Japanese robin is also a favorite pet the best kind coming from Yoshino, the famous place of cherry blossoms. Birds from Kiso in the province of

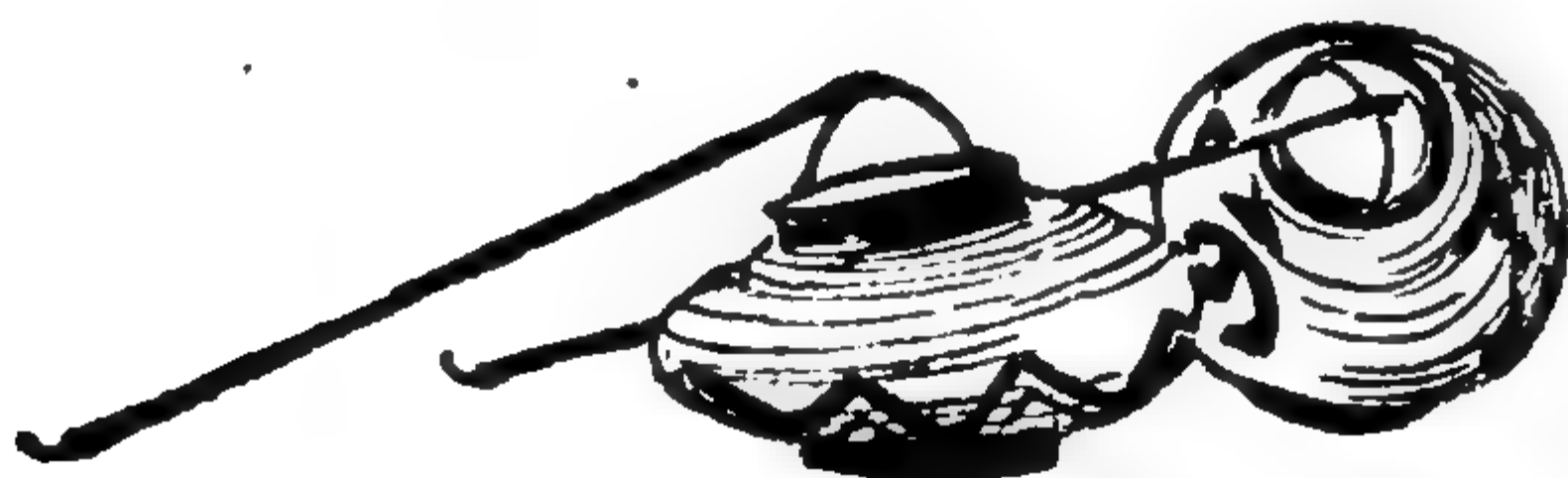
Shinano are also much valued, especially above those from Nikko or Hakone. The robin has to be trained too by means of a bird-instructor, and with as much care and perseverance as the *uguisu*, by night and by day. The price of a Yoshino robin is from 5 to 80 *yen*, and if the bird has been trained from youth to full age the cost is even higher than that of the *uguisu*. The higher cost is for the most part due to the difficulty of catching the robin, which builds its nest high up on the face of a rock or other eminence. The Japanese also keep quails as pets; but the task is not an easy one, as the birds are delicate and soon die. The bird-lover who can keep a quail in good health may well boast of his love for wild life; and there are Japanese who are proud of such achievement. The cage for quails has to have a net top, as otherwise the birds would injure themselves flying and jumping up against it. This bird is not favored as a pet by the upper classes, as they regard it as food. But among the middle and lower classes the quail is loved for its melancholy notes.

The canary is a new pet in Japan, having been introduced at the beginning of the Meiji era. They are admired for their golden beauty and for their easy upkeep. So plentifully are they now bred in Japan that they form a considerable export every year. The grades are divided into light yellow, deep yellow and speckled. There is one kind which has a topknot on its head, and which is much admired. Canaries sell at from one to two *yen* a pair. But the *makige*, or crested canary, sells at from 50 to 200 *yen*. There are also English, Italian and American canaries for sale in Japan. Both experts and amateurs hold an annual meeting for comparison of birds, the best

being awarded prizes. Experts are always trying to spring surprises on the fraternity by introducing new kinds of birds. Most of the bird dealers are more concerned with obtaining a fine appearance in the birds than a fine voice, in which respect the business more resembles that of keeping goldfish than the business of keeping the *uguisu*, which is admired chiefly for its voice.

Japanese history has many tales connected with bird pets. There is one of a lady who had a beautiful plum tree in her garden, which was daily visited by an *uguisu*. Often she resorted to the garden to hear the lovely tones of its warbling. But one day she was ordered to present the tree to the Imperial Court. She replied that she was quite ready to offer the tree to the Court, in accordance with the Imperial request, but she asked the Emperor how she was to answer the *uguisu*, when asked to explain why she had removed its nest. The Emperor, being greatly moved by the poem, commanded that the tree be left in the garden. This is a story which every Japanese loves to tell.

There is another tale to the effect that the priest Takiguchi, who was formerly a *samurai* but had become a monk, retired into the mountains of Koya, where he studied the precepts of Buddha. His wife, Yokobue, died of longing for her husband and her spirit took the form of an *uguisu*, which flew away to the Koya mountains, where it sang a love poem to the lonely priest; and after thus singing several times, it fell exhausted on his knees and gave up the ghost. The Japanese idea that the *uguisu* is an incarnation of the spirit of lovely woman may have something to do with the nation's love and admiration for the bird as a pet and as a singer.





YAOYA OSHICHI

By "ARIEL."

IN the days of old Yedo there lived in Hongo a green-grocer whose establishment was reduced to rubble in one of the frequent conflagrations that in ancient times swept the Shogun's capital; and he with his family took refuge in the parish temple of Kichijōji, where he remained while his home was being rebuilt.

Among his children was a beautiful daughter of sixteen, her name being Oshichi, with whom an acolyte of the temple, named Kichisaburo, fell in love. The lovers met daily and communed together, putting in many a happy hour; but at last the home of the girl's father was completed and the time came for the family to return home. This was very inconvenient for the lovers, but the girl went as often as possible to see her lover at the temple, accomplishing her secret meetings by aid of a maid-servant named Sagji. The boy in accordance with the plan of the priestess was to become a monk and would be unable to marry; and when the girl heard this she was plunged into grief. But the two plighted their troth either to the gods and swore that

they would be faithful to one another even out of wedlock; and to make the matter more sure, they swore it by an oath written on paper and signed with their own blood.

While they were engaged in signing the oath a younger acolyte named Bencho saw what they were up to and objected to their using the sacred pens of the temple for such a purpose; but his attention was taken by the maid Sagji, and the two lovers were finally able to sign the documents, calling the gods to witness. After receiving the oath from Oshichi Kichisaburo retired to an inner room of the temple; but Bencho managed somehow to steal the document from the young man's sleeve.

True love never does run smooth, as they say; and so a further difficulty arose in the person of one, Rubaji, who also fell in love with the daughter of the green-grocer. The fellow lent a large sum of money to the girl's father during a period of financial distress and so brought the family under his hand, demanding that he should be given the girl to wife.

To this man the lad Bencho told the

oath of the fair Oshichi, and he resolved to show it to the head priest. As he approached on this mission he observed the priest talking with a certain samurai beside whom Kichisaburo was seated. This samurai, Junai by name, was a dependent of the acolyte's father who at his death left instructions with the samurai that Kichisaburo was to become a good *bonze*. So he had brought with him his master's last will and testament to show the priest and the boy himself. Kichisaburo, however, was not in agreement with the will of his father and wanted to become a samurai instead of a priest, and he insisted that he would do so. The real reason was that he wanted to be in a position to marry Oshichi.

Just at this moment Buhei entered, and going up to the old priest, said: "Sir, this fellow Kichisaburo is immoral and unfit to be a *bonse*. Let him be driven from the temple!" As this was going on, the green-grocer and his fair daughter came in to take leave of the priest; whereupon Buhei pointed at the girl and exclaimed: "There is the wife of Kichizaburo!"

The father of the girl was very indignant at the accusation of Buhei; and when he showed angry remonstrance, Buhei produced the oath which the girl had sworn signed with her blood and given to Kichisaburo, and which he proceeded to read aloud in the ears of the astonished company. Upon hearing this the father was now angry with both the girl and her lover. The old priest, seeing the difficulty, hit upon a plan, and said: "That oath was given to me and not to Kichisaburo. Once or twice in talking with the girl I joked her about love and marriage and she took it seriously and gave me the oath. You

notice the oath says, 'as you have decided upon ceasing to be a *bonze*,' which could not apply to Kichisaburo, as he is not yet a *bonze*. I am sorry to say that I myself am the offender."

At this Buhei was very angry and began to berate the old priest for breaking his vows in dallying with a woman, asserting that as the priest had broken one law of his religion he was guilty of all. Then he took from his sleeve an egg and asserted that the priest must also have broken the law of *sesshokai*, against the killing of animals, demanding that the priest eat the egg, which if he refused, Buhei would decline to believe a word he had said.

The priest was a man of great experience in casuistry and he was determined that he would save the honor of the two young people even if he had to break a law of religion in doing so. But just as the priest was about to take the egg the samurai who was sitting by, seized it and hurled it into the yard, at the same time rising and assisting Buhei off the premises with the toe of his *geta*. Thereupon the girl and her father took leave; and the samurai took Kichisaburo aside and began to admonish him on his behaviour in ignoring his father's wishes.

One day some time after Oshichi was sitting in her room at home. The air was thick with falling snow, through which Kichizaburo suddenly emerged, slipped into the yard and hid himself under the house, intending to come out at an opportune moment and slip into the girl's room. All this was seen by the maid Osugi, who assisted the youth in carrying out his purpose. At the same time the other lover, Buhei, came to the house, accompanied by a town official, and asked to see the grocer, with the

object of forcing him to give Oshichi to Buhei. In the event of being refused hee intended to insist on having the three thousand *yen* he had lent the father of the girl. The two entered the house and delivered the ultimatum to the grocer. As it was quite impossible to raise such a sum of money in a short time the green-grocer and his wife were in great straits what to do about it; and there seemed no way out of it but to give up the girl. As soon as the bargain was agreed upon Oshichi was informed in her room, she receiving the sad news in broken-hearted lamentation. "O, how can you be so cruel as to abandon your daughter to a tiger?" she cried and would not be comforted.

The mother now came into the daughter's room and tried to pacify her, but in vain. She reminded the girl how that when the house was burnt down over their heads, Buhei had advanced the money to rebuild it, and the family was thus utterly dependent on him. It was a matter of fate and could not be helped. It was the duty of the daughter to acquiesce in the will of the gods. But Oshichi answered never a word.

One can imagine the feelings of Kichisaburo as he listened to all this where he lay hidden under the veranda floor. He felt, however, that if the girl had been already given to Buhei he could not take her without being guilty of adultery, so he picked himself up and went back to his temple, remembering the admonishment of the samurai concerning the will of his father. At this time the maid Sugi came into the room of Oshichi and blamed her for not protesting more vigorously against being given to Buhei, saying that the habit of weeping without asserting herself with determination was

useless. Silence would no doubt be interpreted as consent. Kichisaburo would surely be quite offended at her weakness. A true woman really in love would defy not only father but even her feudal lord, declared the maid. But the timid maiden of sixteen was still afraid to assert herself sufficiently to make any decided protest, spending the precious moments in contemplation of Kichisaburo whom she was destined by fate of forsake.

In the guest-room preparations were being made for the nuptial ceremony, and there was no time to be lost. The girl now thought there was but one way of escape. If her father's house was but again burnt down the family would again go to the temple where she would once more see her lover. Could she not, therefore, manage to set fire to the house? So she took some live coals from the brazier and wrapped them in a straw rain coat, and placed it in a closet. A few minutes afterwards the house was in flames.

The upshot of this was the fair Oshichi was now prosecuted for incendiarism, a capital offence, and was condemned to the stake. The distress of family and friends was now beyond measure. The father and mother had driven the girl to it, and had but themselves to blame. One said why does not Kichisaburo try to deliver us and another why does not Buhei; but the father said: "The real enemy is ourselves."

The court might have been able to exercise mercy if the girl had taken the hint and said she set the fire by accident; but she insisted that she did it purposely so as to be able to go and see her lover at the temple. There was thus nothing for it but to sentence her to the fire. At

this time, too, Buhei brought suit against the grocer to obtain the return of his loan; but the court saw through his cruelty and forfeited the money, throwing him into prison.

The day for the dread execution was near. Oshichi was to be burned at the stake on the seashore off Shinagawa, one of the execution grounds of the day. The place was called Suzugamori, or bell grove. The strange thing was that all this while Kichisaburo kept himself in the background. Many wondered what he meant, and why he did not put in an appearance.

On the day of the execution Kichi-

saburo came to the place; and it was seen that he was robed in white, which means death. By permission of the officers he went to the side of his condemned sweetheart to take leave. Observing his white robe she at once perceived what he intended to do, and besought him to spare his life, and offer masses for her soul. But he was firm in his resolution and wavered not. As the cruel flames enveloped Oshichi and smothered her agonizing cries Kichisaburo sat down before her burning form and committed *harakiri*. This was in the third year of Tenna, A. D. 1683.





MR. TADAOKA AND HIS WIFE IN KIMONO



JAPANESE AIRMEN ARRIVE AT KANUJAWA



GOLF LINKS CLUB



MISS
MRS. J. H. H.



MISS MRS. J. H. H. and
MISS MRS. J. H. H. and
MISS MRS. J. H. H. and



MISS MRS.



MISS MRS.

CURRENT JAPANESE THOUGHT

By THE EDITOR

Education

One of the most pressing problems Japan has to solve is how to provide an adequate education for her ever increasing millions. An unwholesome tendency is apparent in the disposition of the authorities to find funds for army and navy extension while seeking to make ever more retrenchment in regard to facilities for education. During the régime of the last Saionji ministry education estimates were reduced by over half a million *yen*, and prior to the organization of the Okuma cabinet they were reduced one hundred and twenty thousand *yen* more. Thus improvements have had to be postponed and education compelled to suffer. In regard to methods of education and the stress to be laid on certain subjects there is also much room for reform. The new Minister of Education, Dr. Takata, recently admitted that not only were the funds for education inadequate but that the spread of inimical ideas among students must in some degree be ascribed to mistakes in education, the mind of youth being burdened with too many subjects, while there was a lamentable lack of mental training and spiritual discipline. He even went so far as to admit the loss it was to students in having no proper opportunity to receive the influence of religion, suggesting that in future more attention should be devoted to this aspect of education.

Peace

There is obviously every sympathy in Japan with the declaration of Britain that there can be no talk of peace until Belgium and France are free from German occupation and Prussian militarism crushed for ever, with guarantee of independence for the smaller states. A certain section of the vernacular press in Japan has seen fit to indulge in more or less gratuitous criticism of the campaign as carried on by the Allies, the attitude being due for the most part to misapprehension; but on the whole Japan realizes that her fate lies with that of the Allies in this struggle, as is clearly seen in her loyal efforts to assist them to the utmost of her ability. But Japan earnestly awaits the day of peace, and will be glad when it comes. Before peace can be lasting, however, the issue at stake must be decided definitely once and for all time, a fact that surely must have been realized by those who made this war inevitable ere they determined on their mad career. The whole thing was too big to start moving and then stop suddenly. Never has there been a struggle in which the life or death of great nations has been so surely involved. It is impossible now that they should merely wound themselves and then cease to fight. Only the crippling or death of one side can end the conflict. The whole thing is terrible beyond full measure of realization. Thus the world is taught

how much depends on the judgement of a few men, and how much more depends on the people who put those few where their "yea" or "nay" can consign millions to death and destruction or bless the land with peace and prosperity!

More Help for Russia

Japan's sympathy with the Allies has been demonstrated in numerous ways, but in none more than in the enormous and effective assistance she has rendered and is still rendering to Russia. Ever since the opening months of the war she has been supplying arms and ammunition as well as millions of yards of army cloth, khaki and foot wear; and after the fall of Warsaw the request for further and larger orders for the Russian army was promptly taken up by the Imperial Japanese Government and the arsenals and munition works of the nation were extended to order in cope situation. The work now goes steadily with the on and regular supplies are being despatched to Russia. It is said that orders from that country for war supplies have already totalled more than one hundred million *yen*.

Shipping

The withdrawal of so many merchant ships by the Allies for transport service, and of the Pacific Mail Company from the Far East, leaves Japanese shipping companies an unrestricted field for development, of which they are preparing to take the fullest advantage. The demand for freight-carrying ships has been so great that rates have gone up appreciably, and Japanese companies are obliged to charter bottoms to relieve the traffic, their own ships proving too few to meet the situation. The shipbuilding yards of Japan have orders that will keep them busy for the next two years, more

than 200,000 tons being now on the stocks. Thus the war in Europe not only means a momentous extension of Japanese shipping but a season of unparalleled prosperity to the nation's dock-yards. A questions of increasing importance is how far Japan will be able to retain and control the traffic after the conclusion of peace, when the European shipping companies will return to the fray.

Politics

The Japanese press has for some time kept up a campaign of criticism in regard to the cabinet's consenting to return to office after it had resigned, the main point of attack being the reason given by Count Okuma for withdrawing his resignation, namely the Imperial wish. This is asserted to be an attempt to hide behind the Throne, thus making Imperial authority responsible for keeping an incompetent cabinet in office, a move which, it will be remembered, led to the overthrow of the last Katsura ministry. Editors do not hesitate to prophecy that the life of the cabinet cannot go much beyond the conclusion of the Coronation Ceremony, when, its chief duty having been fulfilled, it will be forced to retire. Count Okuma, however, has a strong following throughout the country; and there is a very general feeling that if the most popular man fails to meet the difficulties of the situation, who can be expected to succeed? The cabinet's most arduous responsibility is in regard to the place Japan is to take in the coming peace conference, for which the very ablest men must be in office.

One of the Genro Passes

In the death of Marquis Inouye the Elder Statesmen lose one of their most able and conspicu-

ous members. For more than half a century he has been regarded as a pillar of State and one of the most sane and reliable of Imperial advisers. Born in 1835, the son of a *samurai* of the Choshu clan, he early revealed indications of mental and moral perception that in time blossomed into that wonderful character we are now accustomed to find chiefly among the remaining units of the older civilization. On reaching manhood young Inouye began to evince signs of that patriotism that has so conspicuously marked his long and arduous career as a statesman. At first he was opposed to the opening of the empire to foreigners and went to the old capital with the band of young men that were determined to die or save their country from foreign intrusion. Their efforts failed; and when the foreign legations were duly established Inouye joined in the attempt to burn them down, the British Legation being set on fire and destroyed in 1862. From this time Inouye and his associates, one of whom was the late Prince Ito, began to suspect that western powers were of more importance than appeared on the surface, and he made up his mind to visit Europe and find out. This was no easy undertaking at a time when the laws of the empire forbade Japanese subjects to leave home, the ban on travel being absolute. The two young patriots defied the Shogunate, however, and stole away on foreign ships to Shanghai whence they worked their passage to Europe as common seamen. England and her seapower, as well as the civilization of the west generally, was a revelation to them and they at once saw the futility of Japan trying to fight the west. Consequently they counselled peace, at least until such time as Japan was prepared to enforce

her views. They were treated with utmost courtesy and kindness in London, which had a great effect on their opinion of England and ultimately on the policy of Japan toward western civilization. While pursuing their studies in London they read in the "*Times*" one day of the contemplated bombardment by a combined squadron of French and British ships of Shimonoseki; upon reading which the two patriots immediately set out for home. After a long voyage they reached Yokohama, June 11th, 1864. Young Inouye returned to his native province and presented a memorial to the clan authorities outlining the naval and military power of the countries Choshu was disposed to defy and counselling peace, his wise advice being accepted. Inouye was among the envoys appointed to negotiate terms of peace with the combined squadron, and his success at that time of crisis drew upon him the enmity of those who hated foreign aggression, and his life was attempted. In time came the Imperial Restoration when Inouye became at once one of the leading statesmen of the empire. During his long life he held the offices of Councillor of State, Minister of Finance, Foreign Affairs, Home Affairs, Agriculture and Commerce, Japanese Representative at Seoul and Adviser to the Korean Government. Retiring from active duty in the State in 1898 he was at once reckoned among the Elder Statesmen, being created a Marquis in 1905. The present Japanese Ambassador in London is his adopted son. Count Okuma, referring to the death of Marquis Inouye, said that he, with the late Prince Ito, was one of the Premier's oldest and warmest friends. It was the Countess Okuma who acted as intermediary in the marriage of Marquis Inouye, and she took the unusual

plan of asking the prospective bridegroom to sign a pledge that he would ever love and cherish the girl she had obtained for him, the document being still in the possession of the Countess. The late Marquis was regarded as a man of impulsive temperment but of kind heart and wise counsels, to whom Japan owes an immeasurable debt of gratitude as one of her most brilliant patriots and statesmen.

Race Pride In a remarkable article by Professor H. Kawakami, of the Kyoto Imperial University, published in the *Osaka Asahi*, we have a notable example of how some Japanese feel as to pride of race. After giving a lengthy account of his experiences in Europe and dwelling with a good deal of emphasis on those habits and customs of the west that sever that portion of mankind for ever from Japan, he complains of occidental materialism as being the most distinctive mark of difference and then concludes with a peroration on the superiority of the Japanese race. No one, he thinks, can study European peoples without being convinced of the superiority of the Japanese. In the god-age of Japanese history there occurred a blend of bloods creating a stream that now runs through the veins of the Japanese. Though exact proof is lacking as to just what races they were that dominated the islands of Nippon at the beginning, there is no doubt that there was a gathering together of various races, which mixed. Ever since that mixture took place the Japanese have continued their development unmolested, being neither invaded nor subjugated by aliens. Thus for more than 2,000 years the purity and sanctity of Japanese blood have remained inviolate, even unto this day. This, he believes, has made the

Japanese what they are. It is, thinks Dr. Kawakami, no meaningless vainglory when the Japanese boast of the unbroken line of the Imperial House. In a nation with an incessant flow of alien blood it is impossible that there should be any unity or solidarity of sentiment and thought. That it is now possible for Japan to vaunt the impregnable nationalism peculiar to her is because her forefathers succeeded in maintaining the purity of Japanese blood. Having succeed in thus blending and preserving the bloods of various races Japan has remained powerful for ages; and there is now no race in any part of the world which can so completely satisfy the difficult conditions of superiority. Though in appearance much resembling the Koreans and Chinese, yet behold what a difference in their history and that of the Japanese during the last 2,000 years! As Dr. David Starr Jordan has well said, "A nation's blood determines its history, and its history its blood." Skin and blood may be the same in color, but there is a fundamental difference in the history and quality of the blood. This is why the Japanese transcend all other oriental people. This is why Japan, as one of the world's first-class Powers, emits dazzling rays from her unique civilization. Though it may be an open question whether the progenitor of the Japanese race was superior to Europeans and Americans, it can now be safely said that the Japanese race is destined ultimately to rank first and foremost among the nations of the whole earth. Dr. Kawakami concludes with the assertion that he believes in this destiny and prays for its realization.

Immigration In an interesting address before the Japan Emigration Association some

time ago Count Okuma remarked that while the emigration of Japanese to America and the British colonies had been at a standstill for the last few years, owing to racial, labor and economic conditions, the war had brought about a better feeling with regard to Japanese immigrants, especially in the British colonies, since the people of Canada and Australia had now seen the protection the Imperial Japanese navy was able to afford in time of emergency. In the various countries of South America, where Japanese immigration had been without restriction, there have arisen various hindrances, though in Brazil, Bolivia, Peru and Chili immigration from Japan continues more or less. Generally speaking, however, it was true that Japanese emigration in recent years had practically ceased. Recently Japanese had been going into French territory, such as the region of New Caledonia, owing to increased friendship between Japan and France since the war, which was a matter of good omen. The country could not forget that the present time was a period of great difficulty with regard to emigration, which, after a steady of trial three decades, was actually now at a deadlock. But a reaction must be expected sooner or later. A great change had taken place in the mind of Canada, especially, since the Japanese navy cleared German ships from the Pacific. In the Philippines, too, there were indications of a growing demand for Japanese labor, that might lead to greater prospects.

Greater Nationalism

In the *Kokumin* appeared an article from the gifted pen of Mr. Oka, formerly Minister of Education, and now a leader in the Seiyukai party, dealing with the interest-

ing question of greater nationalism. Quoting Stein's theory of determining national boundaries by natural distinction of races, Mr. Oka takes exception to it as now antiquated. To-day a small nation finds it difficult to maintain its position. With Dr. Butler, of Columbia University, Mr. Oka is disposed to believe that after the war there will be a great federation of European nations; and then there must come the necessary distinctions of white and colored races! Mr. Oka advises Japan to study carefully these world-tendencies in order to form a national policy. The Imperial Government should not be permitted to confine its sphere of activity to the little island empire of Japan.

America and Japan

The return of Dr. H. Noguchi, one of the leading scientific experts of the Rockefeller Institute, New York, to visit his old home in Japan, reminds his countrymen of what some of them are only too apt to ignore or forget, namely, the real attitude of the majority of Americans towards Japan. Dr. Noguchi went to America without either scholarship, fame or fortune, an unknown student of medicine; he was welcomed into American medical circles and given every opportunity for the prosecution of higher studies in the science in which he had elected to become proficient. Not only was he welcomed to all the facilities of American medical circles but he was in time given a position in the Rockefeller Institute at a good salary, while he pursued the researches that have made him famous. Now could any Japanese in America find such an experience possible if racial prejudice were as bitter there as some have contended, or if there were any serious

degree of anti-Japanese feeling? Nor is the record of Dr. Nishiguchi singular among Japanese students in the United States. Dr. Takamine, the discoverer of *adrenalin* and *adrenalinin*, now one of the leading chemists of the western world, analized his time in the United States, and is now one of the most distinguished residents of New York. Surely when America affords such welcome and facility for the education and success of worthy Japanese students, they must be gravely and unjustly in error who aver that America is anti-Japanese! Could any American find such opportunities in Japan? Some say yes; that such opportunities are not possible for foreigners in this country. But this is by no means the case. If they were accorded the same opportunities that Japanese scholars are given in America. From time to time young American scholars come to Japan with the hope of taking part in the scientific and educational progress of the nation, just as Dr. Takamine and Nishiguchi did in the United States. But none of them have been permitted to take part in educational and scientific work in the same way that young scholars of Japan have found possible in America. Supposing that when Dr. Nishiguchi went to America to prosecute scientific research, he found that all he could do was to make a living by teaching Japanese conversation in an American commercial school! He never could have become the scientist that he is, or that the fame that he has won! Yet when an American scholar comes to Japan, say, to share in developing the science of pedagogy and education. Economics and Law, he may find himself fully occupied in teaching English conversation and given no part at all in the science of education, no matter what training he may have had as an expert before coming to the country. This attitude of indifference to his marked

concern so what Drs. Takamine and Nishiguchi have found to be the case in American scientific and educational circles with regard to Japanese scholars. Indeed it is delightful to note the welcome extended to these Japanese scholars by American scholarship and institutions and the readiness to listen from them, without the slightest indication of prejudice or tinge of jealousy.

In the death of Sir Claude Maxwell MacDonald Japan loses a strong friend who understood and appreciated her as few others have done, a man whom all English speaking people that knew him were delighted to honor as a noble example of brightly burning and sterling character. After a brilliant career in the army Sir Claude entered diplomatic service, and first came into prominence in that capacity during the Boer rebellion in China when he was British Minister at Peking where he led the local defense forces of the legation in defending the refugees from the savage hordes that attacked the capital. Subsequently he was promoted as British Minister to Japan where he remained for twelve years during which period he had a hand in bringing about the Anglo-Japanese Alliance and became the first British Ambassador to Tokyo when the Legation was raised to an Embassy. No one could have done more than did Sir Claude to cement the ties that bind east and west together in good fellowship. When he retired some three years ago it was to the universal regret of all foreigners in the Far East, whom sympathy now goes out to Lady MacDonald and family in their great loss and grief; to her, who, while in the British Embassy at Tokyo was so able and conspicuous an assistance to her husband and her country.





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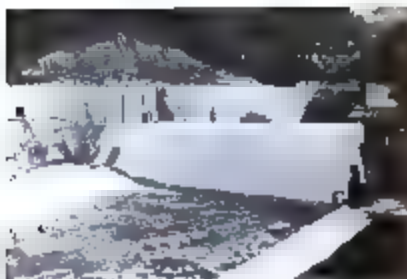


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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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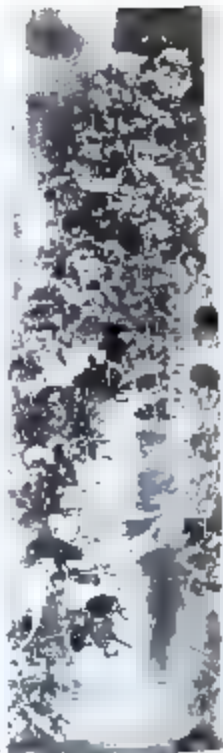
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A dense forest scene, showing a large tree trunk in the foreground and a thick canopy of trees in the background. The image is oriented vertically.

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TANNYU AND HIS ART

By PROFESSOR KINO YOSHIO

(WASEDA UNIVERSITY)

THOSE familiar with the the history and development of Japanese pictorial art will remember that Eikoku Kano was as conspicuous a figure in the art world of the 16th century as Hideyoshi Toyotomi was in the world of politics. After Kono's death no genius of equal merit appeared in the realm of painting for many years, posterity simply preserving the ancestral honors and family traditions but adding little or nothing to the achievements of the old masters by its formal, conventional paintings. The name and fame of Kano was on the decline during the Ashikaga period and might have been forgotten but for the appearance of a genius worthy of his master, who revived the Kano school and adorned the later history of Japanese painting. This genius was Morinobu Kano, otherwise known as Tannyu. This artist thoroughly absorbed the chief virtues of the old masters, especially of Masanobu, Motonobu, Shosei and Eikoku, employing all the skill and technic of the Chinese and Japanese schools, to which he added a genius all his own.

Arriving in old Yedo from Kyoto Tannyu became painter to the court of the Shogun, under whose patronage he became supreme in the art circles of the

time. His position politically naturally enhanced his fame in the realm of art. So keen was he as to the importance of personal influence that he divided his family into three parts, and established them in as many sections of the city with a head family at Kajibashi, which is still called Kajibashi Oke; and in this way he laid a permanent foundation for the fame of his school of painting.

Born in Kyoto in 1602 he early showed signs of skill with the brush, having a love of drawing even from the age of four. He was only 11 years old when he first met the shogun Ieyasu and drew a sketch in his presence. Tannyu was only 13 when he came under the patronage of the shogun Hidetada at Yedo. At the instance of the Shogun the youthful artist made a sketch after the manner of the Gen and Ming schools of China, which was regarded as a masterpiece in conception and execution. The shogun was deeply impressed by the genius of the lad and rewarded him accordingly. The young painter was only 16 when the shogun gave him a residence of his own in Yedo, and from thenceforth his future was assured. Tannyu was about 35 when he was entrusted with painting the Toshogu by order of the 3rd Shogun. In the same year he had his

head shaved by order of the shogun and changed his name to Tannyu-sa, and took the title *Hogen*, which is the second highest rank in the realm of painting. When the Imperial palace was built at Kyoto Tannyu was employed to paint the portraits of the Chinese sages on the doors of the Shishiiden, the finest hall in the building. These doors are at the north side of the Imperial Throne. There are 32 portraits, 4 on each door, symbolizing the wisdom of the ages which the Emperor desired to revere. It had long been the custom to have the portraits of these sages always drawn by an artist under the patronage of the Imperial Court. Up to that time the artists of the Tosa school had enjoyed this distinction. That Tannyu was asked to receive the honor may be regarded as a remarkable example of the influence of the new artist, as well as of the power of the shogun. At the age of 61 he was asked to paint the Imperial portrait and was then granted the title of *Hoin*, the highest rank possible to an artist.

In his old days Tannyu suffered from palsy, which greatly interfered with his handling of the brush, but later got quite better and recovered his old-time dexterity. He died in the year 1674 at the age of 73, and was buried at the Hommonji temple, Ikegami, near Tokyo.

It is easy to see that Tannyu owed much to the influence of the Chinese schools of painting as well as to Shubun, and Sesshu of the Ashikaga period, features which are common to the Kano school, yet marked by the age in which they appeared. It was an age of political turmoil and social complexity, peculiarities which may be traced in the works of Tannyu. There is more often than not a flavor of the samurai spirit in his paint-

ings. During this period there came into vogue another school of painters, known as the Ukiyo e, which Tannyu regarded as somewhat fanciful and merely decorative, as compared with his ideal which dwelt chiefly on the solid virtues of knighthood which ruled the country under the Tokugawa shoguns. Portraits, flowers, birds, animals and trees were his favorite themes, but it is difficult to name any one theme in which he was most excellent. It is clear, however, that he did not attain maturity until after the age of 35. After his recovery from illness his work shows new features which must have been due to the influence of his suffering, and some of his admirers love the pictures of this period best of all. Experts, however, regard his earlier work as more perfect, being unmarred by undue mannerism. To this period belongs the Toshogu, the explanations of the designs being written by the Emperor Gomidzuo and some of the princes and courtiers, and the conclusion by Tenkai, the priest. As this kind of work was a specialty of the Tosa school the achievement of the Kano school was regarded as significant of its ascendancy. As the work was limited to pure design the freedom of the artist was naturally restricted, so that it cannot be taken as a fair example of Tannyu's hand. It well represents his distinctive conscientiousness, and is now a national treasure kept at the Toshogu at Nikko. There are very few persons now living who have had the good fortune to have been favored by permission to see this treasure, but those who have seen it can never forget it as a masterpiece of skill. As most of the pictures in the volume cannot well be printed apart from their settings, that of a waterfall is most often taken, since it lends itself to complete treatment.



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IZU PENINSULA

By D. MAKINO

ONE of the most delightful of short excursions from Tokyo is a trip through the peninsula of Izu, which need not occupy more than from four to six days, according to the route taken. Taking the train to Kôzu one may continue by tram and light railway to Atami and then proceed on foot or by jinrikisha over good roads and amidst entrancing scenery down through, or across, the peninsula. Those preferring a sea voyage may go by steamer from Kozu or by the Shimoda boat from Reiganjima pier in Tokyo. The boat trip along the coast from Kozu and Atami and down the peninsula to Ito keeps in view a constant succession of matchless scenery.

The climate in Izu is mild the year round; and as the numerous mountains abound in mineral springs with hotels of all kinds, the traveler is comfortably accommodated and his health improved. Indeed Izu has been noted for its beauty and its spas for centuries. Leaving the train at Kôzu one takes the electric railway to Odawara, where the light steam railway begins, taking which one reaches Mongawa in an hour and a half, and thence by omnibus to Yugawara, the first hot spring. Perched on a rocky

eminence the town commands a fine view of the sea and mountains, the river Fujiki running through the village. The hillsides are covered with orange trees, which yield abundant fruit in season. The spring is salt and considered good for the skin.

The next hot spring is at Izusan, near Mongawa and Atami. The bathing place is on the side of the mountain facing the sea of Sagami, the boiling stream gushing from the side of the cliff. Every hotel has a hot waterfall bath, which is characteristic of the place. These springs also are noted for their mineral salts, and are especially recommended for eye and brain troubles. Some nine hundred steps up the cliff stands the Shrine of the village where the ancestral deities of Japan are worshipped, especially by samurai visitors. From this spot the view across the bay of Sagami is incomparable.

Perhaps the most famous spa of the peninsula is Atami, the terminus of the light railway from Odawara, about 30 minutes from Izusan. The Atami geyser gushes to a considerable height five times a day, each effort continuing for about 40 minutes. The nature of the water here is much the same as the other

springs, the chief ingredient being mineral salts, which are good for skin diseases. The scenery about Atami is unusually picturesque, with beautiful orange and plum gardens. In addition to the income obtained from numerous tourists the villagers live by fishing and agriculture, the hills being terraced in a most skillful manner.

Across the bay from Atami lies the island of Hatsushima, three miles over the blue sea, with its 42 families and its two pretty Buddhist temples and a Shinto shrine. Fishing, agriculture and camelia oil form the chief industries of the tiny settlement. Here the camelia blooms in its native glory. The island is noted for never having known a thief. The excursion by boat takes only two hours, one hour more if one circumnavigates the island. The walk from Atami over the Ten Province Pass to Hakone affords wonderful panoramas of great beauty.

About 14 miles further on from Atami are the hot springs of Ito, which one can reach by good road or by boat from Atami. Ito is famous in history as the spot to which the great Yoritomo was banished by Kiyomori, and to which the famous religious reformer, Nichiren, the Luther of Japan, was also exiled. Every shrine and temple, woodland and valley, of the place has some interesting historical association. At several places the boiling water emerges from the soil in ample quantity, the chief springs being

known as the Matsubara, Shishido, Kusumi and Dekiyu, the water being of the same nature as at Atami. Ito has a beautiful cherry garden which affords a wonderful scene of filmy-misted bloom in April. The Otonashi shrine where Yoritomo used to meet his sweetheart, daughter of Sukechika Ito, lord of the province, attracts many visitors. Butsugenji temple is where the exiled Nichiren lived. From Ito one may proceed down the coast to Shimoda, of historic interest as being the place where foreigners first lived in north Japan; or one may cross the peninsula to the west coast where the scenery is equally beautiful.

If one wishes to enter the peninsula from the west side the train may be taken from Kyoto or Tokyo to Mishima Junction and thence to Ohito. From Mishima one reaches Daiba about $2\frac{1}{2}$ miles from which are the hot springs of Hatage, where there are good hotels and baths with a public garden. Next comes Nirayama, which is not far from the little town of Hojo, associated in history with the family of the same name, the tomb of Tokimasa being there. Nirayama is famous as the birthplace of Egawa Tarozaemon, the father of Japanese gunnery; and the remains of the foundry from which he cast the first Japanese cannon, are still seen. On the hill above the village stands the ruins of the Nirayama castle where Hojo Ujinori was destroyed by Hideyoshi.

There are hot springs also at Kona and

Nagaoka, some half a mile from the town of Hojo, being noted for their radium properties. In the neighborhood are ancient caves; and stone coffins have been unearthed. The most noted of the spas in this part of Izu is Chuzenji, about $2\frac{1}{2}$ miles from Ohito station, where a torrential stream has on both sides lines of hotels with the hot water running through their baths, hot bathing places being in the river for the public as well. It is said that as many as 150,000 visitors come here annually. Not far away is another hot spring called Dokko. The Shuzenji temple is one of the most famous in the empire, and has the tomb of Noriyori, younger brother of Yoritomo, and also the grave of the shogun Yoriiye.

About nine miles from the town of Ohito are the hot springs of Funabara and Yoshina on the banks of a river. The springs are of the same quality as the others of the peninsula, but the scenery is nothing to speak of. The place is recommended for its quiet restfulness and its comparative inexpensiveness. Yoshina springs are about a mile and a half from Funabara on the banks of the river of the same name. Further down toward the center of the peninsula one comes to the hot springs of Yugashima at the foot of Mount Amagi, about two hours by omnibus from Ohito Station, a distance of 15 miles. The district forms an Imperial hunting preserve, being long noted for the prevalence of wild boar. In ancient times

the best shipbuilding timber came from the forests of Amagi.

Another hot spring at the foot of Amagi is Yugano, with more springs at Yatsu. The bathing establishments are picturesquely situated along the cliffs, looking down on the river Kawazu, the Yazu spring being about a mile distant, with the high mountains on one side and the sea of Sagami visible on the other. These springs have the reputation of emitting radium and are popular on account of their comparative cheapness.

Continuing on the way south one may now reach the town of Shimoda, also within easy reach of Ito, as already suggested. This was the first port opened to foreigners, and was visited by British and Russian ships before Commodore Perry landed there in 1853. Afterwards great tidal waves destroyed the harbour and rendered it unfit for a trading port. North of the town stands the Shimoda Fuji, a landmark for seamen. On an ancient tree on the top of this hill is engraved the name of Commodore Perry, said to have been done by himself in memory of his ascent of the mountain. In the town are the graves of foreigners who have died there.

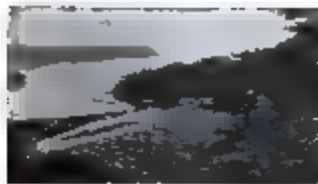
About a mile distant from Shimoda are the hot springs of Kôchi and Rendaiji, the latter being a sulphur spa. It was at this spring that the famous Yoshida Shoin lodged while in hiding when he tried to escape to America by foreign ship in 1854, failing in which he was

executed. Nagatsuro village is situated at the southern extremity of Izu, its inhabitants being wholly occupied in fishing; but the scenery is very fine. Ishirôzaki lighthouse stands out prominently from the cape, the lantern being 180 feet high and sending its gleams eleven miles to seaward. Continuing around toward the western coast one reaches Matsuzaki, about 20 miles from Shimoda. From there one enjoys excellent views of the opposite coast and ranges in Suruga. Near by is Dogashima, an island with marvellous caves into which boats can pass, some of which divide into two, the sun coming through a natural window over head in one place. The Dohi hot springs are regarded as the best on the west coast, as they combine hot bathing with sea bathing. The springs can be reached in two hours by steamer from Numadzu, and are good for rheumatism.

Heda is on the same coast, and is noted only as the place where a Russian warship went ashore fifty years ago on a great tidal wave, and had to be rebuilt, this being the place where western shipbuilding was first practised in Japan. The village of Mito is prettily situated further along the coast, about 3 miles from Shuzenji, and an excellent bathing place. Shidzu-ura is about 2 miles from Numadzu, picturesquely situated at the foot of high hills, on the sea, with peach gardens all about.

From what has been said no one can have nay doubt that Izu is the most convenient region for interesting excursions from the main line of travel, especially for those who desire to see the rural side of Japan without much trouble or delay, to say nothing of the beautiful mountain scenery and the benefit to be derived from bathing in the mineral springs.





South of Havana



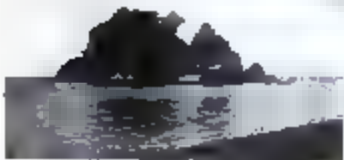
all over it



South of Havana
The River Bank



all over it



all over it



L.M. Hobbs: 7-42-638
(New University of Arkansas)

NEW MINISTER OF EDUCATION

By S. TAKATSUKI

THE present Minister of Education, Dr. Sonae Takata, is a real Edokko, or Tokyo man. Born in 1862 he passed through the ordinary preparatory courses and entered the Imperial University, where he specialized in politics and philosophy; and after graduation he gave himself to assisting Count Okuma in the establishment of Waseda University, which has since developed into a great national institution of learning, being himself a professor in the university. While engaged chiefly in education he found time to coöperate with Count Okuma in forming the progressive party in Japanese politics, and was himself elected a member of the Imperial Diet in 1890, its inauguration year. Since then he has been returned to the Diet four times in succession; and when the coalition cabinet under Marquis Matsukata was formed he was appointed head of the Commercial Bureau in the Foreign Department, and next year Councillor in the Department of Education. Subsequently he was elected a member of the Imperial Diet twice and finally by Imperial order was made a member of the House of Peers. While passing through so many and such important offices he never gave up his classes at Waseda University; and when the institution was formally granted a university charter in 1907 he was appointed president.

Dr. Takata is descended from a scholarly family, the famous Oyamada Tomokiyo being one of his ancestors, and is himself an authority on Japanese classics and English literature. In 1901 he was honored with the degree of LL.D. His personal tastes incline to Japanese art, especially painting; and he is also fond of native songs. His wife is a daughter of Baron Maejima.

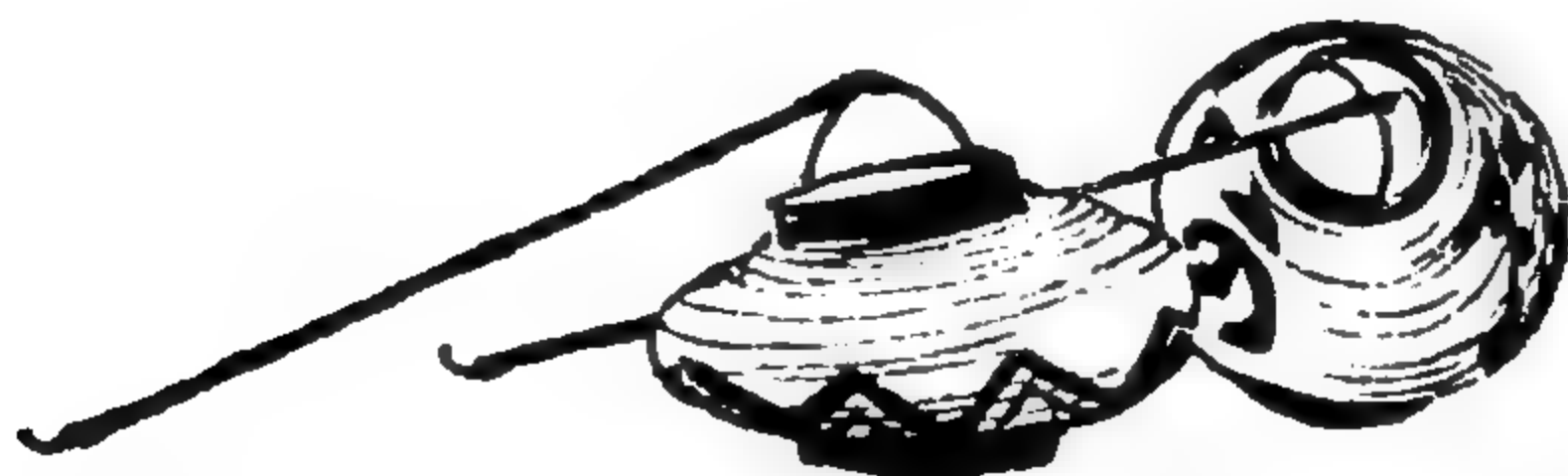
As the main object in establishing Waseda University was to promote the independence of learning Dr. Takata has had much to do in that direction, and in liberal circles his advent to the Department of Education has been hailed as a good omen. He holds that a nation, in order to secure its complete independence, must be spiritually independent, and for this purpose independence of learning is essential. This attitude is easier to-day than when it was first assumed by such men as Dr. Takata, but the freedom gained is largely due to his efforts. By the authorities of the Imperial University it was thought dangerous to public interest to allow students any freedom of opinion; they were hedged about on all sides and molded after a set form, and the institution was simply a bureaucrat factory. This led Count Okuma and Dr. Takata to start the movement for independence of learning which has since gained such impetus in Japan. But what is popular today was

regarded as radical and dangerous 30 years ago.

One aspect of the new movement was to have technical and abstruse subjects taught in the Japanese language, and consequently he devoted much attention to methods of teaching. In this way he hoped to emancipate the nation from dependence on foreigners and from bureaucratic government. In this policy he had the assistance of Count Okuma and Dr. Amano. It is through his influence that the distinction between government and private schools has come to be one merely in name at present. From the standpoint of political science Dr. Takata regards all institutions of learning as state concerns, and no difference should be made between state and private universities. This is difficult in Japan where everything is in a transition stage. It should be the aim of all universities to attain the same level of efficiency.

The new Minister of Education also holds the popular view that the time required for graduation in Japanese universities should be shortened. At present the regulations are such that often a young man cannot graduate before he is about 30 years of age. He enters the primary school at six and finishes in six

years. At thirteen he enters the Middle School where he has to remain five years; and at eighteen enters the High School where he studies for three years for entrance to the university where he must stay four years more. As most entrants to the primary school are over six years the age of a young man at graduation from the university is from 26 to 27 or more, as the case may be. Dr. Takata is in favor of shortening the term required at High schools, making about a year and a half enough for preparatory work for matriculation. At the Educational Association Conference Dr. Baron Kikuchi proposed a measure to this effect, abolishing the preparatory course for entrance to the university and making the university course four years. The new system will promote practical knowledge at the expense to technical knowledge, which many will welcome. The new measure will be introduced by Dr. Takata at the next meeting of the Imperial Diet. If it passes, all higher institutions which have a course of four years for graduation will be entitled to the rank of universities. This means that of the 37 schools under the control of the Department of Education, two higher normal schools, two girls' high schools and two higher commercial schools will be in the university grade.



KUMOSUKE

By J. TAZAKI

IN the old *nishiki-e* one often sees as representing the Edo era naked coolies wading across a river with passengers on their backs or being carried on a board. These coolies were known as *kumosuke*, and were the sole means of transportation across fords and rivers in the Tokugawa days. They would stand ready to carry a pedestrian, or baggage or freight of any kind, or lead horses with riders on them across the stream.

As to the origin of the name scholars differ; but it is generally supposed to have been derived from the fact that such laborers had no fixed abode, floating about like clouds, which the name signifies. These men were without home, family and even name. They went wherever travelers desired them. Sometimes they were taken long distances from the place where they waited and never returned, finding other haunts more promising. Usually they were known individually by the province they hailed from. A gay tribe they were, indulging in all sorts of fun during leisure hours, especially in gambling, drinking and lewdness. Not often they gave no little trouble to travelers by demanding exorbitant prices for their labor; and yet the authorities never seemed to control or

punish them, a condition that exists to some extent with this class even to-day. The government could not be too strict with them as they were indispensable to travelers, and if too much discouraged they might decrease and travelers could not be accommodated. The *kumosuke* was as essential as ferry boats were later, or as bridges are to-day. They were especially necessary to the daimiyo who had to visit Yedo each year and pay their respects to the Shogun, attended by a large retinue. Such processions called for the labor of hundreds of coolies; and it was cheaper to use them temporarily than to keep them permanently. The ordinary laborer in the employ of the daimyo was no use for travelling; he was a farmer and did not understand how to do up packages well, or how to transport them safely over rivers and rapids. All along the public highways and especially at difficult places the *kumosuke* were to be found ready for a job.

One reason why this class of help continued so long indispensable was the policy of the shogunate in discouraging the construction of bridges, which were regarded as dangerous in lending aid to invaders and other rebels. Bridges in

those days were reckoned as military structures. Along the Tokaido were such rivers as the Sakawa, the Abe, the Oi the Fuji and Tenryu, all without bridges, obliging the traveler to cross on the back of a *kumosuke*. The *kumosuke* along the Tokaido were among the most famous of the empire, especially those at Hakone. The latter always were to be found at the Toiya at Odawara. Horses went as far as Hakone and the coolies as far as Mishima and then back to Odawara. As there was a *sekisho*, or examination barrier, at Hakone, forbidden travelers tried to get past the officials by mingling among the *kumosuke* who were constantly going and coming with the daimyo and others. Sometimes they bribed the coolies to assist them in the game, and by this means the *kumosuke* often made much money. The Hakone coolies were the most skillful of all in packing and transporting valuables. As all packages, even those of daimyo, had to be opened, examined and repacked at Odawara the work of the *kumosuke* there was of supreme importance. Indeed it became the practice that goods packed at Odawara were not opened until reaching Kyoto, so good a job did the Odawara *kumosuke* make of it!

The road was only 24 feet wide over the pass; and some of the packages were so heavy or so big that they required from 40 to 50 coolies to carry them, great skill being required to get the package over the mountains in good

condition. The Hakone men were noted for their ability to handle successfully big packages. It was said that any *kumosuke* who had an experience of three years on the Hakone route could ever afterwards be sure of a good living on any other route. This shows how the Hakone men were respected by their craft in all other regions. The clothes such men wore were extremely scanty, even in the coldest weather, the greater part of the body being always exposed. Consequently they were very fond of tattooing, and often had their bodies decorated in elaborate style. As the Hakone officials were rather particular in demanding that the coolies show them special respect by putting on more clothes while passing the government barrier, the *kumosuke* were in the habit of throwing a piece of cotton over the side of the body next to the official while passing him, the latter being unable to impose punishment unless he could clearly see the nakedness objected to.

It would be remarkable with so vast a traffic under such circumstances if strange and untoward events did not sometimes happen. Most of the trouble was in connection with demanding extra charges, especially from young men and women, the latter being sometimes carried off into the mountain fastness if they refused to acquiesce in the coolies' demands. Tales of the time tell how such gentle victims were saved by the appearance of some brave samurai on the scene on the nick of

time, rescuing the lady from the hands of the *kumosuke*, the story ending with the knight errant falling in love with the fair lady and marrying her. The river Abe near Shizuoka is not very deep and can easily be forded by wading, especially at the upper part. The *kumosuke* knew this was not in the interests of their trade and they dredged that part of the stream deeper; and they always carried travelers through the deepest part to impress in them the idea that *kumosuke* were indispensable. In time of freshet after rains the rivers were often impassible, and the law forbade the *kumosuke* to cross then even if he could. Such an interruption of traffic left large numbers of lodgers at the hotels which were always at these places. By private understanding between the inkeepers and the *kumosuke* an interruption could be brought almost any time for the benefit of those concerned. As actors in pre-Meiji times were regarded as the lowest class the *kumosuke* made a specialty of preying on them, extracting the last farthing.

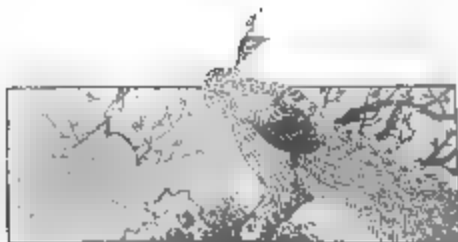
There is a story told that a certain famous actor of Yedo was on the way to Osaka and stopped at a teahouse when a samurai entered; and the actor was deeply offended by the arrogant manner of the samurai towards him. The actor made up his mind to get even; so he hurried off ahead to the river-crossing, where he informed the *kumosuke* that he himself was a merchant from Yedo and that after him was coming the famous

actor, Onoye Kikugoro, and he had plenty of cash. The *kumosuke* believing this, prepared to make a haul. The actor thus disguised as a merchant got on the coolie's back and went across the river. Then the samurai came along; and never doubting but that the coolies would know he was a samurai by his manner, he ordered them in haughty tones to carry him to the other side. They immediately began to parley and refused to undertake the job without a heavy extra charge. The *kumosuke* were not at all taken back by his indignant attitude, and accused him of being an actor disguised as a samurai. Not until the officials from the teahouse were brought was the trouble settled, when it was found that the real actor had played a joke on the samurai for his arrogance.

When the famous samurai, Kanzaki Yogoro one of the 47 *ronin*, was on his way to Yedo to slay the enemy of his master, on account of his graceful manners he was challenged by the Hakone *kumosuke* as an actor, and became so indignant that he was on the point of slaying the rude fellows; but, realizing that he had something greater to kill, he forbore and apologized for drawing his sword. Taking advantage of this the *kumosuke* became bolder than ever and demanded still more. Finding out afterwards how they had treated one of the 47 *ronin* the Hakone *kumosuke* were dreadfully ashamed of themselves and bitterly repented.

With the appearance of bridges and railways the days of the *kosowari* came to an end. Most of them became agricultural laborers or *harakida* coolies, which may account for the manner in which the latter sometimes act when they feel they can gain an advantage. The story is told that when the late Prince

Komae visited Vicenza, arriving at the railway station he called out to the cab drivers: "Kumomute! Kumomute!" to which, of course the men paid no attention. Then one of his suite corrected him saying the word he wanted was *domobito*, and not *kosowari*.



SACRED DEER OF NARA'

By N. TSUDA

(EXPERT IN THE IMPERIAL MUSEUM, TOKYO)

ACCORDING to Shinto there are various kinds of birds, beasts and fishes sacred to the gods, among which the pigeon, crow, monkey, rat, fox, serpent and deer are conspicuous. The pigeon is thought to be the special favorite of the god of war and an attendant of the shrine of Hachiman, while the crow is preferred by the patron deity of the Kumano-gongen, the monkey of the Hiyoshi shrine, the rat of the Daikokuten, the fox of the Inari shrine, the serpent of the Benzaiten and the deer is liked by the god of Kasuga at Nara.

In the oldest historical records of Japan there is mention of deer, to say nothing of mythological references in the *Nihon-shoki*, or chronicle of ancient Japan. On approaching the Kasuga shrine one observes deer roaming about at leisure among the trees, so tame that they will accept food from the hand of the visitor, and gather around him with meek eyes of gratitude. The Kasuga shrine is one of the most famous in Japan, one of the three divinities enshrined there being Ameno-Koyane-no-Mikoto, said to be the ancestor of the Fujiwara family. Naturally the Fujiwara family pay great respect to the shrine which houses their tutelary deity; and accordingly, it was most prosperous during the Fujiwara period, from the 9th to the 12th century, when that family held political power in Kyoto. The Fujiwara family often came from

Kyoto to visit the Kasuga shrine, in connection with which there were various acts of faith to be performed, especially in regard to the sacred deer.

According to the *Jingi-tei-yo*, one of the deities of the Kasuga shrine, Takemikadzu-chi-no-Mikoto, came to Mount Mikasa at Nara from Kashima in the province of Hitachi, riding on a white deer, and bearing a branch of the sakaki tree, as a whip. This is one reason given as to why the deer of Nara are held sacred. So sacred are they that should they invade the houses of the people and devour their food the animals would not be molested; and in ancient times if any one should happen to kill one these deer the punishment would be the same as for murder. History suggests that such customs were established by the Buddhist monks, to the distress of the people.

Again in the famous diary known as the *Sankai-ki*, of the 12th century, some court nobles and messengers of high Kyoto officials visited the Kasuga shrine at the time of a great festival on February 8th, 1179; and when they arrived at the second gate, or torii, of the temple, some twenty of the sacred deer appeared from the north corner of the Kofukuji temple, which is near the Kasuga shrine, and welcomed the visitors, while four of the deer came to see them off as they departed. The writer of the diary evidently

regarded this as a happy omen and a revelation from the gods.

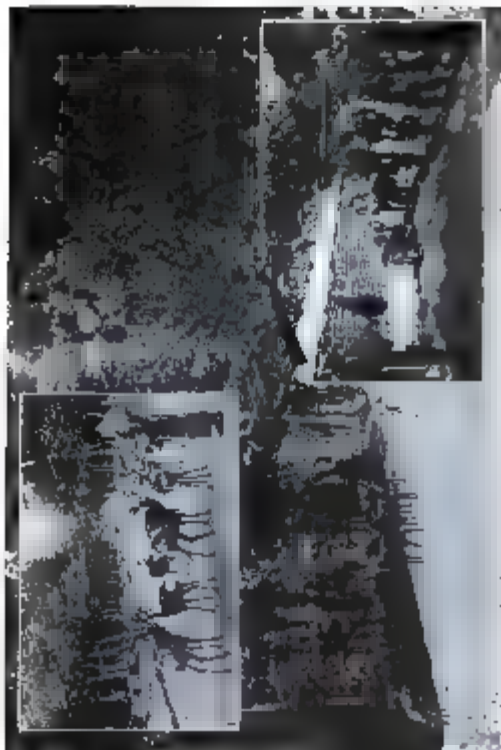
Moreover, in the *Gyokuyo*, written by Kanezane, a minister of state in the 12th century, it is recorded that when a princess five years of age visited the shrine on the 25th of February, 1177, the sacred deer came out to welcome the party, although it was night, the act being interpreted at the time as an indication of the approval of the gods regarding the visit. The record goes on to say that the visitors were so impressed that they alighted from their chairs and worshipped the first deer that approached, which, we may suppose, means that they bowed in salutation to the animals. In any case the pages attending the noble visitors had to get down and made proper obeisance to the sacred animals. Various other acts are recorded in Japanese annals in connection with the sacred deer of Nara, in one instance they being thought to have assisted in warding off an enemy.

It will not therefore be wondered at that the government of the day revered the deer and protected them as sacred, a custom that was continued down to the Meiji era. In the old days if any one should find a dead deer on his premises or in his field he was at once to inform the police who were to go immediately and conduct an investigation. Often in such cases the cause of death could not

be ascertained and some one was innocently punished, to the disaffection of the whole neighborhood. Consequently if any one found a dead deer on his ground he was likely to remove it secretly to his neighbor's lot. Even the horns of the deer were cut lest they should injure one another, a custom still kept up.

Among the Buddhist mandala representing the gods of Kasuga there are deer mandala, one of which has a deer with Buddhas on it. These mandala are usually painted, but sometimes carved in wood. The deer is represented as standing, with a branch of sakaki tree on its back around a mirror; the Buddhas being on the mirror, the whole thing being rather picturesque. The custom of reverencing deer may have come from China, where the animal was long revered for its supposed longevity, being often depicted as an attendant of the god of long life. Some of the ancient books assert that the deer lives to the age of a thousand years, and when it reaches the age of 500 years its hair whitens. In India too the deer has been held sacred and an attendant of the gods, though some sanscrit scholars say the word means a hare or rabbit. In any case the custom of reverencing deer probably is an importation to Japan, and is now regarded as a pretty habit which should not be abandoned.





4. PRISTINE THICKNESS THE MOUNTAIN SLOPE. 15. CULTIVATING THE DOMAINS OF TOWN AND VILLAGE
16. DEER IN THE PARK AT NARA



SHINRAN AND HIS SECT

By M. MURAKAMI

AMONG the more primitive sects of Buddhism is that known as the Jodo-Shinshu, or the religion of the true road to Paradise, which was founded by the famous Shinran. There is no corner of the empire where its temples are not seen and devotees heard uttering their wonted petition, *Namu Amida Butsu!* The sect is especially popular among the more ignorant classes, peasants and fisherman embracing it with eagerness. The chief centers of the sect are the Hongwanji temples in Kyoto with branches everywhere throughout the country. Shinran, the founder of the sect, was the ancestor of the former Lord Abbot, Count Otani.

The saint was born at Hino in the suburbs of Kyoto on April 3rd, 1173, his father being a noble of the Fujiwara clan, who managed the affairs of the Empress Dowager, the boy's mother being of the Minamoto family. Naturally tradition surrounds the birth of so great a personality with myth and mystery. It is recorded of him that for a year after birth he never uttered a sound, but in August of his second year he suddenly opened his mouth and exclaimed: *Namu Amida Butsu* which means: I adore the eternal Buddha.

The lad was not full grown when he lost both his parents. It was that stormy time when the Taira clan, known as the Heike, flourished and Yorimasa, chief of the opposing clan, the Genji, or Minamoto family, undertook to oust him. The

father of Shinran had been a Taira man, and was found missing after the defeat of his chief. The disappearance of the boy's mother history does not explain. It was but to be expected that the discomfiture of the Heike clan should bring disaster upon all who had supported it.

Thus left early an orphan Shinran was adopted into the family of Noritsuna Fujiwara, who gave the boy a good education. The lad long lamented the untimely death of his parents, pondering on which gave him a predisposition to melancholy. Such a youth would naturally incline to Buddhism and the pessimism that clings to that religion. The boy made up his mind to become a priest and say masses for the repose of his departed parents. In 1181 he took orders at the Seiren-in temple, the temple of the green lotus, the teacher who prepared him for ordination having been the famous Jichin. Afterwards he retired to the temple at Mount Hiyei for study, and there at the renowned Enryakuji temple of the Tendai sect, he pondered on the transient glory of the world.

At that time the Enryakuji temple was to Japan what St. Peter's at Rome is to the Roman Catholic world; it was a center of secular as well as spiritual power and had its armies of soldiers like a state, being a terror to the surrounding country. With the overthrow of the Taira clan the power of the Heike began to wane, their glory departing like a spring-time dream, and now arose the Minamoto clan like a

rising sun. These changing scenes and fortunes of men and their estates powerfully affected the mind of the young priest, impressing on him the transiency of life and all earthly things. He became especially concerned over the degraded condition of Buddhism in Japan. In 1191 he left Mount Hiyei and wandered over the neighboring provinces praying at Buddhist shrines. Once in the province of Kawachi he prayed for three days and three nights at a temple dedicated to Prince Shotoku Taishi. All this time he was no doubt pondering on the sadness of his youth, his misfortunes leaving a deep impression on his young mind. Returning after two years to Mount Hiyei he resumed study under Jichin, his first teacher, who promoted him to high office in the temple. He now assumed such a position of prominence that he seemed destined to become head of the Enryakuji temple, and was presented at Court, where he composed poems in the presence of the Emperor.

Young Shinran's prospects of worldly fame did not disturb his determination to sound the meaning of life; he was by no means elated but still pondered on the sorrows and trials suffered by the saints of old. The problems of life and death, time and eternity, haunted him, and he was chiefly concerned with supermundane things. All things seemed to him an illusion. Life was inexplicable. The main aim of Buddhism was to assist man to escape from the troubles and passions of time and to enter the passionless world of eternity, a view of life Shinran was not disposed to accept, as he saw no way of conquering passion sufficiently to extinguish all desire. He assumed that it was because his faith was not yet deep enough; his intellect was mature, but not

his soul. He subjected himself to solitary confinement in the temple for meditation and prayer; and he made pilgrimages to various temples for the same purpose, confining himself at last in the Rokkaku-do in Kyoto for a hundred days; but of no avail: he could not find peace.

Shinran then took pen and paper and wrote out his state of mind, the document to be delivered to the head of the Enryakuji temple, from which he now severed connection. On the way to Kyoto, when crossing the Shijo bridge, he met a friend named Shokaku, who proved of inestimable good fortune to him. On ascertaining Shinran's troubled state of mind in regard to spiritual matters Shokaku deeply sympathized with him and advised, as the only means of relief, that he should become a disciple of the famous Honen Shonin. From this time light began to dawn upon his soul and he experienced a new life. Like Christ's temptation in the wilderness his confinement for a hundred days in the Rokkaku temple had its effect; he resolved to withdraw from Hiyeizan.

Honen Shonin was a man with a somewhat similar experience to Shinran. He had lost his father in early life by the hand of an assassin and had fled from the world's sorrows to the seclusion of temple courts, devoting himself to the study of scripture. He had read some 30,000 books and was well versed in all the doctrines and laws of religion, yet without satisfaction. But one great truth he had discovered from all his reading, namely, that if one recites the name of Buddha with all one's heart light and peace will come. The all-merciful one is sure to listen to and heed such an act of devotion. Hence the petition: *Namu Amida Butsu!* Thus one act of devotion can

blot out all sin. Starting out with this central idea Honen Shonin had preached everywhere his new gospel of salvation by grace; and it proved such a new light that men and women everywhere began to accept it; for after the long and disastrous civil war religion seemed the only refuge to the stricken people. Buddhism, which to most persons had hitherto seemed a mere puzzle or a question of philosophy, now appeared as a light easy to accept and follow. Multitudes flocked to the new teacher with his plain gospel.

When Shinran went to visit Honen Shonin at his monastery of Kissui north of the Kiyomizu temple he was 29 years of age, while Honen was 69; and the memorable meeting took place on the 14th of March, 1201. The two men embraced each other spiritually at once and the younger never ceased to regard the older as father. The old saint explained that the youth had made the mistake of seeking salvation through his own human power alone, by means of asceticism and penance, but salvation could be had only through the grace of Amida. At this statement a shaft of light shot through the soul of the young disciple. He at once gave up his high position in the great temple of Enryakuji and descended once more to the place of a humble beginner of the new way. The sudden experience had changed his whole life.

Like Luther he now decided to defy convention and take a wife, marrying a daughter of Fujiwara Kanesada, then Prime Minister. The lady's name was Tamateru, or Bright Gem. This was a very revolutionary step for a priest of Buddhism, for that religion entailed celibacy on its priests. He had seen the evils which the regulation had wrought in

producing immorality and hypocrisy and he resolved to break with it at once. Not only this, but he went further and ate meat. Thus he out-Honened Honen himself. It was a time when woman was assigned a position very inferior to man; and this notion Shinran undertook to combat also. The priests of the Tendai sect of Buddhism were greatly incensed at Shinran's action. Up to this time the Imperial House had much favored Honen and his new teaching; but the offended priests now undertook to oppose Honen, more for secular than for religious reasons. A new pope was installed at the famous Enryakuji temple and he forthwith proceeded to declare war on Honen and prohibited the recitation of *Amida Butsu* in his temple. The Nara priests attacked Honen as a heretic, denouncing him as a contravener of the sacred principles of Buddhism.

The Imperial Court, however, still continued to prefer the teaching of Honen, but when some of the Court ladies became nuns of the Honen persuasion, it was rather too much for the Imperial Court, and Juren, a disciple of Honen, was ordered to be decapitated, as he had led the Court ladies to take the offending step. This was a signal for a general onslaught on Honen and he was bitterly assailed from all sides, and the venerable teacher was banished to the distant province of Tosa while Shinran had to take refuge in Echigo where he lived for five years, preaching and making many disciples, even among priests. He was pardoned in 1221 and returned to Kyoto only to find Honen dead, having passed away just before Shinran reached the capital.

Shinran now went down to the eastern provinces to avoid creating suspicion and

jealousy and made Hitachi his center or base of religious operations. There he composed his "True Principles of Salvation by Grace" and founded the Jodo-Shinshu sect of Buddhism. He again returned to Kyoto and freely preached the new doctrines, dying in the year 1262, and was buried at the foot of Higashiyama where the chief temple of the Hongwanji now stands. The temple in time divided into two, known as the Eastern and Western Hongwanji. The main principle of the sect is that of salvation by grace through repeating the petition: *Namu Amida Butsu*. The teaching of Shinran covered four cardinal doctrines, with regard to Dogma, Conduct, Faith and Enlightenment. Dogma is concerned with the doctrines of the sect, Conduct with one's duty to one's neighbor, Faith with what is necessary to save others, and Enlightenment with the discipline of the spirit. One of the principles of Shinran was never to revile or belittle other sects. He used to say that he had been taught to recite the holy prayer: *Namu Amida Butsu*, as the way of salvation; and that, though he knew not whether it was the way to Heaven or to Hell, he would continue to

repeat it as the best thing to do that he knew of. If the teaching of Buddha were not true he knew not what truth was. Man must believe in and follow the best he knows.

Shinran is admired for his recognition of the weakness of human nature and its need of Divine Grace, trusting in the aid of Heaven, a trust which found response in multitudes spiritually hungry and weak. Like Luther he also composed many hymns, which are still sung by his followers. A Shinshu priest whom I know has often admitted to me that he has found in the Bible much that resembles the teaching of his sect, the language of Christ often agreeing with that of Shinran. Christ, however, called himself the Son of God, while Shinran called himself a weak and immature human being. Christ tried to save man from above, Shinran from below by dwelling among men, a remark with which Christians will not, of course agree as witness the name "Emmanuel." In the opinion of many Shinran's greatest achievement was the deliverance of the Buddhist priesthood from celibacy, while in the estimation of others this was his great sin.





VIEW FROM THE WEST WITH SHIGAKU TEMPLE



THE SHIGAKU TEMPLE

UYEDA AKINARI

By F. YAMAZAKI, M.A.

BORN in 1732 and living until 1809, Uyeda Akinari covered a period of Japanese literature that is of interest as linking the old and new Japan. Of obscure origin and, though a poet of some merit, yet not known as such, he wrote novels that made him immortal in the eyes of his countrymen. He is supposed to have been the illegitimate son of a brothel-keeper, and never had the benefits of a home. His unmarried mother dying when the child was at the age of four, the boy was adopted by a man named Uyeda and the first years of his existence in this state were rather miserable.

On reaching manhood he took up the study of medicine, a somewhat easy profession to enter in that day, and afterwards set up as a physician in Kyoto. Being always of an eccentric disposition and of a romantic turn of mind, he gave little attention to his patients and did not do well at medicine, and finally abandoned it as a calling. His foster-father was well off; and this enabled the youth to live without much exertion which led him into dissolute habits. In his 38th year he met with severe reverses and was plunged into poverty, being then forced to earn a livelihood. Retiring to the country he took up authorship, at first poetry but later he began the study of national literature. History records that during the days of his privation his wife was to him a strong incentive to do something, encouraging him in the direction of literature. After her death at the age of 58 the husband grew more cynical and pessimistic, a tone from which he never seems to have recovered.

Many anecdotes are told of the remarkable personality of Akinari. One day as a famous author named Kamo Suetaka was passing the house of Akinari he went in, announcing his name loudly at the door and saying as that he chanced to pass that way he dropped in to call. There was no response save a rough voice from within crying out that Kamo Suetaka would not be such a fool as to call on such a person as Akinari in so casual a manner, and insisting that the caller was a fraud. Thereupon Akinari came forth and received the guest with great cordiality, treating him to saké and greens; and when the guest inquired the nature of the greens, having not seen such before, he was informed that it was in place of something better; and as he had not the latter he had just plucked the grass from the wall; whereat both

laughed heartily. One night a burglar entered the house of Akinari and stole some trifle or other, when Akinari, learning what had happened, next day wrote a poem in which he said that it appeared there were some folks poorer than himself, which he had not supposed possible; he had the hole in the wall made into a window which he called "burglar window," saying it would afford him additional coolness in summer. The poet, Ozawa Roan, seeing the abject poverty of Akinari, ventured to give him some wholesome advice, saying that he had better set up as a reviser of poems for others; and when Akinari remarked that he did not know how to improve the work of other writers, Roan suggested that he might thereby make fools into wise men. "Not at all," exclaimed Akinari; "for if those who follow and know well their family trade be taught intellectual pursuits for which they have no capacity, they only become the greater fools."

As Akinari began to descend into old age he seemed to lose confidence in his works and threw most of his manuscripts into a well, so as to leave nothing immature behind him. A collection of his poems, under the name of *Tsusura fumi*, survived him, having been rescued as he tried to throw it into the well. Among the ten novels which are from his pen, the one entitled *Ugetsu Monogatari*, or Rainy Month Tales, is reckoned the best. First published in 1776, composed from

materials taken from old Chinese history and tradition, it is full of ghost stories and weird tales, mysterious, terrible but interesting. The public had more confidence in the volume than the author, who never dreamed that it would come to exercise any influence on the literature of the nation. Among the famous writers who owe much to the influence of this novel may be mentioned Bakin, who made use of it in his book *Yumiharizuki*, a romantic narrative of the hero, Tame-tomo, and again in his novel, *Bishonen-Roku*, a tale of beautiful boys. In many other cases also the influence of Akinari can be traced in the writings of Bakin, especially in his manner of dialogue. When the late Dr. Fujioka was making an anthology of Japanese masters he included among them as the greatest, Chikamatsu, Arai Hakuseki and Uyeda Akinari, than which there can be no higher encomium.

The *Ugetsu Monogatari*, or Rainy Month Tales, consist of five parts, each with two or three tales, one of which, *Chrysanthemum Courtship*, has been translated by the late Lafcadio Hearn. The story known as *Shiranine*, or White Beak, is also of exceptional quality and interest. It recounts the life of a famous priest who after traveling in the eastern provinces, turned westward and went to Sanuki through Suma and Akashi. He resided for a time at a place called Hayashi where Mount Shiramine stands. On this mountain is the tomb of the

Emperor Sutoku, to see which, the famous priest Saigyô ascended the mountain in the early part of October. This Emperor, it will be remembered, once made war against his younger brother, Goshirakawa Tenno, and was defeated and banished to this place where he died and was buried on Mount Shiramine. The priest, being impressed with the unfortunate fate of the Emperor, ascended the mountain to say mass for the repose of the Imperial spirit; and while he was thus engaged, at the dead of night, a grim shadow came over the moon and he felt an unearthly chill come over him; whereupon he saw before him a figure impalpable as air, which distinctly pronounced his name. Being a priest he was in no wise terrified at the apparition, and inquired whom he had the honor of meeting, receiving only the reply: "You are very welcome here!" which he understood to be the voice of the departed Emperor. Tears welled into his eyes and moistened his cheeks, and he implored the Imperial spirit to forget the enmities that disturbed him while in the flesh and to receive the enlightenment of Buddha, departing to Paradise in peace.

Thereupon the shade of the Imperial spirit laughed aloud and said: "Don't you realize that the recent troublous wars and disasters were caused by myself; and thus I have become a chief of devils to disturb the peace of the realm!" To which Saigyô made reply and said: "Oh, what a lamentable spirit your

Majesty still bears toward the world! Surely you were too wise to be thus misled. Did you suppose that you were justified in rising against the reigning sovereign, or did you do it out mere selfishness?"

At this interrogation the ghost of Sutoku was enraged and replied that as the Throne is the highest of human stations those who disturb it should be punished by Heaven. Sutoku, though innocent, had been obliged by his father to relinquish the Throne in favor of his younger brother only three years old, which he did out of obedience to his father; but as Toshihito died early, Sutoku thought his own son Shigehito, should have been selected to fulfil the hopes of the people. But his father, bewitched by the words of his female favourite, caused the succession to pass to Masahito, who became Goshirakawa Tenno. He could not believe it right to rule the empire through the harem; but while his father was living he kept silence, and then as soon as his father was dead, he arose in arms. Continuing, the spirit admonished Saigyô, saying that although he professed to be a disciple of Buddha he was chiefly bent on securing salvation for himself, and yet he criticised the behavior of Sutoku.

Thus Saigyô and the Imperial spirit continued to argue, making free reference to various incidents of Japanese history, such as the action of the Emperor Ojin in making his second son heir to the

Thine, when the traitors in their lap
 nobly chose to stultify one in favor
 of the rebel and the Thine named
 want for those woe, who's Saigō
 conceived one people that future should
 have endured, in which the Immortal
 yet only repels one in war gently
 persecuted by the authorities and treated
 with cruelty in his imprisonment, turning
 his life a debt, and was the cause of
 all national disturbance since. While
 Saigō continued to sympathize with the
 rebel spirit, a reform counsel and
 advising as he who flew, followed by
 a flock of free, revealing the facts of the
 Imperial army, which had a turn and as
 a rebellion and long, the whole time, he

eyes were as points of fire and his nails
 long. Then there appeared a strange
 bird which uttered the following pro-
 phesy: "Yet 12 years and Saigōmen
 of the Taira clan shall die, and then that
 hated clan shall surely perish from the
 earth." At which the spirit of Saigō
 rose in joy, the fire died upon his
 the spirit and the phantom bird disap-
 peared, leaving Saigō to grow on the
 clouded mountain alone in the mountains.
 Again the great reform a war before
 the Imperial army and then returned to
 his fighting as the hero of the war.
 Thence years from that time the pro-
 phesy proved were all fulfilled.



WEAPONS OF WAR

By VISCOUNT OKOCHI

IN the present great war that which is most keenly felt by all the nations concerned is not so much the new weapons and forms of warfare that have appeared, as the difficulty of manufacturing and supplying sufficient arms and ammunition. Things like the 42 centimetre guns, aeroplanes, airships and bombs of Germany, are no novelties, nor even the employment of deadly gasses, all of which have been used before. It is the difficulty of obtaining a sufficient supply of ammunition that has been most keenly felt in this war, and now for the first time. The increasing consumption of ammunition in warfare is remarkable. In the war between France and Germany in 1870 the record for a gun was 26 shots, on the 26th of August in that year; while in the Russo-Japanese war the record was made by a gun which fired 522 rounds on one day. When a space of only 30 years makes such a difference it is but natural that modern warfare should show even a more rapid development in the number of rounds of which a gun is capable in one day. In the Japanese attack on the Nanshan fort the amount of ammunition spent was so enormous as to equal what was ordinarily calculated as sufficient for one year. The European belligerents, not realizing this, were consequently unprepared for modern war. Their tacticians are, therefore, greatly to blame.

It may be true that their tacticians took into consideration the modern

rapidity of firing, but they did not take into consideration the even more important fact of the backwardness of their ammunition industry. The long range guns adopted by the armies of Europe use about 5 times more ammunition than the ordinary field guns; while their munition works were capable only of supplying common guns. It is, of course, more important to consider accuracy of aim and endurance of guns, than rapidity of firing. The greater the improvement in guns the greater the difficulty in supplying sufficient ammunition. In other words, European munition works have failed to keep pace with improvements in gun making.

French munition factories cannot turn out more than 20 or 30 shells a day, while Germany factories cannot make more than 40 or 50; but in battle one gun can fire 20 rounds a minute. How then can supply keep pace with demand? This deficiency has been especially felt in Russia. Thus if Japan should blockade Vladivostock Russia would have to make peace with Germany! Only as the Pacific port of Russia is open to an import of ammunition can the struggle continue. This is what constitutes the chief motive in opening the Dardanelles: for then Russia will be open to a supply of ammunition from England and France, while her agricultural products could find a market abroad.

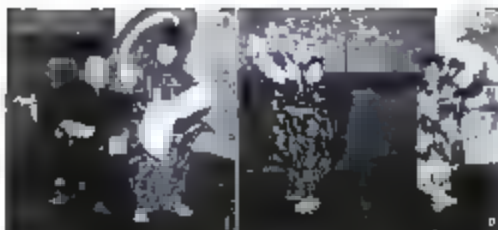
But the lack of ammunition and facilities for their production are as much felt

in England and France, as may be seen by their turning America into a base of ammunition supplies.

All this has a much needed lesson for Japan. If we should find ourselves at war with some powerful nation, necessitating the mobilization of all our forces, how should we obtain the necessary ammunition? This is a problem of immense importance. Our weapons and ammunition have to be improved and up to date with the best; the guns to be used in our next war must be far ahead of anything we now possess; and this means that we should require a greater supply of ammunition. If our government munition works and arsenals are sufficient for this then all well and good; but this is not the case, as the present war shows. If Britain, with all her great ammunition works, is unable to supply her guns, certainly Japanese factories cannot meet the demand of war in Japan. To be forewarned is to be forearmed. Japan should prepare for emergency. We are now permitting private enterprise to make war munitions; but if private factories are allowed this privilege in war-time only, the output will be of inferior quality. In munitions, however, quality is the chief thing; there can be no such thing as moderately good ammunition. Such a possibility imperils the existence of the nation. It is supremely important that private factories should be encouraged to undertake the making of munitions in time of peace, as well as in time of war. It cannot be made a question of expense,

as the safety of a nation must not be left to depend on finance. The argument that private munition works are not noted for accuracy and quality is futile; they should be so protected and encouraged as to be equal in every respect to government works. The existence of government arsenals testifies to the inferiority of private works. If the private factories are made efficient the establishment of government arsenals will be unnecessary, as in the case of Germany. If it be necessary to resort to private factories in war-time it is but reasonable that they should be encouraged in time of peace.

There are those who hold that private factories should be put to making war supplies like automobiles and aeroplanes; but if they do not make ammunition in time of peace they will not have the experience necessary to efficiency in time of war. The training in manufacture is absolutely essential. Regardless of expense Japan should devote attention to the establishment of private munition works, so that they can receive orders from foreign countries as well as from home. In the manufacture of arms and ammunition they would, of course, have to compete with manufacturers in other countries, and this is why they would need protection until they could become independent. Nothing can be independent in infancy. Such enterprises could be half governmental and half private, or they could be subsidized; and it is a matter that should be seen to without delay.



1. DANCE * HARMONIZING 2. DANCE * HARMONIZING IN LADIES' DRESSING
3. DANCE OF THE SILENT PRINCE 4. DANCE WITH TEACHER

FEJER DANCING SCHOOL



1. KUMAKU 2. KUMAKU AND KUMAKU 3. KUMAKU
4. KUMAKU 5. KUMAKU 6. KUMAKU 7. KUMAKU

PICTURE DANCING SCHOOL

DANCING SCHOOLS

By F. FUJIMA

IN traversing the narrower streets of the Imperial capital one often sees over a door a lantern with the inscription "Lamp of the gods." Such a house is the residence of either a geisha or a dancing teacher. In Japan first-class dancing teachers are usually men, and as a rule they have many pupils, but those in the narrow streets are for the most part women, whose pupils are confined to the humbler classes of the neighborhood.

In the house of the teacher of this art is always a dancing platform about 12 feet by six and some five inches high. Near the ceiling of the apartment are hung cards bearing the names of patrons, together with fans used in dancing, with the other things used by dancers all arranged about the room, such as whips, umbrellas and imitation swords.

The female pupils of the teacher of dancing are of two classes; the one consisting of those devoted wholeheartedly to the art, whose parents are fond of it; and the other class are poor girls who are training for the profession of geisha. Such girls go to the dancing teacher every afternoon as soon as they get home from the public school. Boys who learn dancing follow the custom of the Yedo days when youths often made a living by devotion to the art. In the old days dancing was an accomplishment of which no young man wished to be thought ignorant. This must, however, be understood as applying to the lower classes of society, such as the sons of artisans, car-

penters, tailors and so on. These poorer people went to school at night after their day's work was over; and they were fond of whiling away the time in feasts at which they danced and sang.

The Japanese dance is, of course, quite different from that of the west where several persons of both sexes take part in it. In Japan they dance singly or by twos and threes in turn. Some of the teachers are young ladies while others are maidens of mature years. As a rule female pupils do not mind whether their teachers are old or young, but young men always prefer a young lady for a teacher. The monthly fee paid by pupils is 50 *sen* for men and 30 *sen* for girls. The teacher holds a review the middle of each month, when the pupil repeats all he has learned, at which time it is the custom for each pupil to give an extra 30 *sen* or less. Twice a year, in spring and autumn, there is held a Grand Review, usually at a restaurant or some other public place, when the parents and friends of the pupils come to see them dance. Great preparations are made for this occasion, some of the pupils contributing as much as five *yen* to make it a success, most of which money goes toward supplying masks and wigs for the personal make-up of the dancers. It is often noticeable that the parents of the pupils are more excited over the grand review than the young people themselves, and do not begrudge any expense that will make their children look their best.

The dancing teacher is very shrewd in taking advantage of the vanity of parents, and will put the daughter of a rich family to dance with the daughter of a poor family, so that the wealthy mother, not liking to see a girl in cheap dress dancing with her daughter who is in beautiful silks, will buy a beautiful dress for the poor partner to make the picture perfect. On such purchases the teacher expects to get considerable commission.

On the day of the *osarae*, or Grand Review, the parents of the pupils are accustomed to distribute presents among their friends and acquaintances, such as towels, cakes, hairpins and so on which are made to symbolize the dances given by their children; and such beneficiaries naturally praise the art of the girls whose parents thus favor them, at which encomiums the parents are ostensibly overwhelmed with joy. The grand review for boys is usually at night, when the lads dress up in fancy costumes, wearing masks and painting their faces so as to appear like actors, desiring above all things to make a favorable impression on their lady spectators. At such times the teacher does not dance, but plays the music for the occasion on the samisen.

The genius of the Japanese dance is essentially different from that of the west. Western dancing is mechanical, mathematical, slavishly following the notes of the music; but Japanese dancing is an artistic and poetic interpretation of the music and its story. For this purpose there are several well-understood gestures,

the motion of a ship being suggested by gestures like rowing, rain by placing the fan on the shoulder and so on. The instruments used are the samisen, drum, flute and gong, but often the samisen alone. Like wrestling and jujitsu, Japanese dancing is individualistic, the various dancers seldom making just the same movements. Like the Japanese artist of the brush the dancers expresses the meaning by lines of motion, conveying the sentiment to the eyes which the music does to the ears. Eyes, hands and feet have the most important functions in the interpretation. Western people often fail to see the meaning of a Japanese dance by not understanding the meaning of the dancer's facial expression.

In giving instruction to pupils the teacher first goes through the motion and then the pupil tries to imitate it, the process at this stage being more amusing than instructive, especially as the pupils are in common dress and all different. It is quite comical to see robust laborers trying to simulate gentle ladies in their efforts to interpret the meaning of a dance. The dancing teacher has the biggest run in the months of June and July when mosquitoes drive people from night work and every kind of duty that prevents physical activity. Night pupils decrease towards the end of September, when the "mosquito" students return to more profitable occupations. Pupils are very kind in sending frequent gifts to their dancing teachers, and relations are intimate.

JUNCTION OF THE ORIENT

By Y. KINOSHITA

(TRAFFIC MANAGER, IMPERIAL RAILWAYS)

AS Britain is the extreme limit of western all Europe roads lead thither; and Japan being the extreme limit of East Asia all roads may be expected to incline in that direction. Divided from the continent by a narrow strip of water Japan's trade relations with Asia must inevitably be close; and the traffic in transportation cannot be limited to shipping alone. How to utilize to the best advantage the great continental railway system becomes an important question.

There is the vast Siberian Railway and the Chinese trunk lines, the former with a mileage of over 5,400 stretching from Vladivostok to Moscow, completely traversing Asia and Europe; and the latter with a mileage of some 6,000 including lines partially completed. Upon the conclusion of the European war Japan's trade activity may be expected to increase to an extent that will render the use of these railways of inestimable benefit to her commercial progress; so that they will have an important bearing on her economic future. Japan is now carefully studying how she may use these facilities to the utmost limit of

convenience.

Japan has already completed all arrangements for the coöperation of her own lines with those of Russia in Manchuria. This rapprochement of railway interests and working was first proposed by Marquis Komura and Count Witte immediately after the Portsmouth Peace Conference, and by the year 1907 the proposal was carried out, a treaty between Japan and Russia being agreed upon to that effect. In company with Mr. Furukawa, Vice-President of the South Manchuria Railway, I was present at the conference of the representatives authorised to conduct the negotiations. Efforts to further the junction of the lines controlled by Japan and Russia were made by Baron Goto when he was president of the South Manchuria Railway and Count Kokozoff the Russian Minister of Finance. The desire of both Russia and Japan was to make the two systems of railways so combine as to promote tourist and trade traffic in the Far East; and for this purpose they there and then established and agreed to a fundamental policy on the basis of mutual interest.

And thus after several conferences an agreement was reached between Japan and Russia making a junction of their railway lines in Manchuria, linking Japan permanently with western Europe.

The importance of this junction to passengers and freight is seen from the fact that now passengers from Japan to Europe by Siberia are no longer obliged to break their journey by having to buy tickets from junction to junction and transfer baggage, but may obtain through tickets and trains and proceed to their journey's end without inconvenience. The old method was a great inconvenience even to travelers well versed in foreign languages, but it was a nightmare to those who spoke only one language and that not the tongue of the country. In Tokyo station now all the traveler has to do is to buy a through ticket and have no more trouble until he reaches his destination in London where he will find his baggage arriving without more ado. In any principal station in Japan through tickets can be purchased to any point in Manchuria, Russia or central Europe with London as the western limit. On account of the present war through tickets between Japan and western Europe are not sold, but they will be on sale again when peace comes. After the war a tremendous increase of tourist traffic may be expected; and most of these travelers will come and go by the Siberian route, which is so much shorter than way of by Suez, as well as being cheaper. Sup-

posing one wishes to take a first-class passage from Tokyo to Berlin he would have to pay 772 *yen* and take 30 days by way of America; by Suez he must pay 746 *yen* and take 46 days; but by Siberia he would pay only 365.61 *yen* and reach his destination in 13 days!

The influence of this tourist traffic is of immense importance to Japan. It not only increases specie and has a vast economic effect but it brings to the country many strangers who will become friends of the nation and get to know Japan, and they will come to use Japanese products and manufactures. It is not too much to say that such traffic has an important bearing on the diplomatic relations of the empire. The Japan Tourist Bureau is charged with the promotion of such interests, but the nation as a whole must do its part or the efforts of the Bureau will be in vain.

As to freight the facilities are not so extensive as for passengers but the junction accommodates freight traffic all through North Manchuria from Japan. Through freight may be sent from Japan to any point in Manchuria, the littoral provinces and Eastern Russia and Europe. Freight east of Kyoto is sent by way of Tsuruga and Vladivostock and freight west of Osaka by way of Korea. Raw silk freight is rushed through by the Osaka Shosen Kaisha lines and the Russian Volunteer Fleet to Moscow. Already the freight in silk and cotton is growing, and in many other lines as well. At the beginning of the war transport-

ation of raw silk was for a time suspended but it soon recovered, as to send it by Suez takes 65 days to Moscow, but only three weeks by Siberia. Indeed the market for Japanese raw silk has been much extended through the facilities afforded by the junction between Japanese and Russian railways in Manchuria. The markets of Europe and Japan have been brought that much closer. It is the ambition of Russia to make Moscow a second Lyons in the silk trade; so that the outlook for silk freight by the Siberian route is very bright. As trade between Japan and north Manchuria grows the facilities afforded by the junction of the two railway systems will be more and more utilized, especially for cotton yarns and cloths, to say nothing of matches, paper and drugs, as well as furniture, copper and so on. No doubt the freight in wheat from Siberia to Japan will also increase.

Hitherto most of the traffic between Japan and China has been by water alone; but Chinese railways have now reached a mileage of over 6,000 with 2,000 more under construction, and Japan must take advantage of these in the transportation of passengers and freight. The construction of railways through Korea, the widening of the Antung-Mukden railway and the completion of the great bridge over the Yalu river have all done their part in linking up communication between the lines of Japan and China. The conference held in Tokyo which led to the

junction between the Pekin-Mukden line and the South Manchuria Railway was an important step in this direction. Japan, Korea and China have now passenger connections for through traffic. The difference in the money standard of the two countries at first proved an obstacle to smooth working, but this is being overcome. A rate of exchange convenient to passengers has now been adopted. The arrangement was completed in October, 1914. All the five trunk lines of China have now been linked up with the lines communicating with Japanese territory. Thus passengers from Japan, to Pekin, Tientsin, Hankow, Shanghai and other large cities in China may book through, travelers taking either the Pekin-Hankow route or the Pekin-Sainanfu, Nankin route and return by either route. Those coming to Japan can also travel by train or ship as they please. The new arrangement secures first-class passengers a discount of 30 per cent on their tickets.

As yet the junction of lines for freight traffic is not so complete between Japan and China as between Japan and Russia. But the close connection between the two countries in trade is sure to bring about more favorable connections in transportation of goods. The slowness in promoting facility of freight accommodation is not surprising, considering that the same lack of junction facilities prevailed among the Chinese lines themselves, chiefly owing to the complicated *likin* system. As soon

As improvements are possible Japan will be the first to take advantage of them, and freight lines may soon run to all parts of China. In Japan the arrangement between the Imperial Railways and the steamship lines permits passengers to travel either way without extra charge.

Thus enabling strangers to see the most beautiful and interesting portions of the country without inconvenience. Last year our railways carried some 7,348,000 passengers, due specially to this arrangement.



YAMOTO



FUSHIMATSU



FUCHIMASA



YOTOKATA



KOBEKI LUG KILWARI, C. C.



KOBEKI LUG KILWARI, C. C.

BUILT BY AMIRAGA BROTHERS

THE ASHIKAGA SHOGUNS

By N. WADA

THOUGH the policy of having shoguns to assist in the Imperial rule first began with Yoritomo at Kamakura, it was not wholly the outcome of the supreme political genius of that hero in getting power in his own hands; it was due largely to the circumstances of the age which contributed to the establishment of militarism. This was brought about for the most part by the opposition of the people and their leaders to the Court nobles at Kyoto; it was, therefore, due to a clash between the warrior class and the Court nobles.

The Court nobles had long been so absorbed in the affairs of life at Kyoto and in their own pleasures that they ceased to take a proper interest in their country estates and the tenants who occupied them, whose welfare they neglected. Their main occupations were poetry and music. Consequently they lost the good-will of the people who occupied their lands, and ultimately the lands themselves. In time the people more willingly obeyed the warrior class who lived among them and supported their rights, than they did they nobles who owned the estates. When the Court nobles lost their lands and consequently their pecuniary interest in the country

they were deprived of the sinews of war and left helpless. Yet as they were the immediate attendants of the Emperor they despised the warrior class and assumed authority over them. It was a state of things not unlike that in France before the Revolution.

So Yoritomo's supremacy, though partly due to his great genius as a political leader, was for the most part caused by the successful opposition of the military class to the idle Court nobles at Kyoto, who had lost the goodwill of the nation. The shogunate of Yoritomo continued for three generations, when the Hojo Regency appeared, but the last Regent of that house, Takatoki, led a life of folly and pleasure, in consequence of which government became corrupt and oppression was rife, so that the Hojo family lost the favor of the nation. To save the nation the Emperor Godaigo interfered and tried to overcome the Hojo Regency, causing a revolution in 1333. At first the Imperial forces were worsted but in time, through such valour as that displayed by Kusunoki Masashige of Kawachi, Yoshisada of Kozuke and Ashikaga of Shimotsuke, the Imperial cause became more hopeful, Ashikaga finally taking Kyoto by storm

and bringing back the Emperor to the capital.

But in rewarding his supporters the Emperor naturally favored the Court nobles about him, who had done much less for the Imperial cause than the warrior nobles; and the latter were accordingly much offended, and set up Ashikaga Takauji to maintain their cause against the Court nobles. His great rival was Yoshisada, but both were of the Minamoto clan, and both were from the Eastern provinces. Equal in almost every way, the contest between them was a fairly balanced one. One had captured Kamakura and the other Kyoto; and this had accentuated the spirit of rivalry between them.

In point of personal character, however, Ashikaga was regarded as superior. He was a man of broad mind and keen insight, noted for utmost strictness in rewarding merit, and he was equally strict in punishing wickedness. Most of the warrior chiefs of the various provinces favored Ashikaga and led him to believe that he might revive the shogunate, and rival his great ancestor, Yoritomo, in talent and character. This increasing power led Yoshisada finally to cast in his lot with the Kyoto nobles from which Ashikaga was all the more estranged. At first the Emperor inclined to the cause of Ashikaga, but, fearing his abnormal ambition, in time grew suspicious and kept aloof from the dispute. Then Ashikaga cut himself off from

the Court and established his independence at Kamakura. Thereupon Yoshisada was commanded to undertake the task of compelling the submission of Ashikaga, which, with the assistance of many of the great and loyal daimyo, he successfully did. Though frequently defeated Ashikaga succeeded in escaping to Kyushu which he forced into submission to him, and returning with a large army he met and vanquished the famous patriot Kusunoki Masashige at the Minatogawa near Kobe as well as the forces of Yoshisada, finally entering Kyoto in triumph. The Emperor took refuge in a temple; and to avoid the appearance of being a rebel and a usurper Ashikaga placed one of the young princes on the Throne, with himself as shogun, or supreme General. The old Emperor was allowed to reside in a temporary palace at Yoshino in Yamato. Thus the nation was divided into two factions: those on the side of the young Emperor were known as the *Hokuchō*, or North side; and those on the side of the old Emperor as *Nanchō*, or party of the South side.

From this time onward various military chiefs arose in opposition to Ashikaga, but the major force was usually on his side and his position was supreme. He died in the year 1358 at the age of 54, having succeeded in setting up a new shogunate; but as his authority rested on military force it could not expect any permanent

allegiance and it failed to establish the system of loyal feudalism that came in with Ieyasu. Most Japanese historians look upon Ashikaga as a rebel ; but as a matter of fact he did not rebel against the Imperial House, but against the haughty Court nobles who had ceased to have the interests of the people at heart. Some historians compare him with Oliver Cromwell of England, and concede that his government was much better than that of the Court nobles had been, as he was as much interested in the welfare of the people as of the Court. Even his worst enemies admit his greatness of character and his genius for government.

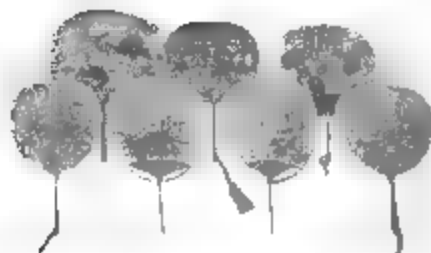
He was succeeded in the shogunate by his son, Yoshinori, against whom the supporters of the *Nancho* cause often made war. He was esteemed as a man of moderate character and just. He died at the early age of 38 and was followed by the 3rd of the Ashikaga shoguns, Yoshimitsu, his own son, who proved to be possessed of all the great talents of his grandfather. It was he who built the beautiful Muromachi palace at Kyoto to which he invited the Emperor Yenyu, and was afterwards called the Muromachi shogun. In his various military expeditions he commanded his forces in person and put down all his enemies. He it was who attempted to reconcile the two factions, the *Hokucho* and the *Nancho*, persuading the Emperor Gokameyama to abdicate in favor of the Emperor

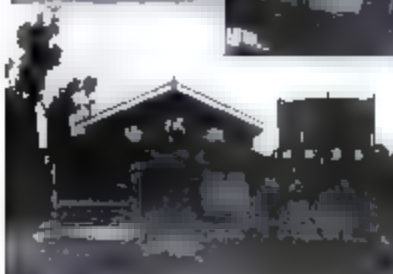
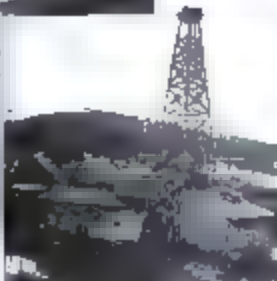
Gokomatsu, as his son. It was this shogun who built the famous Kinkakuji, or Golden Palace, where he retired and gave the shogunate to Yoshimichi. He also sent an ambassador to the Ming Court of China and this step greatly developed the nation's trade, and also had an important effect on Japanese art. The fifth shogun, Yoshimochi, was succeeded by Yoshikazu, his son, whose period was not marked by any event of importance. The next shogun, younger brother of the former, Yoshinori by name, was noted for his brave attempt to subjugate rebellious daimyos, one of whom assassinated him, when his son, Yoshikatsu, took his place as shogun, but being too young to be of any use, he died in his tenth year and was succeeded by the famous Yoshimasa, a son of Yoshinori, the promoter of fine art and the founder of the Tea Ceremony. The ninth shogun was Yoshihisa, a son of Yoshimasa ; next came Yoshitane, and then Yoshizumi, followed by his son Yoshiharu, none of whom did anything remarkable, their lives being passed in civil strife.

During the time of the 13th shogun, Yoshiteru, the mayor of the palace became arrogant and his steward, Matsunaga, killed the shogun ; and he was succeeded by Yoshihide, installed by the notorious Matsunaga. This is why some historians regard Yoshinaru as the last of the Ashikaga shoguns. Yoshihide was obliged to flee on the approach of Oda Nobunaga, who made Yoshiaki, son

of Yoshitane, the 15th shogun: but as the latter was afterwards foolish enough to insult Nishimura he was obliged to flee and died in great calamity. With him ended the Ashikaga line of shoguns. Of the whole 15, there were but three of any distinction: the 1st

the 3rd and the 8th; that is, Takauji, Yoshimitsu and Yoshimasa, as was the case with the Tokugawa shoguns. But they covered a period of important development in the nation's life, especially the resistance era of the Edoisho years.





HEADQUARTERS OF THE TEXAS LUMBER COMPANY
NATURAL GAS WELL AT NALOGA, 1910-1911
MILTON NATCHAL 1910-1911



PLANT OF THE COLUMBIAN

JAPANESE GAS WORKS

By S. FUKUSHIMA

THE use of gas was known to the Japanese from remote times ; but it was natural gas, and the wells whence it issued in the province of Echigo were known as "fire springs," as they burned when ignited. In ancient times these springs of fire were reckoned among the seven wonders of Echigo. Almost every family of the district where the natural gas issued, had its gas well and the gas was used for fuel as well as light. With the beginning of the Meiji period machinery for the control of gas was introduced and a natural gas company was formed which was soon producing two and a half million cubic feet of gas per day.

Afterwards came in the process of producing gas from coal, which is now so extensive and profitable an industry in Japan. Gas now forms the chief motive, heating and lighting power for many, though electricity is causing severe competition. Gas naturally predominates in certain districts, like Yokohama, where a gas company was established as early as 1870, under the auspices of the late Mr. Takashima and a French expert. The example was followed by Tokyo in 1875, the works being set up at Kanasugi in Shiba. The works were taken over by a private company in 1885 with a capital of 270,000 *yen*, one of the leading exponents of the industry being Baron Shibusawa. Soon afterwards cities like Osaka, Kobe, Kyoto, Nagasaki, Nagoya and others established gas works. In

1912 there were 61 gas companies in Japan ; and at present there are some 79, only two of which are under public management. Seventy-one of them are coal gas companies and the rest acetiline gas.

Though Japanese gas companies have reached a remarkable development in recent years, they are yet insignificant compared with the gas industry in Europe and America. The total amount of gas supplied annually by Japanese companies is about 5, 164,200,259 cubic feet, 1,862,522 persons using it for lighting and 235,484 for heating, with considerable used for street lamps. The average consumption of gas in Japan is about 100 cubic feet per 1,000 persons, the amount being always on the increase, 16-fold in the last 8 years. The increase for heating purposes is much greater than for lighting, owing to competition with electricity.

The amount of capital now invested in gas works is about 52,190,000 *yen* with about 250 miles of piping. The gas business is regarded as one of the best paying investments, yielding about 10 per cent dividends annually, the rate being now somewhat on the decline owing to rival companies. The hydro-electric industry is fast developing in Japan, causing the gas companies to suffer. The decline is more in the rate of increase than in the demand, which is more or less steady.

The Tokyo Gas Company, with its works at Shiba and others at Minami-

osaka and Fukuoka, the head office being at Nishinicho, Kanto, is the most representative company of Japan. The company has recently established a new works with the most modern machinery at Otsu, being equipped with Diesel engines. The company has a capital of 10,000,000 yen and produces 1,342,435-000 cubic feet of gas a year, requiring about 124,000 tons of coal, the latter coming chiefly from the Karatsu colliery in Kyushu and the Yubari colliery in Hokkaido. The annual receipts are 6,180,000 yen for gas and 1,836,000 yen for coke and coal tar. The Osaka Gas Company, with a capital of 6,000,000 yen, has a revenue of 2,280,000 yen a year and pays a dividend of 20 per cent. Other companies realize from 10 to 14 per cent dividends. The Yokohama Gas Company, which is under public control, has a capital of 3,000,000 and is doing a fair business. The Fuku gas works are also a municipal undertaking and the city of Kumamoto is also contemplating municipal gas works.

In Japan the charges for gas are higher than in Europe and America, owing chiefly to the still undeveloped condition of the enterprise, which prevents profit from the producing of coke and coal tar and other by products. The highest rate paid is in Hokkaido where gas is 2.40 per 1,000 cubic feet with a charge of 5 yen per month for the meter; in Osaka the charge is 1.60 and Tokyo 1.80 with

5 yen for the meter. Most of the appliances and materials used in connection with the business are made in Japan, including meters and brackets, as well as piping.

When gas first came to be used in Japan there were numerous accidents, especially from blowing out the gas, as the nation had been accustomed to lamps and candles for centuries. But the results were not so uniformly fatal as in foreign countries, as the rooms of Japanese houses are not so airtight as in western houses. Some families refused to have anything to do with gas, as they deemed it very dangerous to have air that could take fire, running in pipes through their dwellings, one old gentleman saying that in case his house was burned by such folly he would never know how to apologize to his ancestors, the house having descended from fathers so not for several generations. In many of the wealthier families now gas is taking the place of other kinds of fuel for both heating and cooking, though some of the more conservative people have a prejudice against it on the ground that rice baked with gas is an unpleasant flavor. There are many others, however, who realize that taste and convenience cannot always agree and prefer convenience. The general practice in Tokyo now is to use electricity for lighting and gas for fuel, though the poor still largely use charcoal for fuel.





THE BOWL-COVERED DAMSEL

ONCE upon a time there lived near Koyama in the province of Kawauchi a gentleman named Satake, who had long beloved his wife as a childless man. At length, however, by the goodness of Heaven he had a daughter born unto him to the great joy of the household.

For some reason or other the mother of the child used to cover her head with a large bowl and then repair to the temple of Hama to pray in Koyama on behalf of the little daughter, about whose fate she appeared to be much concerned. Some thought it was, perhaps, a premonition of the child's early death or of her own. As a matter of fact the mother died when the child was at the age of thirteen.

When the mother died the dish was still on her head; and the husband naturally tried to remove it, but, strange to say, it stuck there and would not be removed. He, therefore, resolved to let it remain.

As time went on Satake's maternal a-

second time, this time a woman of seventeen temper who created the little daughter with the usual stepmother's cruelty; and after the woman had children of her own born to her, she grew all the more stern to the child of the former wife. The child was starved to the father and in every way so abused that she at last fled from home.

The child was then known as Haku-tanuki-hime, or the dish-covered lady. The girl finally threw herself into the river to escape the tortures of life, but the big bowl on her head saved her and she was taken out alive by a fisherman. Thus the Bowl-covered Damsel again became a wanderer on the face of the earth.

About that time General Yamakage, hearing of the unhappy lot of the maiden, took her into his mansion as a flesh meat. But the members of his household regarded the girl with contempt, and supposed the dish on her head to have grown to her. But the General, who was lord of the province, had four sons,

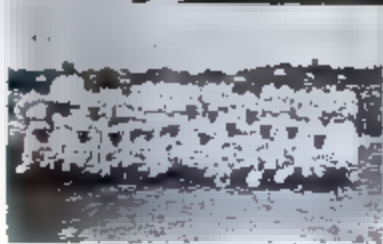
the youngest of whom was called Saisho; and this youth was so charmed with the delicate beauty of the girl that he fell in love with her, owing to their frequent meetings at the bath.

When the mother of the lordly youth learned of his *laison* with the maiden she regarded it as unworthy of the family and sought to separate the two lovers, but in vain. So she hit upon a plan to accomplish her desire. She resolved to have a *yome-kurabe*, or daughter-in-law show, at which a son had to take concubines as well as his wife before his parents, and show them off. So the other three brothers brought their beautiful wives and the youth, Saisho, also brought his as well as the Bowl-covered Damsel. The mother gazed upon the array of daughters-in-law with unbounded admiration and expressed her desire to run away rather than suffer comparison with the exceeding beauty of such ladies. The Bowl-covered Damsel had the same feeling, and when she resolved to run away young Saisho resolved to flee with her. But as they attempted flight, strange to relate, the dish fell from her head and she was found clothed in the charming costume of a lady of high rank and beautifly ornamented with gold and silver. When the maiden, thus costumed, made her appearance among the other women accompanied by her young lover in courtly dress and presented large gifts in gold to her parents-in-law, the rivals had no spirit left in them. The wives of the elder brother were fair to look upon, to be sure, but they could not be compared with the mistress of the youngest lord. The old folk were filled with wonder and admiration and were so taken with the younger son's choice that they made him

heir to the family estates.

All this time the father of the Bowl-covered Damsel had been living a cat-and-dog life with his second wife, greatly declining in prosperity; and finally becoming weary of existence he left his home and came to be a wanderer, ever lamenting that he driven from home his beautiful daughter. At last he came to Hasé to pray to Kwannon that he might be vouchsafed the privilege of meeting with his long lost child once more. It happened that just at this time the Bowl-covered Damsel and her young lord also came to the same temple to offer thanks to the goddess for worldly promotion and general prosperity, for the Emperor had bestowed upon him the provinces of Yamato and Iga. As the old man wandered about the precincts of the temple the Bowl-covered Damsel recognized him as her father, and after a glad meeting, introduced him to her husband, who was very glad to find that his wife was of quite respectable descent. The young lord at once gave the province of Kawachi to his wife's father, Sanekata, who forthwith became a *daimyo*. As for the young lord, he built for himself and his fair wife a great palace in Iga and lived there with her happily ever afterwards; while both son-in-law and father-in-law never ceased to be grateful to the goddess Kwannon for all her mercies to them.

[The above is a kind of Cinderella tale, of which there are many forms in Japan. Famous writers like Bakin employed such tales in his stories; and recently Dr. Tsubouchi, a modern distinguished man of letters, based one of his operas on it. Such fairy stories were probably invented to promote the worship of the goddess Kwannon.]



UPPER NORTH SIDE, NEW FOLDED, 1920-1921
 LOWER CAMP CAMP/AMERICAN NATIONALITY TEAM



10075, 8-31-1915



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US ARMY MILITARY HANDBOOK

CURRENT JAPANESE THOUGHT

By THE EDITOR

Imperial Coronation

The Imperial Coronation duly took place in November, and was carried out on a scale of splendor and magnificence worthy of the occasion and unprecedented in the annals of the Empire. With the millions of His Imperial Japanese Majesty's subjects who extended their felicitations on that day THE JAPAN MAGAZINE heartily joined, and in three numbers gave the English-reading world the most illuminating account of the meaning and significance of the historic ceremony that has appeared in print, together with illustrations taken from pictures of former coronation ceremonies. Further illustrations taken from photographs of the recent ceremony will appear in our pages, as they are obtained from the Government authorities entrusted with their publication. Of course in the Japanese coronation ceremony there was no enthronement and bestowal of the crown, as in European ceremonies; for the young Emperor of Japan ascended the Throne the moment his august Father vacated it to pass into the unseen; and, as for the Imperial Crown, no man can bestow it since it is from the Imperial Ancestors. Thus the Coronation Ceremony was simply a religious and festive celebration of events already actual, so as to bring their meaning and importance more emphatically before the people and more reverently and formally before the Gods. What with religious ceremonies, banquets, municipal celebrations, and naval and military reviews the nation had more than a month of patriotic exhilaration which it bore with becoming reticence and dignity, no untoward word or deed marring a celebration that involved sixty million people.

Munitions of War

Every facility in Japan for the turning out of munitions of war is being put to its utmost endeavor in supplying Russia with arms, ammunition and clothing for soldiers, to say nothing of filling important orders for war supplies from England and France. The difficulty has been to cope with so unusual a situation. Japanese arsenals have been calculated on a basis of the nation's own needs in wartime; but the unexpected rapidity with which guns have used up ammunition in the present war has taught Japan a lesson she is only glad to have learned before, it was too late; and the enlargement of arsenals and the building of munition factories now going on to meet the demand from her allies will happily prove an inestimable assistance to the defences of the empire. Those responsible for the provision of adequate supplies of ammunition for Japan are now naturally arguing that if wealthy countries like Great Britain and France are unable to supply the needs of their guns in emergency, much less could Japan be expected to do so, and therefore the only wise course is, like Germany, to be prepared before hand. The present extension of facilities for the manufacture of munitions will but promote a policy toward this end. And, as the orders from the allies will go far toward paying for the extensions, Japan will have her arsenals and munition works enlarged without much, if any, extra expense to the nation.

Japan After the War

The *Tokyo Asahi* is glad that an Imperial Commission has been appointed to take into

consideration what policy Japan is to pursue at the international peace conference that is to be convened after the war in Europe is concluded. The Commission consists of representatives of the Army, the Navy and the Foreign Office, and was convened at the official residence of the Premier some time ago when the future diplomacy of the nation was discussed. One of the important questions Japan has to settle is what attitude she will take in foreign affairs after the war. This is a matter that need not be left wholly to the future; the nation's policy can be decided now. Japan should lay down a fundamental plan of diplomacy and then leave the application of its principles to the proper officials. Hitherto this has been left altogether in the hands of the Foreign Office, but now representatives of the Army and Navy are included, and a thorough investigation of foreign affairs will be made, after collecting and comparing all the data obtained by the various departments. The war is not one of arms and munitions only; it is a war of food, commerce and economic strength as well, and therefore requires the attention of authorities in all these lines. The new commission will study and decide upon not only the commercial and economic effects of the war but its social aspects and the effect on immigration, especially Japanese immigration. If the commission does its duty the *Asahi* thinks it will be in a position to formulate a foreign policy calculated to further the international interests of the empire; so that when the nations meet in conference they will have no doubt what Japan wants and must have.

Japanese Exclusion

In an article from the pen of Dr. Danjo Ebina in the *Kirisutokyo Sekai* he seeks to draw some lessons from the disposition of English-speaking countries to exclude immigration from Japan. He does not agree with those who think that exclusion of Japanese immigrants from the United States is merely a California question. It is, he thinks, due to a widespread feeling caused chiefly by difference of religion. Japanese ideas of religion, says

Dr. Ebina, are so peculiarly nationalistic in character that they antagonize Americans, this being the tendency of all ethnic religions. Japan must get rid of a national religion and have a universal religion before she can command the sympathy of the world. Though the Christianity of the various countries of the western world is by no means alike in all points the fundamental principles are sufficiently one to render their civilizations harmonious; the differences are largely matters of form. At first all nations had a system of ancestor worship, but with development they outgrew it for a universal faith. Consequently while the immigrants entering America from Europe, animated by the same religious principles as Americans, are prepared to amalgamate with the people they go among, the Japanese persist in retaining their national spirit and remain aliens. Dr. Ebina utters the warning that just as the Jews persisted in this spirit, urging that Jehovah was specially their God while the Christians contended that God was the Father of all, were accordingly scattered abroad losing their nationality, so it will be with those who cultivate a national religion that cannot command universal credence. The death of the Christian martyrs was in some degree due to racial antagonism. Any people that carry with them a narrow racial spirit will cause aversion wherever they go. While the numerous races from Europe pouring into America amalgamate and combine to forget their native lands and form a new nation, the Japanese, says Dr. Ebina, are still a race apart, chiefly because of their peculiar ideas of religion and nationality. Dr. Ebina is of the opinion that his countrymen must abandon ancestor worship and accept modern ideas of faith and morals if they desire to be received on even terms with other great nations. Dr. Ebina does not doubt that he will be severely criticised as unpatriotic by some of his fellow countrymen for uttering these sentiments; but he utters them for pure love of his country and the desire to see it stand well with the great progressive nations of the world. The Japanese cannot worship a different God from other nations. There

is but one God and Father of all ; and to worship Him is ancestor worship enough to satisfy the most exacting of patriots. While continuing to be Japanese we must at the same time be citizens of the world, avers Dr. Ebina ; and without this universal the faith Japanese cannot complain if excluded.

National Self-Consciousness

In discussing this subject in the *Kaitakusha* Mr. Koyama Tosuke, a member of the Imperial Diet, asks what is the fundamental spirit of the Japanese people ? While it may be difficult, he thinks, to answer the question off hand, it is yet quite easy to discern a controlling spirit among the Japanese especially at a time of crisis like the present. He thinks that what is usually known as militarism in Japan is merely an amalgamation of the old Japanese spirit with German military ideas. While the war may crush the Germany military machine, Mr. Koyama is not so sure that it will crush the German spirit of culture, a fact that Japan should not ignore. The policy of the German spirit is Science, Literature and world-politics, which are at the bottom of Germany's self-consciousness. Just as this spirit has influenced even the people fighting against Germany, so must it influence Japan. Mr. Koyama goes on to aver that as Japan has reached her present high position in world-politics through military power, she cannot now abandon it. He prefers, however, that Japanese militarism shall be a newer and better type than that displayed by Germany. How to develop and control this new type is the problem now before the nation. In the opinion of some, says Mr. Koyama, the Japanese type of today is inferior to that of Germany ; it lacks the foundation of science and literature on which the Germans have tried to build. It is void of that powerful self-consciousness that characterises and inspires German militarism. We may laugh at German culture and call it madness, but where can we find the highest music, industry, science or philosophy outside of Germany ? Have the Japanese the same confidence in their own culture and enlightenment as the Germans have ?

Have they even the degree of national self-consciousness that the British have ? Mr. Koyama claims to stand for a new militarism whose ideal is culture and peace ; for he holds that militarism without a peace ideal is a curse.

Population

The question of increasing population and how to find room for it is fast becoming an absorbing one in Japan, and has recently been under discussion by the Japan Sociological Society. It seems that the population of Japan, which in the 8th century was reckoned about 8,000,000, had by the middle of the Tokugawa period reached 27,000,000, thus having trebled in a thousand years. With the rapid advancement that has taken place in scientific knowledge and sanitary facilities, however, the increase during the last half century, has been much more pronounced. By the year 1870 the total population of the empire was estimated to be 33,000,000, which, according to the census of 1913, had increased to 53,000,000, a growth of some 60 per cent. The Japan Sociological Society estimates that the earth is capable of sustaining comfortably about 2,300,000,000 people according to the American standard of living ; and if they adopt the German standard as many as 5,600,000,000 can well live on the earth, but if they live according to the Japanese standard 22,400,000,000 could easily find sustenance on mother earth. The total population of the world is at present estimated at about 1,750,000,000 ; and, at the present rate of increase, in the next hundred and fifty years it will have reached about 10,000,000,000. The Sociological Society is hopeful that some new means of bodily sustenance may be discovered to render human living more easy, but that is mere speculation. The birthrate in Japan at present is about 34 per thousand of population and steadily increases, while the rate of marriage remains stationary. The rate of divorce is now 134 for every thousand marriages ; and there is a general tendency for the death rate to be higher among women than among men, a fact that may be due to the greater proportion of women working under the unhealthy conditions of

Japanese factory life, most of them being underpaid and overworked.

War and Immigration

There is much hope in Japan that the great world-war now in process may do something to loosen boundaries and render racial sentiment more amiable toward immigration. The present tendency is to drive Japan's surplus population into Korea and China where density of population is almost as congestive as in Japan, a movement, which, if it continues, is likely to lead to clash and war between oriental races. It may be that the West will, by that time, have grown so utilitarian that it will give oriental races a free hand on their own soil, provided they leave the so-called white man's territory unmolested. But this is contrary both to science and the good of man; for the races of the world are bound to mix and mingle if mankind is to reach the highest development. Perhaps, however, nature will insist on the oriental races mixing among themselves before they attempt the process among occidentals. If so the surest way to hasten it is to confine oriental immigration to Asia. Occidentals, however, have a convenient way of evading humane responsibility by appealing to the laws of nature and evolution as a means of excusing the wish that is father to the thought. From a humane point of view it would undoubtedly better for oriental immigration to *distribute* itself in Canada,

the United States, South America and Oceania, as is its present desire and natural tendency. The attempt to turn Japanese immigration into Asia is purely artificial and arbitrary; and, as has been suggested, liable to produce trouble in China and the East Indies. A distribution of immigration, on the other hand, is more safe and natural, giving more chance for absorption and harmonious amalgamation. It is only when the units of a divergent race concentrate one or more localities that trouble arises, as is seen in California, leading to similar fears in Canada and Australia. If it be proper and humane to restrict immigration then it is equally proper and humane to prevent congestion of immigrants in any one center to the extent of causing racial animosity. The difficulties of population and race should be settled by conference, coöperation and reason, and in time to prevent untoward and dangerous possibilities, just as the present awful European calamity could have been avoided, had those who foresaw it 20 years ago been wise and good enough to have insisted on an understanding then. It is the blind stupidity which waits until it is too late, that the world has to guard against. The prophet with this message has in the past been regarded as a voice crying in the wilderness. If the cataclysm in Europe can teach the world to heed him it will not have been in vain!



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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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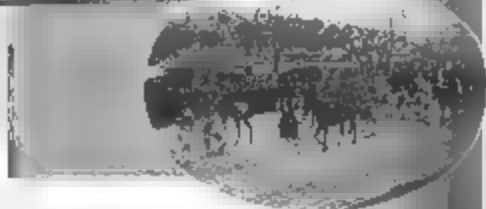
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1. THE KASHIKURA KOMEI, OR SHIKI, OF THE IMPERIAL AKA KOMEI, ARRIVING
 AT KYOTO 2. THE SHIKI, WHERE THE IMPERIAL AKA KOMEI WAS BORN
 IN KYOTO 3. THE KASHIKURA KOMEI LEAVING KYOTO



1. HIS MAJESTY THE EMPEROR LEAVING TOKYO FOR KYOTO
2. THE EMPEROR AND RETINUE ON THEIR WAY TO THE GODHARTON
3. THE EMPEROR PASSING THROUGH THE PALACE GARDEN IN KYOTO



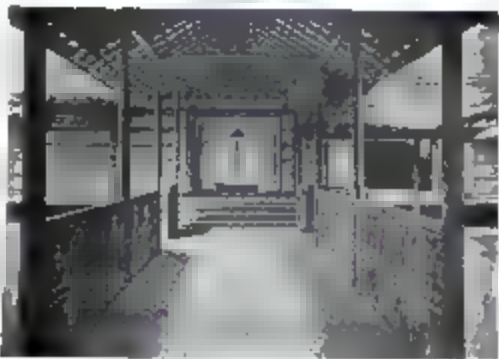
1. NUNCIAND AT THE MOON GATE 2. HIDDEN PALACE GATE
3. THE GREEN GATE.



1. THE TRIUMPHAL IN TERNATE, TERNATE 2. THE MODERN, IN TERNATE
 OF THE EMPIRE 3. DETERMINED THE EXHIBITION PALACE, BILWAIR, WHICH
 THE THINGS WERE PLACED



THE JOHNSONS' PALACE



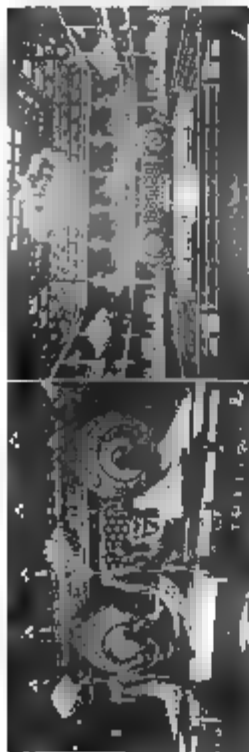
THE ENTRANCE, WHICH WAS BUILT BY THE JOHNSONS AND BURNED BY THE JAPANESE



411



4261-1428



1. STAGE WITH THE GOSPEL WAS LENSED 2. THE GOSPEL TOOK
3. EXECUTIVES OF PEOPLE ON THE WAY TO BRACE THE GOSPEL



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 * A 1.6 JAPANESE * A 1.8 INCHES

THE JAPAN MAGAZINE

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CORONATION COSTUMES

By H. WATANABE

IN ancient times the robes worn by the Emperor of Japan during the Imperial Coronation were simply those peculiar to the priests of Shinto on festive occasions. The material was of pure white heavy silk, white being from of old a sacred color. But in the 13th century, during the reign of the Empress Suiko, Chinese influence was at its height and the customs of that country became popular in Japan, after which Chinese robes and even an Imperial crown came into use at coronations. These Chinese customs were at first observed only at festivals and on national holidays, but they soon invaded the Imperial Court. With the dawn of the Meiji era Chinese customs were supplanted by those of native origin. In the Imperial costume scarlet gave place to robes of garnet or maroon, this being used for the second robe. This was the color used during the coronation of the present Emperor.

The beautiful robes worn by the Emperor at the recent coronation were modeled after those worn by the Emperor Saga in the 9th century during a reception of foreign ambassadors. It was selected by the authorities because in many respects it is most typical of Japanese ideas and taste. This magnificent robe, which is known as the *Korozen-no-Goho*, is woven with figures of the

paulownia, bamboo, phoenix and griffin, the design showing to some extent Chinese tradition. In China the phoenix is regarded as a sacred bird which appears only where wise and peaceful rulers reign; while the griffin is typical of what is mysterious and extraordinary. The bamboo represents what the phoenix lives on, and the paulownia tree its roots. Thus the whole scheme of symbolism signifies what is of good omen. Into the robes worn by the Emperor these four things had to be woven.

At the recent coronation the Emperor wore a robe of pure white while worshipping before the Imperial Ancestral Shrine; and the robe of reddish brown, or maroon, before the guests when announcing the Imperial accession at the Shishiiden palace, while a robe known as the *Saifuku* was worn at the third great ceremony of the coronation. Though also made of white silk, the *Saifuku* is different from the white robe aforementioned in that the former is of raw silk while the latter is of gloss silk. Raw silk is used for the *Saifuku* because it must be absolutely of the purest material known to man. The robes worn by the Empress are also of white silk with red *hakama* and *onitsutsuginu*, all consisting of five pieces, after the style of court ladies of ancient times. The

onitsutsuginu is an outer garment. Over all is worn the *karaginu*, a ceremonial robe for court ladies. This robe is modeled after Chinese tradition, as may be inferred from the prefix "kara," which means China. The material is brocade and the train 15 feet long. Thus there is more garment on the ground than on the body. The usual dress worn by her Majesty is light blue in winter and purple in summer. For this reason ordinary folk cannot wear these colors for the *karaginu*. A kind of half *hakama* known as the *onimo* is worn, extending down behind only, trailing, part of the girdle with which it is tied on, also trailing. Into the white silk of the main robe is woven the usual phoenix and paulownia designs.

In the Japanese coronation there is no crown, as Japan does not possess such a thing in the European sense. The head-dress worn by his Majesty was a kind of antique Imperial cap of black, with a band behind assuming a prependicular position. Originally this band was a cap-string which fastened the crown to the long hair of the head, but to-day it is simply an ornament. The use of a crown came in from China during the Nara period, and was at first of soft silk gauze, but during the Heian era it became more decorative. The Emperor Toba had elaborate ideas as to the crown to be worn and consulted his Minister Hamazono carefully as to the style of it, the material being hardened by using lacquer. This material has ever since been used in Imperial coronations. The *ritsuei*, or standing band behind the crown, means the Imperial crown, as all other forms of this headgear, such as are worn by officials, have the back band hanging down. Such caps can be worn only by officials above the fifth rank.

The high officials attending the Coronation ceremony wore the ancient court robes known as the *sokutai* with the *ho* uppermost. These also take their origin from Chinese customs. The *sokutai* consists of a number of robes surmounted by the *ho*, the color of the latter determining the rank of the wearer; as, deep purple for those of the first rank, light purple for those of second and third ranks, deep red for fourth rank, light red for fifth rank, green for sixth rank and so on. During the reign of the Emperor Ichijo in the 10th century the colors for ranks were changed somewhat, officials above the fourth rank wearing black, fifth rank dark red, sixth rank deep indigo; and this system of designating rank was followed during the recent coronation. Under the *ho* are worn two *hakama*, or divided skirts, one called the *okuchi* which is of red, and another over it called the *omote hakama*, which is of white silk. The minor officials wear a simpler form of *sokutai* with no ceremonial undergarments, but with *ho* to show rank. All officials of higher rank wear the cap with hanging band behind. Officials who have guard duty wear the cap with rear band rolled up, symbolic of the days when it was the common cap of high military officers. Such officials wear the *oikake*, or fanlike ornament, at the sides, symbolic of the days when a real shield was worn there for protection in war. The latter officials have a *ho* of deep indigo, showing that they are equal to officials of the sixth rank. These officials bear a quiver with arrows on the back.

The whole system of robing for the coronation was a display of evolution in costume from the beginnings of Chinese influence down to the latest creations of the European modiste.





1. APOHAI AND MADAME KATO — 2. DORIS AND SALVAGEE BRIT
3. CHUNG AND DOL-TISSOKURA — 4. RIGHT HON. SUKYO OZAKI AND
MADAME UZUKI — 5. RIGHT HON. SANAE TAKATA AND MARUME
TAKATA — 6. SOULEN BEIJONGING THE KNIGHTS AT EYUO STATION



MAJOR-GENERAL KATA

MARQUIS MATSUKATA

By. S. KANEKO

AMONG the most notable survivors of the Meiji Restoration is the veteran statesman and member of the *Genro*, Marquis Matsukata. Few citizens have been enabled to do more for their country than he has done for Japan. As an authority on national and world finance he still stands without a peer in this country. When the Meiji period began he was about the only real financier in the empire. Consequently he was entrusted with the complete reorganization of the finances of the nation. The present stability of Japanese finance may be ascribed largely to the foundation laid by him. He had able assistants in such veterans as the late Marquis Inouye and the present premier, Marquis Okuma. As a master of finance, however, he outshone all his contemporaries.

[Born in the year 1835 at Kagoshima in Satsuma of a lower rank of samurai family, being a third son, he had the disadvantage of being ineligible for a superior position. Subsequently, however, he had the good fortune to be adopted into a more auspicious family and became a right-hand man of Hisamitsu Shimadzu, brother of the Lord of Satsuma, Toshimitsu Okubo, who afterwards also became one of the fathers of

the Restoration, being at the same time in the service of the Shimadzu family.

Marquis Matsukata is regarded as representing the English type of gentleman, being noted for his firmness, calmness and sobriety of temperment, a man more famous for deeds than for words. The most of his early life, though full of interesting developments, has been overshadowed by his great friend Okubo who largely monopolized the fame of his contemporaries. In 1868, however, when the troops of the Shogun were worsted by the Imperial forces at Toba and Fushimi the clans of Satsuma and Choshu came to the front as champions of the Imperial cause. The governor of Nagasaki, who was on the side of the Shogun, became frightened and ran away, leaving the foreign residents there to take measures for their own protection. Trade in the treaty ports was completely suspended. The clans all despatched deputies to Nagasaki to discuss the situation. Young Matsukata was sent there to represent the Satsuma interests. In consultation with the representatives of 13 clans he established a common council and took charge of the government ship in port, assuring the foreign consuls of protection and urging

them to continue trade as usual. The residents of the port, as well as the foreigners there, felt at once that they were in safe hands. In the same year when the new province of Hida was created Matsukata was made governor.

At that stage of development the only idea of loyalty and patriotism was faithfulness to the feudal lord; there was no proper understanding between ruler and ruled. Evidences of a mutinous spirit abounded. Under the jurisdiction of the governor of Hida there was great improvement in this respect, due largely to the benevolent and tactful attitude of Governor Matsukata. His reputation as a wise administrator was now fully established. Two years later he was promoted to the position of Sectional Chief of the Tax Bureau in the Department of Finance. When the regulations concerning land tax were to be issued Matsukata took charge of the investigation of lands to be taxed. In 1874 he became head of the Tax Bureau. From that time his position in financial circles was paramount, and for thirty years now public opinion has never wavered as to his ability in that respect.

In 1875 when the Imperial Commission for reform of land taxation was appointed Matsukata was on the list of members and helped to draw up the regulations which have ever since remained the basis of the national land-tax system. Soon after he became Vice-minister of Finance; and in 1877 was Vice-president

of the Japanese Committee in charge of Exhibits to the Paris International Exposition, and in 1879 was President of the Committee appointed in regard to the International Exposition at Sydney.

He first entered the Imperial cabinet in 1880 when he was appointed Minister of Home Affairs. In the same year he acted as President of the Committee in relation to the International Exposition at Melbourne. It was while Minister of Home Affairs that he established the Communications Bureau which later developed into the important Department of Communications. To Matsukata also belongs the credit of introducing the foreign postal system into Japan. In 1881 he came into his own by his appointment to the Ministry of Finance, in which position he accomplished three great reforms for which he will for ever be remembered. First he perfected the national banking system, issuing regulations for the government of the Japan Bank. Secondly he achieved redemption of the outstanding feudal bonds, which the government had given to the samurai deprived of their estates at the Restoration. In the third place he brought in the system of issuing notes and bills of exchange after the example of British finance and thus promoted the easy circulation of money and facilitated the transaction of business. Other reforms instituted by him are too numerous to mention. Among the more noteworthy was the reform of the land-tax system, which greatly

lightened the burden of the agricultural classes.

Throughout the numerous cabinet changes that took place up to the year 1892 Matsukata remained supreme in his position as Minister of Finance; and all that he accomplished for the readjustment of national economy during the period would fill a volume. In the early part of the Meiji period the government made numerous mistakes in regard to issuing bank notes, until paper currency had considerably complicated affairs. At one time the value of paper went down to 1.79 for one *yen* silver. All these mistakes were rectified by the Minister of Finance, when he established a system for the conversion of paper to specie. He increased the tax on luxuries and lowered it on necessities. It was at this time when there was felt the necessity of a central institution for this issuing of Treasury bills and the conversion of paper notes that the Bank of Japan was established. Japanese consulates were also opened in various commercial centers, such as London, New York, and Lyons and much was done for the encouragement of export trade, aiming at the absorption of specie. Thus by 1885 the Government was able to reserve specie to the amount of ¥43,260,000 against a note issue of ¥88,340,000.

Marquis Matsukata remained Minister of Finance up to the year 1890; and in 1898 he was asked to succeed Prince Yamagata in the formation of a new

cabinet, but resigned owing to conflict with the Imperial Diet because of the interference of the Home Minister, Viscount Shinagawa, with the general election. When Prince Ito formed his cabinet to deal with China-Japan war finance he offered the portfolio of Finance to Marquis Matsukata, which he accepted at the special request of the Emperor, and brought about further reforms in the national system of finance. He wanted a special session of the Diet convened to consider the important bills he fathered; but Prince Ito was afraid to face another session of the Diet owing to the agitation over the retrocession of the Liaotung peninsula to China at the instance of Germany, Russian and France; and so Marquis Matsukata resigned. On the subsequent collapse of the Ito cabinet Marquis Matsukata was again asked to form a ministry, which he did, the most notable feature of his administration being the abolition of the law prohibiting the freedom of the press; and he also succeeded in establishing the gold standard in Japan. So long as the old silver standard remained there was continual rising and falling of prices with fluctuations in the silver market, and foreign trade was seriously affected; but a great change came with the gold standard introduced by the Matsukata cabinet 1890. He also reformed the coinage in various ways.

In numerous other ways Marquis Matsukata has taken a very active share in the progress of Japan, as, for instance

in the National Red Cross Society, of which he was long president, its total fund rising to more than 16 millions under him. For some years now he has lived in retirement as one of the Elder Statesmen consulted by the Emperor in times of crisis. The Marquis has raised a large family and his sons are all prominent in commercial and industrial affairs, his second son being head of the Kawasaki Dockyard Company. The Marquis is noted for his modesty, especially in the presence of the Emperor; and once

when he was asked by the late Meiji Tenno how many children he had, he was so taken back and lost for an answer that he replied that he would investigate and reply later. It is quite true that he has a great many children by adoption, so in this way he has befriended numerous orphans from his native province as well as the children of relatives. It was, therefore, so jolted that he was obliged to postpone his reply to the Emperor until after investigation.



GODS OF FORTUNE AND POVERTY

By JIPPENSHA IKKU

I

THERE once lived a collector of waste paper named Shotaro, who had been born of wealthy parents but through idle habits was reduced to poverty.

One day while searching the refuse of the street for scraps of paper he saw a black ball and a ball of gold come flying to him through the air, which, as they approached, become transformed suddenly into men. The golden ball turned into a fine gentleman and the black ball into a decrepid old man. The former proved to be the God of Fortune and the latter the God of Poverty.

The two gods conversed together in low tones, and the paper-picker tried to overhear what they were saying:

"I used to live in the House of Thanks," said the God of Fortune; "and all the doings of Mr. Thanks I carefully supervised until at last he was worth a million or two. The head of the house died, however, and was succeeded by his son who appears to be also prospering; but I am now come to take up my abode in the house of Mr. Honesty, a dealer in curios and other old things, as he has recently been visited by sundry misfortunes. I have noticed that, though in poverty, these many years he has never asked a copper from relatives, devoting himself diligently and honestly to his trade. Among the gods it is always understood that such a man should receive special favors, and consequently I am going to visit him a while. As two gods cannot very well live together in one house I suggest that you should visit for a while the house I have just left, and see how you get along with Mr. Thanks, Jr."

"I readily accept the suggestion," responded the God of Poverty. "Thither at once will I go; but do you think that in the family of Mr. Thanks it would be possible for me to come across a clerk faithful enough to expostulate with the master of the house over his mistakes, or has he a wife faithful enough to check her husband's debauchery?"

"Certainly not," promptly replied the God of Fortune. "The wife in that house regards absence of jealousy as the soul of virtue; so much so indeed that she tries to have no hard feelings even when she sees her husband wantoning among other women; and as for faithfulness among clerks there is no trace of it in the house of Mr. Thanks, I assure you."

"Then I shall be off at once," concluded the deity who presides over the decline of prosperity.

No sooner had the conversation finished than the two gods were again converted into balls and vanished no one knows where.

The paper-picker was left in wonder at the remarkable phenomenon. But he made up his mind to test its reality by observing carefully the future of the two families discussed by the gods.

II

There was a wealthy drygoods merchant whose name was Tarafukuya Magotaro, which, being interpreted, means Store of Plenty belonging to Magotaro. He was a son by adoption of a merchant who had recently died, leaving him great wealth. This was the house to which came the God of Poverty. But seeing the master of the house most diligent in all his ways the deity was somewhat taken aback and wondered. Just about this

time a small retail merchant dependent on Tarafukuya became bankrupt causing the latter to lose considerable money. Whereupon the God of Poverty greatly rejoiced and felt that there was some hope for success, as this might prove the beginning of the end. But on hearing of the bankruptcy a fellow merchant took pity on his unfortunate neighbor and gave him some bonds which he had found among waste paper, thus enabling him to claim debts which he had thought forfeited. This procedure brought him in contact with one of his debtors who was a samurai then in the service of a famous daimyo and thus able to pay almost all his indebtedness at once. With the money thus obtained the bankrupt was enabled to go on with his business, having recovered a fourth of the loss. Thus made glad by so much unexpected luck merchant gave a dinner to his friends in order to receive their mutual congratulations. To adorn the feast came a *geisha* named Kiyozuru, who so completely bewitched Magotaro that henceforth he was wrapt up in her.

III

Good fortune appeared to continue in the house of Magotaro, and everyone thought him the luckiest man on earth. His sister having reached the marriageable age of seventeen became the wife of a prominent man of means, though getting her off cost her brother not a little. His younger brother, Matsunosuke, now aged fifteen, had to go through the *gempuku* ceremony, which was carried out with great ostentation and at much expense.

At this time, too, the wife of Magotaro gave birth to a fine boy, which, though it brought him many congratulations, nevertheless increased his expenses greatly; and as his married sister soon afterwards gave birth to a son he was obliged to send presents and to spend another large sum. He soon began to think that congratulations were expensive things and that in one way good fortune was a misfortune. In fact most of the time of himself and his relatives was taken up in attending congratulatory feasts and ceremonies to the complete neglect of ordinary business.

While the masters were thus engaged, their clerks wasted money and no profits accrued. On finding his wealth thus reduced Magotaro began to think, and to come to himself somewhat. He instituted important reforms in the management of his business and was just getting the run of things when another acquaintance of his, named Dosabo, came to add his congratulations, saying that such prosperity was unprecedented and that Magotaro was a favorite of the gods.

But Magotaro scratched his head and only said: "Really I am getting a bit tired of so much good fortune; and if children go on being born I don't know what I shall come to."

While he was yet speaking a messenger came running at top speed to say that Magotaro's sister had just given birth to a child, both mother and child doing well.

"Great heavens!" exclaimed Magotaro. "Another affliction of good things! What is a man to do?"

Now Shosaku, the dealer in old curios was an honest soul, as his name indicates, and labored diligently at his trade from day to day, never seeking aid of relatives in spite of his poverty, though some of them were wealthy enough to have assisted him without feeling it.

About this time one of his former dependents, a Mr. Fortunate, had suddenly come into possession of considerable money and was keeping a shop of his own. He was without wife and family and had just died intestate; and so Shosaku came into possession of the entire fortune. He had grand funeral obsequies for his departed friend, as well he might, laying him to rest solemnly and becomingly in his grave. Some thirty-five days afterwards an uncle of Shosaku fell down stairs and broke his neck. Shosaku ran to the house of the illfated relative in great grief, only to learn that the fortune had been left to him. He received the legacy with tears of gratitude; and before his tears were dry he got word of the death of an aunt who left a will bequeathing all her worldly goods to him as a reward for his honesty in never seeking help from her during her lifetime.

Shosaku lamented so many deaths in

his family ; but as all meant good fortune to him he could not complain ; he was a richer though a sadder man ; and now deemed it his duty to attend religious services regularly and have masses said for the departed spirits of those who had so amply befriended him.

One day when he came home from the temple a message arrived saying that his father-in-law was very ill, and the wife was at once despatched to see her dying father. She returned soon to say that her beloved parent had passed away, leaving her a legacy of 3000 gold pieces. Thus the man met with an unbroken succession of bad news which proved good fortune to him ; and he naturally became mournful though so materially at ease, and stopped indoors with a heavy countenance.

Surveying the experience of Shosaku the merchant Magotaro pondered on the ways of Providence and often exclaimed on the strange dispensations of the gods. "Look at me," he would say. "Through a succession of good fortune I have been steadily reduced in circumstances, while this fellow, Shosaku, has made considerable money through continuous bad news. I too have an aunt whose death would bring me much, for she is quite rich ; but unfortunately there is little likelihood of her death, since none could be more robust than she. It is indeed unfortunate to have such healthy relatives, all of whom promise to outlive one !"

Just then a man arrived out of breath, crying out : "Say, your aunt at Hirokoji is dangerously ill. She requests your presence without delay !"

Magotaro bent his head in pretended shock, but in his heart he rejoiced at the prospects of good fortune now turning his way.

Reaching the house of his aunt in no time he was ushered into the sick chamber, and listened to her subdued tones, for she was really quite weak.

"Magotaro dearest," the old lady began, "my illness is not so sudden as it seems, for ever since the death of your beloved uncle I have been far from well. As my end draws near I have been wanting to see you so much, because there is a grave weight on my mind at this my

last hour. Your poor uncle, you know, lost most of his money before he died, and when he passed away was more than 5,000 gold pieces in debt. And to sustain myself I have had to borrow money at high interest, which has, of course, added to the debt, the amount now approaching some 13,000. As my last request I beseech you come to the rescue."

Magotaro, needless to say, was completely dejected on hearing the last words of his aunt, and went home in despair.

IV

The prospects for Magotaro were now more dismal than ever ; on every side he saw nothing but ways for his wealth to dwindle. He knew that something would have to be done and done at once. He bethought him of an experienced old clerk whom he would get to superintend his affairs and try to make the business more profitable.

Magotaro summoned his father from the province of Aumi ; but the old man, as soon as he arrived, went to worship the ancestral tablets, and was sore displeased to find that his son had in his house no shrine of the Nichiren sect which he had always belonged to, and therefore could not worship. The son replied that as he had been adopted into a house which belonged to the Jodo sect he could not but respect their persuasion. The son agreed, however, that if his father insisted, he would have a special altar made representing the Nichiren sect ; and this satisfying the old man, the altar was forthwith ordered. And it cost much money !

About this time the daughter of the feudal lord was about to celebrate her nuptials and Magotaro received notice from the daimyo that the wedding gifts were to be on hand by a certain time ; and as such presents would cost enormously Magotaro had to apply to his now wealthy neighbor, Shosaku, for the loan of funds. As security, he gave bonds and sent his father to receive the money. The father noticed as he entered the house that Shosaku was worshipping before a shrine of the Jodo sect and remarked to that effect, saying he was

money, so he himself was of the sect of Nichiren, and went on to speak slightly of the Jodo sect. At this Shosaku was not well pleased and remarked:

"What is it to you what sect I serve? Business men like me have no time for religious controversy. You had better get the money you came for and hurry home!"

But the old man would be angry, and went on:

"Are you content to follow a religion so leads to hell? This is surely a question that becomes a man's business. It is well worth your while to discuss it."

In the heat of the controversy that caused Shosaku became angry and went the length of refusing to grant the loan, so he did not propose to trust his money

to a heretic. The old man, on the other hand, said he did not want to borrow from a man going straight to Hell. So he returned to Magotsu without the money, only to find the latter surrounded by an angry crowd of employees demanding their wages. A messenger soon arrived from Shosaku confirming his refusal to lend the money; and so Magotsu was forced to worse and became bankrupt.

Shosaku, the old paper-picker, observed these changes of fortune, and was persuaded that, after all, the quality of a man's fortune depends really on the man's own character. Taking the hint he applied himself diligently to honest and industrious living and his last days found him a man of wealth, honor and position.



CHAPTER XXV.





Fig. 1. The building of the National Academy of Sciences, Moscow, U.S.S.R.

JAPANESE NAVAL EXPANSION

By REAR-ADMIRAL T. KATO

AT the time of the war with China the Japanese fleet was not a force that could at all be regarded as formidable ; and it was only with difficulty that it overcame the enemy, suffering some bitter experiences in the operation. But since that time the Government and the nation have alike awakened to the need of a powerful naval force if the empire is to be adequately defended, and increase of naval strength is our settled policy.

When the war broke out with Russia Japan had six first-class battleships and six new armoured cruisers, England being the only other nation at that time, which had such a force of regular strategic units, the navies of America, France and Germany being then in this sense far inferior. The Russian navy was fairly powerful as a unit, but from a strategic point of view it was much inferior to the Japanese. The victory at the great battle of Tsushima has been ascribed to the virtues of the Emperor and the skill of the hero, Admiral Togo ; but had naval preparation been inadequate nothing could have saved the day. The very thought makes every true Japanese shudder. Prepared as we then were, it was none the less necessary for the authorities after the war to take steps for further increasing the navy, but they have been hindered somewhat by financial limitation.

In the meantime the various great Powers have expanded their navies, causing a vast and significant change in the balance of naval power. The German navy has now four times the strength it possessed at the time of our war with

Russia. The American navy is also four times as powerful, while that of England is threefold more efficient. These navies are now in the first line of battle fleets. While the Japanese navy has increased to 600,000 tons, it must be remembered that mere expansion of tonnage does not add to the fighting strength. Many of our naval ships are now obsolete, of no service in any real battle. While at the time of the Russo-Japanese war Japan was listed in the Naval Annual as one of the great fighting forces of the world, it is now no longer so described. This is because in naval accretion we have not kept abreast of the great navies of the world.

The new Japanese plan of naval repletion is sometimes regarded as a mere attempt at undue naval expansion, an expansion that is useless or unnecessary. The naval authorities are looked upon by some as squeezing funds from the poverty of the nation just to gratify their alleged passion for more warships. It is supposed to be the ambition of the navy to keep pace with the growth of the army, without regard to the needs of defence. In other words, a rivalry between the Satsuma and the Choshu clans. Such a view is too superficial to be worthy of any serious consideration. The people of Japan know very well the policy of the great naval Powers of the world, and therefore there should be no room for these groundless suspicions.

The great battleships with which Japan gained the day over Russia cannot be regarded as great fighting units today. Compare the *Mikasa*, the mightiest of

our fighting monsters at that time, with the *Fuso* recently launched, and the difference is immeasurable. Japan's navy has not at all expanded proportionately to her wealth; and no nation should permit its defences to fall below the position to which destiny brings it. It is to fill up this fatal defect in the defences of our great empire that the naval authorities ask for repletion. For this Japan must have at least 12 battleships of the *Fuso* class; and even then her fleet will be still inferior to some others. Left as it is now, the Japanese navy will be worthless in case of war. Should emergency arise the nation has no right to expect the present navy to meet and defeat any enemy of importance. Ships are as necessary as personnel to ensure victory.

If the plan now under contemplation is completed Japan will have but four ships of the *Fuso* (31,500 tons) type and four new battle-cruisers of the *Kongo* class (27,700 tons) while Germany will have 41 battleships and 20 battle-cruisers; and the American navy is expanding at a corresponding rate. Russia, too is building up a great navy of three squadrons of 12 units each, compared with which the navy of Japan will be quite insignificant. Consequently Japan can never afford to be satisfied with her present naval plans if she expects to maintain the position she has won. She will then be obliged to take her place beside China, Greece and Spain. Japan must replace her present obsolete units by units of modern efficiency. Our plans are not sufficiently ambitious, but

we cannot go beyond our finances. We are attempting the maximum that our funds will allow. This makes the defects in our defences all the more serious, especially at a time when world-war is raging and one cannot tell what a day may bring forth. Should unforeseen emergency arise our first action would inevitably be at sea, and the navy would have to face the responsibility. For a nation like Japan the efficiency of naval defence is paramount.

Ten years ago Japan had a navy fit to meet anything that appeared in eastern waters, but now by the expansion of other navies ours is reduced to a second or third place, and we cannot help it owing to straightened circumstances. The competition between countries in regard to naval armaments is shown to be futile by the examples of England and Germany. Japan has, therefore, no ambition to compete with any other nation in naval expansion; she desires only adequate defences. She should have a force equal to any that an enemy might send to these waters. Our present plans are certainly anything but extravagant or ambitious. The nation should not be endangered on account of mere financial considerations. The safety of the empire cannot be left to the fluctuations of the Treasury. Every day the plan of naval repletion is delayed means one day more of danger to the empire. When the time comes that a nation is unable to meet the outlay necessary to adequate naval defence that nation is bankrupt. To abandon the navy is tantamount to abandoning the state.



WASOBYOÉ

By PROFESSOR S. TAKAKI

AMONG the more interesting volumes of Japanese standard literature is the book entitled *Wasobyôé* written by Yukokushi in 1774, the life of the author himself being an unknown quantity. The plot of the book appears to have been based on the allegory of the Chinese sage, Soshi, relating how he was, through a process of metamorphosis, turned into a butterfly and traveled in various countries. Prior to the appearance of *Wasobyôé* the fables of Aesop had been translated into Japanese, and certain influences marking the book may be traced to them.

The volume, *Wasobyôé*, is chiefly important for the influence it had in giving rise to novels after its kind, all of which are ahead of everything in Japanese fiction as far as wit, jokes and satire are concerned. The picture of a solitary man traveling in an unknown country suggests such volumes as *Gulliver's Travels*, which the author of *Wasobyôé* is believed by some to have read. However, love of adventure and curiosity is an instinct so universal that the author of *Wasobyôé* may have hit upon his plot and mode quite independently of western influence, and the similarity to *Gulliver* may be no more than a coincidence. At all events the book is regarded as purely Japanese and one of the most interesting and remarkable works in our literature.

According to the tale, there once lived in Nagasaki a merchant named *Wasobyôé* who traded with merchants from China. At the age of 48, being wealthy and comfortable, he handed over his business to his son and retired to a new house, spending his leisure in angling, of which he was unusually fond. One day he put out to sea in a small boat to try his luck in the deep; when the heavens suddenly darkened and a violent storm came on,

his tiny skiff being tossed on the waves like a chip. Unable to control the boat he let it drift, and for three days he was thus at the mercy of the elements. When the wind subsided and the sea calmed he found himself surrounded by a vast expanse of sky and water, not knowing what direction to steer. Thus he drifted about for three months, living on the few fish he managed to hook. By this time he was reduced to a skeleton and spent most of the time prostrate on the bottom of the boat. As he lay there waiting for death he felt an unusual wind, balmy and warm, enter his throat, and perceived that it came from the eastward. Summoning all the strength left, he paddled in that direction, when he soon saw a large island, the breezes of which appeared to restore his bodily vigor.

No sooner had he made the shore of the island than he beheld just what he had been longing for: a delightful spring of cold water welling up from the rocky beach, whence he at once quenched his thirst. The water was no ordinary kind, however; it was tinged with red and emitted a pleasing odor. Hardly had he partaken of the cool water when his bodily strength returned and he felt a new life within him. All weariness fled away and he was another man. But where he was, now became the uppermost question. Whether he was in Japan, China or India he had not the faintest notion.

As he traveled a little he soon came upon some houses the peculiar construction of which, together with the many strange plants and trees, set him thinking; while the men and women in strange costumes that crowded about him in wonder, convinced him that he was far from home. He tried Chinese on them only to be met with looks of blank

amazement; his own language of course they could not know. Suddenly a man of about 40 years of age stepped from among the crowd and asked him in fluent Chinese to what nation he belonged; and he at once replied that he was a man from Nagasaki in the empire of Great Japan, adding that he had been thrown adrift by a storm. The man clapped his hands at this, and said: "Well, you have come a long way, certainly; for this is the land of eternal youth, some sixty thousand miles from China. I am the man Jofuku, who once served the Chinese Emperor Shiko, at whose order I came to this country to obtain the elixir of life; but being uncertain what evil might befall me if I ventured to return to that tyrannous monarch, I decided to remain here, which I have now done for several hundred years."

And the man went on to inform *Wasobyoe* that in the land of eternal youth there is neither sickness nor death, every inhabitant maintaining a semblance of 40 years of age. There is no disease; and the chief occupation is the breeding of big cranes, which the people use to ride on when they travel. There being no such thing as death, that is what the people of the country most long for; so they eat everything that indicates any sign of fatal possibility; but the only result of eating even the most powerful of poisons is to make them dizzy for an hour or so. Yet the people indulge in this experience, the happiest they know, since it suggests, even falsely, the possibility of another life. In that country the remark on meeting a friend, that he looks well is met with visible resentment; while to say that one appears delicate and on the verge of death is ever received with welcome as the highest of compliments.

During the first twenty years of his sojourn in this new and strange country *Wasobyoe* thought its customs and manners most delightful, congratulating himself that he had drifted to a land where illness and grief were unknown, good luck which he felt would never come to his unfortunate friends left at home. But by the time he had spent a hundred years of it the monotony became unbearable and he too fell into the habit of longing

for death; and the more he realized that he could not die the more he wished it a lie. Thinking of his own land he resolved to commit suicide and threw himself into an abyss, only to find himself floating comfortably on a stream, having reached the valley below without injury. In that land even the highest jump was to a man as harmless as when a cat hops from a roof to the ground.

Worrying and wondering what to do *Wasobyoe* resolved to put in some of the time in travel that he might learn what sort of land he was in; and while this habit lasted life again took on some semblance of interest. He also grew healthier and seemed to enjoy the change. So one morning he resolved to bid farewell to Jofuku, his host, and on the back of a huge crane he flew away southwards. After covering a distance of about 30,000 miles he sighted land, when he ordered the crane to land him. There he found houses and people in them, and loveliness and beauty far surpassing the land he had forsaken. It was a country where no one was poor; the houses had pillars of agate and the material of construction was precious stone, while gold and silver shone in the gravel of the courtyards. To pick nuggets of gold was no more uncommon than to pick pebbles in Japan. All the door-steps and roof tiles of the houses were of silver and the lattice work was of coral. He inquired of the people what country theirs was; and he was informed that it was *Jisaiikoku*, the land of perfect Freedom. He observed that no one was restricted in any way there; there was no such thing as discomfort. Cereals of all kinds grew naturally in the fields of themselves; and no matter how often they were harvested the soil was neither barren nor exhausted. All beverages and eatables lay around in measureless quantities and the people wanted for nothing. He even saw dunes of white sugar lying about naturally; and here and there he saw pools of wine, the best that pallet ever tasted. All the table delicacies, so hard to obtain at home, he beheld growing naturally on the trees of the land of Freedom. Sponge cakes were among the more common blossoms on the sponge-cake tree; sweet bean

paste, commonly called *yokan*, exuded from other trees in abundance; rice cakes hung from the tops of plants like great poppy heads; silk grew on the hillsides like great banana plants, the leaves changing into silk of various kinds and qualities at certain seasons, and the people had only to gather it. There he saw it harvested: habutae, gauze, velvet, pongee or brocade, all perfect.

The women, it seems, did not live among the men but on a fair island across a strait, whence the marriageable men selected wives as they wanted them; and these women were, oh, so beautiful. *Wasobei* was thrilled to ecstasy and exhaustion by the sight of such unrestricted perfection, which seemed to him a glimpse of Paradise. To talk and mingle with such beautiful women; to drink freely of such heavenly wine; to eat unrestrictedly of such ambrosial cake; to be clothed at will in the most perfect and beautiful silk; in short, to be free and to have every wish gratified, living always happy and amused, was to him only heaven. But he discovered in time that the people there were not so happy as they seemed; they all had a secret wish to know poverty; wealth and gratification were so monotonous! In every house there was an altar to the God of Poverty, and that deity was faithfully worshipped. On the gate posts and lintels of the houses were stuck charms to prevent the entry of the bad god of blessing and abundance.

The biggest surprise of all was that *Wasobyoe* himself in time began to sympathize with the sentiment of the people and to find the life of the place extremely monotonous and dull. He got awfully tired of having nothing to wish for, nothing to complain about; there was no stimulus to the mind; he was even losing his temper. So one day he mounted his crane and flew away from the land of perfect Freedom.

After an aerial voyage of at least 20,000 miles westwards he espied another beautiful country and again alighted. He was here most struck by the fact that the inhabitants, both men and women, painted their faces, powder and rouge being in great demand. On enter-

ing a house he was always asked what country he hailed from; and on answering that it was Great Japan, he invariably elicited the remark that they had heard of that tiny spot in the universe; but that it was nothing to their country, which was known throughout the universe as the great empire of Vanity. The people spent all their time boasting of their big crops, their wealth of mines and minerals, their production of books and manufactures and their desire to teach the world to imitate them. They offered him unstinted hospitality, saying he might remain in their houses as long as he pleased; it would do him good. The houses and their appointments were on the most magnificent and elaborate scale. Presently the wife of the host appeared and requested the guest not to stand on ceremony but to make himself at home. The woman was haughty of face and mien, as one who had loved wealth. If he was lonesome she intimated that she would entertain him, playing games with him. She had heard of such blue-stockings in his country as the poetess Murasaki Shikibu and Seishonagon; and she herself was also fond of literature. Being much surprised at this familiarity he could only reply that he was an ignorant and awkward fellow without sufficient accomplishments to keep her company. The lady wore a dress of figured brocade, but he noticed that the lining was only dyed cotton. In that house there was as much difference between the guest room and the kitchen as between heaven and earth, which he thought suspicious. Peeping around the corner he caught sight of the mistress of the house snatching and devouring a sweet potato when she entered the kitchen. He could not get away from the sight of a lady in brocade guzzling sweet potatoes by the kitchen stove! Everything else was in accord with this taste. The people spent their nights in games and gambling, and other crude diversions; and their days they spent dressing and making exhibitions of themselves. When he paused to catch bits of conversation he heard such sentences as: "Last evening I attended a meeting of our verse-composing club at the mansion of Mr. A. and returned

home late, admiring the beauty of the moonlight." They always assumed artificial airs and put on a set countenance when they spoke, assuming themselves people of consequence.

Once on a snowy day before he had yet arose from bed he heard his host and hostness complaining of their poverty; that they could not afford better food and that the snowy weather was simply beastly and unbearable. Others of the community put on their best robes and went out to see and admire the beauty of the snow scene. Seeing this the pair who complained of the ugly and uncomfortable snow did likewise; for not to be in the fashion was not to live, in that country. They had no sooner gone out than a boy called them, saying that the jeweler from whom they had ordered the eight feet of coral chain had brought it and wanted his eight thousand *ryo* for it. This message they previously ordered the boy to give; and they now excused themselves from further snow-seeing and returned to their comfortable mansion. The lady asked one of her neighbors to return with her and partake of some crane meat and rare titbits; but he excuses himself the pleasure on the plea that, having overeaten of peacock flesh the day before, his digestive organs were out of order.

Soon growing equally tired of this hollow and hypocritical life *Wasobyô* again gets on the back of his crane and takes flight to various countries none of which he found particularly interesting; but after three months of this aery voyaging he came to a country that attracted his special attention, and he tried to land in what he thought was a bamboo jungle but which turned out to be a barley field. It was a land of big things, for not only was the barley as tall and big as bamboo but the hills were like Mount Fuji, and the brooks of the country like the Yedo river, at Osaka. Common dwellings exceeded the temple of Daibutsu at Nara;

and as the inhabitants came about him he saw that they were at least fifty feet in stature. Asking a refined looking spectator what height he was, the man replied that he was just fifty-five feet and five inches, without a smile. And as *Wasobyô* was too far down to be seen well, the man just picked him up in his fingers and examined him casually, standing him on the palm of his hand for minuter judgements. "What a darling little creature," he remarked, as he covered *Wasobyô* with the palm of his other hand and set him down again.

In that country the grains of the rice on which the people lived were as big as melons. As the men and women of the land of giants came daily about him they were much amused at his diminutive stature, about which they remarked freely without regard to his feelings. Although so big, he observed that the people of the country were quite devoid of ability and wisdom; they had neither humanity nor religion. When he took occasion one day to describe to them the beauty of Japan they just laughed at him, treating the matter as a joke. As he tried to teach them something of Buddhism and of Bushido, they simply remarked that while it was very easy for the bigger to appreciate the smaller it was a most difficult thing for the small to appreciate the big. They said they would no doubt seem only fools to him when he compared their big wisdom with his little wisdom. They suggested further that such subjects as religion and humanity were naturally of more interest to small people and little countries; and in a country where there was no evil such things as ethics were unnecessary. They indeed reproved him for having so much faith in small things; and he felt even smaller than he was at their superior attitude and at his own boasting; so he once more mounted his crane and flew away from the country of big things, and reached Japan, a humbler but a wiser man.

THE TEGAI-YE CEREMONY AT THE NARA HACHIMAN-GU

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

THE Tamukeyama shrine at Nara was formerly known as the Todaiji-Hachimangu, being situated on a hill of the same name near the Daibutsu at the eastern extremity of the city. In autumn the precincts of the shrine are a flame of crimson maple leaves, forming a picturesque contrast to the green of the other trees.

The origin of this shrine is one of the most interesting in the history of Shinto establishments in relation to their amalgamation with Buddhism. When the Emperor Shomu visited the Birushana Buddha of the Chishikiji temple at Okata-gun in the province of Kawachi he was prompted to have a similar statue cast on a larger scale; but so careful was he lest the ancestral god should not be wholly pleased with the venture, that he sent a special envoy to ascertain the will of the Hachiman at Usa in Kyushu, as well as to ask the blessing of that deity on the undertaking. It was under these circumstances that the great statue of Buddha was cast in the year 749 A.D. At the same time the image of the god Hachiman was brought from Usa to do guard duty for the new Daibutsu.

The most important ceremony that

takes place in connection with the Tamukeyama shrine is known as the *Tegai-ye*, which literally means "the removal of evil," and takes place on the 5th of October. On the day preceding the festival three sacred portable shrines with their paraphernalia are placed on view and illuminated at night by torches. The most important of the sacred arks, or portable shrines is called the *Horen*, being the one for the spirit of the Emperor Ojin, the God of War, or Hachiman; and the other two are known as the *Sokwaren*, one for the spirit of Hime-Ogami, and the other for the spirit of the Emperor Chuai and the Empress Jingo. On the vigil of the feast two vestal virgins dance before the shrine. Next morning a deputy from the Nara Prefectural Government, under whose protection the shrine is, pays a visit to the shrine and makes an offering in the name of the Government, and this official worship is regarded as the most important part of the ceremony, even to the present day. After this the three sacred arks enshrining the ancestral spirits are borne through the streets in procession. Two men bearing freshly cut bamboo poles lead the throng, followed by men playing fife and drum; and then come

three horses, three prayer symbols and some attendants. After these come men carrying two metal fans called *sashiba*, with a long pole, followed in turn by the two vestal virgins bearing a decorated umbrella. Then appear two treasure chests of the temple on the shoulders of men and a large basket of artificial flowers. Boys with lion masks made of wood and bamboo covered with cloth come next; and then a man with a halberd and one with a mask of Tengu with his ridiculously long nose. There are men bearing sacred *sakaki* trees, five mirrors and three different patterns of fabric adorning the branches. Attendants with each a staff now follow and next a priest of the shrine riding on a horse accompanied by a servant bearing a long-handled umbrella. The musicians then are seen and after them the ark or *mikoshi* enshrining the chief ancestral spirit, borne by men. Before each of the *mikoshi*, or portable altars, goes a sacred horse and a *sakaki* tree.

The above is a very rough sketch and gives but a poor idea of the grandeur of the procession; and even then it is at present nothing to what it was in former times. Though the crowd for the most part has no idea of the origin of the occasion it nevertheless takes unceasing pride and interest in it year after year. The festival was always regarded as a very important one, and having much influence on the local administration and society generally.

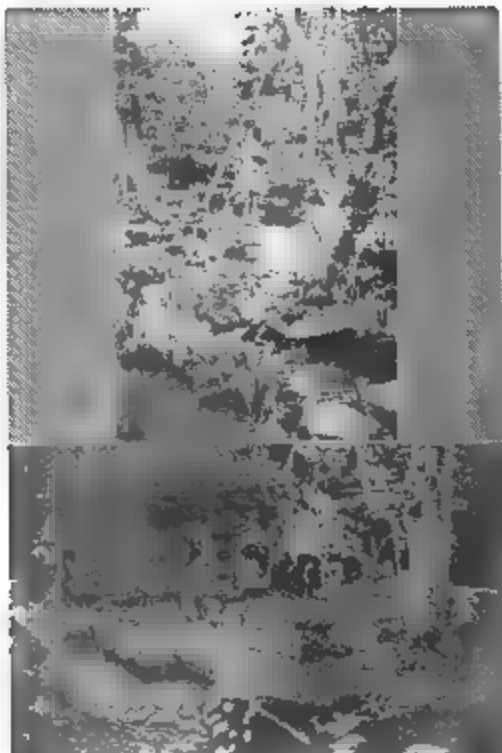
As to the exact meaning of the ceremony it must be remembered that originally it was strictly a Government affair. At the time of its origin an edict was issued prohibiting the slaughter of animals within the six provinces nearest the shrine. This prohibition was thought to be pleasing to the gods and to have much to do with the exorcising of evil and the advent of happiness. The Kamitsukasa family, who are the hereditary

keepers of the shrine, have preserved a very interesting document illustrative of what has been said. It comes down from the 12th century and says: "The Saben-kwan (High Government official) hereby issues the undermentioned order to the province of Settsu: Nobody shall take life of any kind on the day of Tegai-ye Ceremony held at the shrine of Hachiman at the Todaiji temple. That ceremony has its origin in the ceremonial procession that took place at the time when the god Hachiman came to the shrine at Nara from Usa in Kyushu in the 8th century. In the many provinces through which the procession passed all taking of life was prohibited, so that even wicked princes were constrained not to do harm. Such is the reason why the ceremony is known as the Tegai-ye. Since that time the Tegai-ye was held annually for many years, but was suspended owing to circumstances. But now the shrine has been rebuilt as in the former time and the spirit of the god is manifest in life. The ceremony is therefore now revived and we again issue the command not to kill, thus restoring the beautiful custom in Yamashiro, Yamato, Kawachi, Izumi, Settsu and Iga, as in the days of old. By observance of this order the god will the better be worshipped and the vow to be merciful be the better fulfilled. Moreover, the virtue of the Emperor will be the more safely guarded, and priests will increasingly observe the pious practice of praying for the long life of the Sovereign. I, Chunagon Fujiwara Ason Munefuyu promulgate this order by Imperial Decree; and the people of the aforementioned provinces are to observe the prohibition. July 25th, 1304."

The procession as now conducted is supposed to be after the form and manner of the original which took place when the shrine was removed from Usa to Nara, escorted by a great retinue of priests, government officials and people.



SCENES FROM THE TINGAI-YZ PIGEONS: 1. TINGAI OR BASIN OF TINGAI PIGEONS 2. TINGAI PIGEONS IN FLIGHT 3. TINGAI PIGEONS IN FLIGHT 4. TINGAI PIGEONS IN FLIGHT



FRONT OF GARDENERS' COTTAGE, 2. FLOWING, FLOODING, 2005/06

JAPANESE GARDENERS

By F. YAMADA

THE Japanese gardener who merely cultivates plants and trees in a plot is known as a *uekiya*; but the specialist who is capable of designing and laying out beautiful landscape gardens, so characteristic of wealthier Japanese homes, is called a *niwashi*. Of the seven or eight hundred common gardeners in and about the city of Tokyo there are only 13 *niwashi*. Of course every Japanese house of any pretensions must have a garden; and the cost of it is always reckoned in the estimates for house-building; for a Japanese of education, or even of ordinary refinement, would as soon think of doing without the house itself as to think of doing without his garden. The garden is usually estimated at one-tenth the cost of the house.

When a *niwashi* gets a contract for a garden he always first makes a model, or *bonsai*: that is, a miniature garden, which is in itself a thing of beauty. Though no more than a foot square it comprises every feature of the landscape for which it is the model. The model is shown to the home-maker and must

be accepted by him before the gardener can go ahead with his design. He may approve it wholly, or he may suggest certain modifications more in accord with his tastes; for every Japanese has some notion of what constitutes an artistic garden, especially as regards convention.

As a rule the master-gardener never works himself; he employs a number of subordinates who carry out his designs. But while the work is in process he may be seen with a pipe in his mouth going about the garden keeping an eye on details. Physically he seems to be a man of leisure, but mentally he is anything but idle. The *niwashi* is ever taxing his brain to add some further perfection to his plans.

The first thing to be done in laying out a garden is to select the place for the lake or pond and excavate it. The earth thus obtained is utilized for the construction of an artificial mountain, and a hill always looks well near a lake. The various positions where rocks and flat stones are to rest form important considerations. Sometimes the gardener

takes as much as half a day puzzling out the best position for one stone. Next in importance comes the placing of the *ishidôrô*, or stone lantern; and then a bridge has to be built crossing the lake or over the stream that feeds it. The lake should always have an island; and the creator has to decide the site for the island.

The general plan for the landscape having been finished, the garden has next to be set out with trees. After the trees are in position the rocks and stones often have to be adjusted to make them fit in better with the landscape.

There are two ways of laying out a Japanese garden: one is to work from the front towards the back, and the other is just the reverse. The rocks, stones and trees are brought from various places. There are men who make a business of providing these essentials to garden-making. The *niwashi* knows just where to find any particular kind of stone or tree he fancies, as there are dealers ready to supply all. No two dealers are alike, each having his specialty.

The best time to begin a garden is about the middle of March, and it should be completed by July. And even if it be so great a garden as to take over a year to finish, the work is yet done only

during the proper season. Certain trees which every garden ought to have, cannot be transplanted except in the season agreeable to them. The oak and sago-palm will die if removed out of season. Spring is the best time for transplanting most trees. A good gardener usually has two or three jobs on his hands at once and he goes his rounds seeing to all. Petty repairs and alterations in gardens already completed he entrusts to his assistants.

The Japanese do not set much value on a new garden, age being of as much importance in this respect as it is in other countries. But after two or three years when the rocks and stones begin to be covered with moss and the trees to look at home in their new environment, the garden is more admired. Each season gives the Japanese garden some characteristic aspect. Winter brings dead leaves, every one of which is carefully taken away; and then with spring time comes the flowers, and then the blossoms and shrubs of summer and autumn in turn. The gardener does not lay out his garden and plant it according to any mathematical or scientific plan; it is all a matter of instinct and experience; he is the successor of innumerable predecessors, the heir of ages of such plans and

achievements.

A certain Englishman who had long resided in Japan applied to a *niwashi* to lay out a garden for him. The site lay up along a steep elevation, with precipitous cliffs. The *niwashi* visited the spot every day for a long time, and did nothing but simply took a look at it, to the bewilderment of the Englishman. A month had elapsed, but nothing had been done. Soon six months were gone, and yet nothing done. More months passed and no sign of any operations, not even an appearance of the gardener any more. The Englishman, being accustomed to Japanese habits, did not ask the reason. He cultivated patience and waited. One day, however, the *niwashi* appeared upon the scenes with his model, which was gladly accepted; and then the work was at once begun and went forward with despatch. After it was finished the owner inquired why it had taken so long to commence work. The *niwashi* explained that as the site was completely new to him he had been much put to it to hit upon a plan that would do; and though he had made many, none of them satisfied him. He had gone all around Tokyo and its suburbs examining the gardens and making sketches of landscapes that would fit in with the site he had to work on; yet could not work in the precipice satisfactorily. Finally he had discovered a natural scene that seemed to do; and this he worked into the Englishman's garden, to the delight of all concerned.

The laborers employed by the *niwashi* in making gardens are known as *dekata*, whose main work it is to dig earth and carry stones. They enter the service at the age of 14 or 15 and have to spend a certain time as apprentices. The more apt of them learn the business in about five years, but the stupid ones never do so. The latter in old age are seen going about with a pair of shears making a few *sen* a day by clipping hedges and trimming trees. To the gardener the shears are as important as the sword to the samurai. Gardeners are expected to cultivate good memories and never forget their tools or leave them about; otherwise they are scorned by their craft. Usually the tools used by the laborers are the property of the head gardener who rents them out to his employees, deducting the rent from their wages. The hours of labor are long; and the 1st and 15th of the month are holidays. As a rule there is no work on wet days; but double work in repairing after storms. Wages run from 60 *sen* to one *yen* a day, but some get as low as 40 or 50 *sen*. The Japanese naturally take to gardening, so the tribe never grows less. There is even a god of gardeners, who is known as *Niwatsu-no-mikoto*, and gets his due service.

The art of landscape gardening is supposed to have come to Japan from Korea in very early days; but the art in Japan has had a distinct development of its own, its peculiar characteristic

being its essential naturalness: it is a representation of nature in miniature. In this respect it is altogether different from western ideas, where artificiality reigns supreme. The Japanese garden must have lakes, hills, streams and coasts; and, above all things, must leave an impression of culture and elegance. The more the scene is pervaded by the soberness of age the better; and the stones therefore show moss and the bronzes are green. To many Japanese it seems very doubtful whether most foreigners can understand or appreciate their ideas of gardens. Recently when a famous Japan-

ese literary man was visiting England he was much struck by a moss-covered stone in the garden of a gentleman whose place he visited; but the gentleman did not appear to understand why the Japanese so highly praised it. Indeed he only remarked that it was an eyesore which he had been thinking of having removed from the garden, but as it was very heavy he had left it where it was. He also seemed to think that the growth of moss on it detracted from its appearance. Such is the gulf between east and west as to taste in gardens.



NEW YEAR COUNTRY CUSTOMS

By S. YAMASHITA

MOST of the accounts of Japanese New Year customs that have appeared in print refer to city life; but the customs of the rural folk are older and often more interesting as well as instructive.

In the mountain villages of such provinces as Totomi the presents exchanged during the New Year season are somewhat singular. The mountain dwellers give dried chestnuts as presents, and sometimes edible fungus collected from old trees, as well as yams, while the people of the valleys give *mochi* cake and fish of various kinds, the presents not being sent by post, as in the case of city folk, but by special courier or by the persons themselves, followed by their servants burdened with the load. Even people who live as far apart as 20 or 30 miles exchange visits and gifts during the festive season.

The customs of the *Yamabushi*, which order was described in a recent number of the "Japan Magazine," are somewhat different from ordinary folk. They wander about at New Year's selling images of the gods of good luck and various other ikons, the price being as low as 3 *sen* a pair. This might seem a poor sort of trade from a commercial point of view, but the simple peasantry of the hills love these little gods and always want to buy new images of them, espe-

cially to hasten good luck at the end or beginning of the year.

On the 11th of February the mountain farmers celebrate the festival of *kuwahajime*, or the commencement of hoeing. At that time every household rises early in the morning and goes to the field with hoes and spades. There, facing the lucky points of the compass, they dig the earth three times and plant branches of the pine tree, plum and bamboo, bound by a sacred rope, called the *shimenawa*. The afternoon of the day is a holiday when all cease from labor and engage in prayer to the gods of rice and fields. The three slips of tree set out are regarded as sacred, the pine, plum and bamboo being specially so, since they flourish even in the cold and snow of winter. As to the points of the compass observed while setting out the slips, they vary according to the year.

In the province of Owari customs again are different. In that district all the parents who have had children born to them during the year, place thanksgiving presents in the *tokonoma*, or place of honour in their homes, and make the New Year a time of good cheer for the little ones of the family. If the newcomer be a boy the gifts must be a bow and arrow, known as the *hamayumi*, or the exorcising bow, since it signifies the driving out of all evil spirits and other

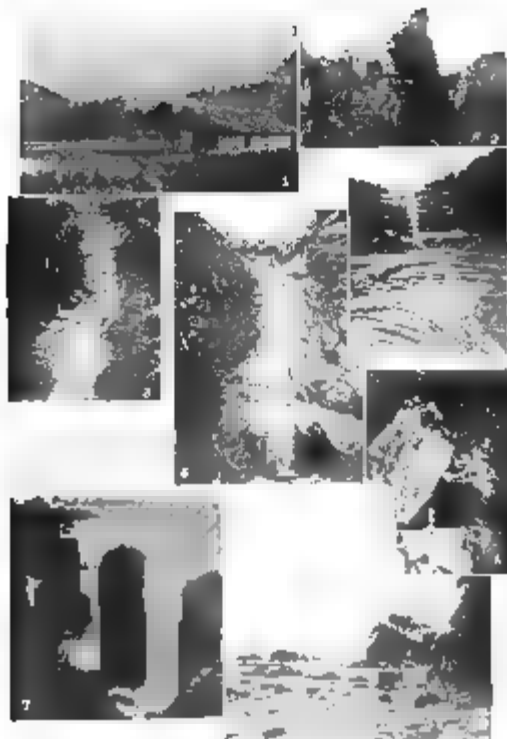
influences bad for children. On a board about 4 feet long and six or seven inches wide a pair of bows are fixed at one end, one on the right and the other on the left, with a quiver between them, while at the lower end of the board is fixed the figure of a Japanese warrior, made of some sort of silk stuff. Such heroes as Yoshitsune, or Kiyomasa, are favorites for this purpose.

In the case of female children the symbols are bats for battledore and shuttlecock, called *hagoita*, the manner of setting them up being the same as that of the *hamayumi*, but the figures are heroines.

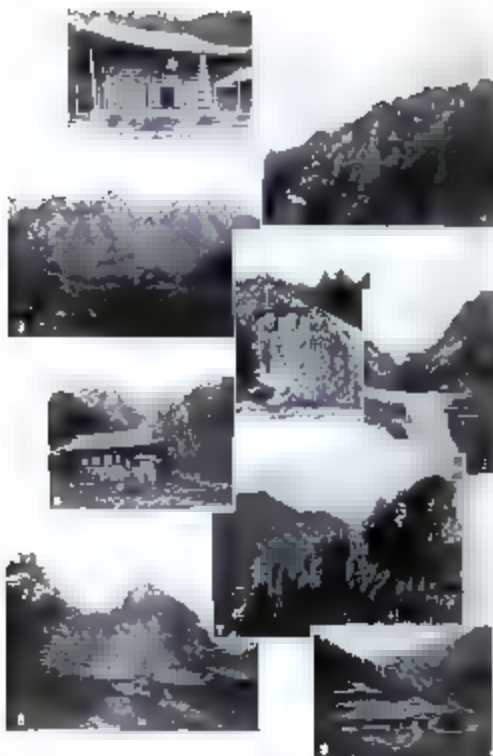
In the province of Shinano they have a New Year ceremony known as *monotsukuri*, celebrated on the 14th of January when a kind of pudding is made from vegetables, such as pumpkin eggplant, fruit and ears of rice in which coins are put, and the dough is hung up on a willow branch in token of a fruitful year. On the mortar in the kitchen, which is used for making *mochi* cake, farming implements are placed, with the symbol of a rice-flower in the middle, known as the *ine-no-hana*, with grain measures beside the mortar. The rice-flower is made by making a bouquet of straw with *mochi* cakes for blossoms. The ceremony is regarded as a sacred function in connection with the hopes of the New Year. Furthermore, the water which has been used for washing out the mortar is kept in a vessel. The head of the family dresses in ceremonial robes and, together with his son, goes out among the orchard trees and challenges them as to whether they intend to produce a good crop of fruit for the coming season, threatening to cut them down immediately unless they can give a satisfactory answer. The youth accompanying him answers for the trees, saying that the trees will do their best to produce abundantly. Whereupon the father, in approval, sprinkles the *mochi* water, from the

mortar, on the roots of the trees; and thus every tree is sworn to be fruitful to the utmost. Then the head of the house takes a piece of paper and writes on it that all the plants of agriculture must be cultivated assiduously and that plenty of cereals are promised with success to the silk workers, together with good wishes for the house and family. The paper is hung in a high place in the guest room of the house. In the evening the head of the family gives clean rice to his fowls and some boiled rice to the domestic animals of the establishment, a favor which he himself does not enjoy save on festive occasions. This custom of making the fruit trees swear to produce well is practiced in some other provinces also.

In the province of Ugo on the 16th of January is performed a ceremony known as *torioi*. In the very early morning of that day, at about 2 o'clock, some seventy men ranging in age from 15 to 42 collect in one place. These are known as the bird-chasers. With fifes and drums they chant a melody signifying that they pray for the frightening away of evil birds which devour the ripening rice and devastate the fields, walking about a mile as they sing. Then all the newly married couples of the place sprinkle water on themselves with ladles, this being a Buddhist form of purification. If there be any stragglers among the bird-chasers they have to suffer penalty. In the evening the young men of the village collect and drink saké in honor of the day. The time is made an occasion of introducing youths of fifteen to the society of men, a sort of coming out. No doubt the custom first arose out of the superstition that such a ceremony could do something toward saving the harvest from bird pests, which are extremely destructive; but now it amounts to no more than developing and cementing the social sentiment of the village, in which respect it is regarded as being not wholly useless.



KOOSAKI. 1. MOUNT NIKA FROM SHUSSEIJI TEMPLE. 2. THIRTEEN GATE ROCK.
3. ONE OF THE TWELVE WATERFALLS. 4. PHOENIX FALL. 5. KOOSAKI GATE
& FRAGRANT FALL. 6. PILLAR ROCK. 7. TEMPLE KOSAKI.



1. TEMPLE OF THE LADY OF THE LAKES 2. VIEW OF THE VILLAGE FROM THE RIVER 3. VIEW OF THE VILLAGE FROM THE RIVER 4. VIEW OF THE VILLAGE FROM THE RIVER 5. VIEW OF THE VILLAGE FROM THE RIVER 6. VIEW OF THE VILLAGE FROM THE RIVER 7. VIEW OF THE VILLAGE FROM THE RIVER 8. VIEW OF THE VILLAGE FROM THE RIVER 9. VIEW OF THE VILLAGE FROM THE RIVER

KONGOSAN

By M. TAYAMA

THE most beautiful scenery in Korea lies along the eastern shore toward the north of the mid portion of the peninsula. Its fame was known to China of old and many travelers visited it to delight their eyes and elevate their minds with nature's handiwork, just as many to-day go to Nikko or Geneva.

The most entrancing portion of this scenery comprises Mount Kongo. Travelers have vied with one another in descriptions of these magnificent peaks soaring thousands of feet into the azure blue, with weirdly shaped and arranged rocks innumerable extending down to deep ravines where wild torrents rush and roar and then plunge free over wonderful waterfalls. It would indeed be difficult to find any place on earth to surpass Kongosan for boldness and splendor of view.

Hitherto the region has been for the most part neglected by the outside world because of its comparative inaccessability. This excuse no longer holds, however, for now a railway runs from Seōul to Gensan carrying the tourist by rail as far as Tetsugen or Heiko from which he can easily reach Kongosan by way of Kinkwa and Kinjo. The way itself is full of historic interest, as one passes through dales reminiscent of story and villages alive with hoary legends. Gradually one comes to the final ascent and in time to the glorious summit. Descending to the sea one can take the steamer to Gensan and return by rail to Seōul. Those pressed for time may proceed direct to Chosen harbor from Gensan and, without climbing the mountain, enjoy scenery well worth a visit and then return to Gensan and thence back to Seōul.

Again, it is now possible to leave the train at Sempo and take the newly made road running south from there, though

the scenery by this route is indifferent and means of conveyance are not to be had. Recently a hotel has been established at Onseiri under government auspices, where travelers by motor car from Gensan may be comfortably put up in foreign style, the trip from Gensan to Onseiri taking only half a day.

Mount Kogo is divided into two groups, the western being known as the *inner* mountain while the eastern range is called the *outer* mountain. Most of the interesting ruins of ancient temples are to be found on the inner mountain. The range is said to comprise no less than 12,000 peaks of which the highest is 5,970 feet. Here and there among them are numerous places of great interest.

Onseiri village lies at the gateway to the outer mountain. It has numerous hot springs and affords magnificent views of the region. It still retains all the primitiveness of a Korean mountain village, though already there are two or three Japanese inns, besides the government hotel. Beyond the Kwannon range west of Onseiri there is the Shinkeiji temple not far from the village. It was founded by the king of Shiragi about 1600 hundred years ago, though rebuilt several times since. In front of the temple stands old pine forests overlooking the fair scenery around. Near by are two or three other temples of varied interest.

Near the Shinkeiji temple there is a famous grotto known as the Gyokuryudo, or cave of gems. In the ravine are many strangely shaped rocks of oblique strata, with picturesque waterfalls below; while natural archways make the place like fairyland. People of a poetic turn of mind have given appropriate names such as "Rocks of the Seven Genii," and "Gem Stream Bridge" and "Diamond Gate," to certain places.

Fragrant Waterfall is around the precipice to the left of the Cave of Gems. It is the finest in Korea, having a drop of 170 feet with a huge whirlpool below, known as the Gulf of the Nine Dragons. The fall is fed by eight tiny lakes which look like beads from above but which are of great depth.

The Kankakei valley and the Banbutsu-so Ravine are other spots of more than ordinary interest. By rowing a short distance up the river Onsen one comes to the ravine, where rocks like dog's teeth stand out weirdly above, and other rocks as strangely fashioned are everywhere to be seen. The whole valley is known as the Kankakei, or Cold Mist Valley.

Umi-kongo, or Sea Daimond Rocks, may be seen on the coast south of Onseiri, covering many square miles, pointing upwards like so many cyclopean pillars.

Some nine miles south of Onseiri village stands the Yukoji temple, the biggest Buddhist fane of the region. One must go southward from the village to Hyakusenkyo, or Hundred Rivers Bridge, near which is a village of the same name, whence branch out minor ranges of Mount Kongo till lost in infinity. Here are innumerable waterfalls and cascades, one of which is known as the fall of the Two Dragons because of two colossal rocks facing each other on either side. The water descends over twelve terraces, issuing from among a grove of cherry trees and gigantic pines, rushing down a descent of 200 feet. At the top of this valley some 6 miles up, if one can be so ardent as to proceed, there stands the Yusenji temple. The temple was founded by the king of Shiragi but rebuilt many times since.

Entering the main gateway one faces a gorgeous painting of the main buildings, which are six in number, with three minor ones. The art generally, especially the images in sculpture, is worthy of note, the figures of the ten kings of Hell and the Fifty-three Buddhas being most remarkable.

The central peak of Kongosan, known as Mount Biru, is easily ascended in 4 or 5

hours, though the pathway is not good. From the summit spreads out a matchless panorama of all the other peaks and ranges, with the bay of Chosen and the Japan sea in the far distance. To make this ascent is the climax of the trip.

Under the shadow of Mount Kwannon there is an old abbey known as the Bankaian, or Monastery of All Ashes, which though unpretentious is yet said to be capable of turning all evil human passions to ashes. But as most evil passions turn to ashes anyway the place is not so well patronized.

Beneath the peak known as Koro, which means incense burner, and Mount Shishi, or Lion Peak, runs an awful ravine or gorge, sundering the giant rocks, through which a mighty torrent rushes, making in the open spaces wonderful whirlpools. The water scenery here is made more picturesque by the many oldly fashioned rocks in the vicinity. One fall known as the Pearl Fall, is so called because it looks like crystal Venetian blinds.

The Hyokunji temple was built by King Bumbu about 1,200 years ago, the founder being a priest of the Shiragi dynasty. A cave waterfall rushes down in front, while several lofty peaks stand out against the sky. The Hakkwa-an abbey is in the same neighborhood, having a colossal image of Buddha some 20 feet high and sculptured from the natural rock. The art of this place well represents Korean sculpture of Mediaeval times. Travelers entering the region by way of the inner mountain come to this temple first, and have a good view of the minor peaks of Kogosan. The main structure of the temple is possessed of some degree of sublimity while the construction is on a grand scale. These images and paintings are good examples of modern Korean art.

To do this magnificent trip about ten days will be necessary. One has no hotel expenses while in the heart of the region and must take all supplies along, putting up at temples, abbeys and huts during the night.



THE PERSON IN THE ARMOR IS THE MAJID AND THE PERSON IN THE ARMOR



FROM THE HAND OF ZEPHIL, A BAMBOO FLOWER VASE, AND 3. WATER
 PIPE, AND BAMBOO DRINKING USED IN THE TEA CEREMONY

ENSHU AND HIS ART

By Y. TAKAHASHI

KOBORI Enshu, sometimes called *Totomi-no-kami*, also going under the nom-de-plume of Soho Koji, was in his early career known chiefly as a master of the Tea Ceremony and later as a great architect. He was, however, one of the greatest artists of the early Tokugawa period in all forms pertaining to the making of beautiful utensils; and the things he designed are now among the most prized of art treasures. This is especially so of all utensils used in connection with the function of ceremonial tea.

Enshu's most thriving period was during the 30 years intervening between the vanquishment of Hideyoshi's vassals by Ieyasu and the year 1637, subsequent to which came in the era of beautiful utensils, for which there was a veritable craze. At this time the fame of Enshu was at its height. During these years the country was rich in gold; for civil war seems not to have much reduced the Tokugawa treasury. In fact the strife caused the various *daimyos* to save up their funds all the more, in preparation

for emergencies that might any moment threaten. And when peace was restored the rich barons began to consider how they might spend their wealth to the best advantage and naturally many of them were tempted to luxury. Some went in for the construction of imposing buildings and others laid out extravagant sums in works of art. Anything in the way of art interested them and tapped their purses. Artistic architecture of any kind, beautiful gardens, aesthetically designed utensils for ornament or use in the mansion or its kitchen,—everything suggestive of genius or invention took their fancy. It was indeed the golden age of the useful arts, an era that might well produce a genius such as Enshu.

Many of the *daimyo* aspired to build and live in magnificent mansions in the Shogun's capital. The civil wars had obsessed them with ambitions after big things. Over their mansion entrances they erected imposing gates with magnificent carvings, such as may now be seen only in the survivals at Nikko. The *karamon*, or China gate, came into vogue,

with its down-sweeping roof lines and up-curved corners ; such gates appearing at the entrances to all the ancestral mausolea of the Tokugawa family. While they sought to honor the departed so, they did not forget to honor themselves with equal if not more sumptuous magnificence. And these state mansions had to have furniture and utensils to match. Many a *daimyo* had a special hall established for the drinking of Ceremonial Tea. Having been most of their lives soldiers the *daimyo* could hardly hope to excel in the arts of peace. All such matters were entrusted to the skill of experts like Enshu.

Enshu was the son of a man named Kobori Masatsugu, who had been in the service of the great Oda Nobunaga and afterwards of Ieyasu as director of public works. His genius in the art of construction would, therefore, seem to have been in some measure inherited. Needless to say all the articles that claim his name in modern times were not made by him. Indeed he had so many orders from the nobility that he by no means could have executed all of them and had to sublet the orders, himself finally examining the workmanship and putting his seal to it. He was a sort of foreman artist with others working under him. Owing to

frequent conflagrations in old Yedo many of the works left by Enshu and his school perished. In Kyoto, however, many of them were preserved. When the Katsuranomiya palace was being constructed Enshu was placed in charge. He said, however, that he could undertake the work only on three conditions : the time should be unlimited ; no set amount was to be fixed for the outlay ; and there should be no interference with the architect. It was this spirit that went to render his works so perfect.

Enshu was thus very truly a child of his age, a natural result of the circumstances in which he was placed, the matured product of 270 years of steady preparation. In some respects his was an age somewhat resembling the early part of the Meiji era, when, after the civil strife of the Satsuma rebellion had ended, some 30 years of aggressive activity in all lines of progress and outlay intervened ; but alas we produced no artist to compare with Enshu, as a genius typical of his time. The difference may be due to other differences, such as the existence in the early Tokugawa period of many wealthy *daimyo* who were patrons of art and artists and left genius free to pursue its own inclinations and tastes. The artist then was never in fear of starvation.

By the time of the early years of Meiji such patrons of art were no more. After the Japan-China war there was an enormous expansion in commercial and industrial enterprise, with corresponding outlay in money; but there was no fostering of art and no appearance of any great artist. Consequently that age has left behind it nothing immortal. A nation whose main ambition is to excel in the manufacture of boots, silk hats and haberdashery can hardly expect to produce art works of immortal significance. Japan of today has succeeded in making herself the Japan of the world, but in doing so she has ceased to be the Japan of the gods. She can produce millionaires and partizan politicians but not men of the Enshu type.

Some twenty-five years ago I went abroad to make investigations in connection with commerce and industry. In Liverpool I met a gentleman who was very fond of Japanese art works of all kinds; he had collected a great many art curios. His motive in collecting specimens of Japanese art was most interesting to me. It seems that he had visited the Paris Exhibition where he was told that as Japan was no longer able to produce great works of art she was now exhibiting her old masterpieces, and was sending many old curios to be sold; so,

being much impressed by the excellence of the art displayed in these old curios, he had purchased many, prizing most of all a gold-lacquered cabinet which, he was told, once belonged to the third Tokugawa shogun. Among the things he set greatest value upon were some specimens of the art of Enshu, especially one called a tea-box, made of lacquer inlaid with mother-of-pearl insects. Thus it became plain to me that at a time when Japan was otherwise practically unknown one piece of art was sufficient to establish her reputation as a great nation; for this intelligent Englishman at once realized that no barbarous people could have produced a man of the genius of Enshu. The soul of a people may, therefore, be seen and appreciated more in one great work of art than in all the truck of the factory and the shop. When a whole nation can come to be admired and loved through one small specimen of a great artist's handiwork how supremely important becomes the entity called art! When I suggested that this Englishman should visit Japan and learn to know her, he replied that he had a very good friend in Enshu and could see the spirit of the nation in his work. He would see nothing better by going to Japan, and perhaps be disappointed in the bargain.

This mental attitude of the Englishman left on me an inflexible impression; and from that time I began to take a more lively interest than ever in art, and have looked through it in connection with the great spirits of comic criticism, and especially the men of immortal achievement in my own country. This faith in the power of a single work of art to influence one's life by getting one in touch with immortality is worth attending and cultivating. We used to say that the old sword makers of Japan had put their spirits into their weapons, and that it was this which made them so great. There is certainly something of the supernatural

in great works of art. When I gave up a tool like that came forth from the hand and brain and soul of Eshu I feel a little that is immortal. The soul of the artist is still present with me by means of the article. And it is a soul that is always visible. It is no ghost! It is a reality! It is consciousness of this possibility that has inspired the work of all true artists enabling them to achieve the immortal. They inspired and labored for perfection. They could be satisfied with nothing less. This love of the beautiful, the true, the perfect pleases Eshu among those whose works will never grow old.



LEATHER MAKING IN JAPAN

By T. YASUDA

THE use of leather in Japan is as ancient as in other countries. From time immemorial the Japanese have been accustomed to hunt wild animals with the bow and the spear, and the skins of those captured were always tanned and made into leather, which was utilized for footwear as well as for clothes, mats and beds.

The most important leathers of old Japan were those made from deer skin, antelope, the boar, the bear and the ox. The art of tanning and dyeing leather is believed to have been introduced first from China or Korea from which tanners came in the early days. But with the advent of Buddhism, which discouraged the taking of animal life, leather-making met a serious setback, and the Shinto principle of avoiding certain things regarded as unclean, including dead bodies, accentuated the movement against dealing in skins. The work of the tanner was among the most despised of all occupations, the citizen being ashamed even to be found in the company of one.

Leather workers were divided into three classes: those who made weapons and leather hunting clothes, the dyers of leather and the tanners themselves, the first two not suffering from the aversion of society to the same extent as the latter, who were classed among the *eta*, or the pariah of old Japan. Needless to say the business of dealing in leather did not flourish under these conditions, being limited to the efforts of individuals.

But the demand for leather was always great. The helmets of the time were partly made from leather, while the same was used for making skirts for warriors and also socks, to say nothing of purses

and tobacco pouches. Leather was used too for drum heads and other musical instruments. Certain sandals were also made of leather. It was indeed remarkable how the prejudice against tanners had to fight against the demand for leather, the latter naturally winning in time.

In the fourth year of Meiji, that is in 1871, Japanese officials were permitted to wear foreign boots and shoes, and then the *eta* were abolished as a class. The number of persons whose class was thus affected was 359,000. The best leather workers of the time were those who prepared skins for musical instruments, such as the *samisen* and the drum, the former requiring cat skin, which accounts for the nickname, "cat," often given to *geisha*, as the *samisen* is their favorite instrument of music.

In Japan the trade in leather has found most rapid development in Himeji in the province of Harima, from which even today the best fancy leather comes. Of course the feeling of aversion for leather workers affected shoemakers too, who were so despised that a citizen having his shoes mended would not contaminate himself by handing the money directly into a shoemaker's hand, nor could one of them enter a house without polluting it. On the other hand those who used leather in making armour were highly respected. This shows the length to which folly and inconsistency went in regard to leather among the people of former days. Even *daimyo* were not above decorating their houses with the skins of animals, while they looked down with contempt on those who prepared these accessories. Cushions and horse

saddles were made from leather. In the matter of skins the upper classes favored tiger and other wild animal skins. As these could not be had in Japan they were often manufactured in Kyoto and other places where rich daimyo were wont to frequent, the skins being imitations, of course.

The lowest of all leather workers were those engaged in preparing the skins of horses and dogs; yet the leather made therefrom was not regarded as more unclean than that from the skins of other animals. Indeed when battle drums were placed in temples the skin of the horse was being held up as mark of honor in the sanctuary. This proves that the ideas of pollution as to animal skins was a mere convention without rational foundation, and a positive absurdity.

When Japan was opened to foreigners the public were disgusted at the presence of persons wearing shoes of oxhide, which were regarded as polluting the sacred soil of Nippon. To enter a shrine with such footwear was thought most sacrilegious, and enough to bring down the judgment of the gods. Yet all the while drums with heads of horse-skin were being beaten before these same gods. One of Japan's most eminent statesmen, the late Viscount Mori, Minister of Education, was assassinated by a fanatic because he stepped on the steps of the sacred shrine at Isé, thus insulting the Sun-goddess, the ancestress of the nation. So in 1871 the Government decided to allow its officials to come to their offices wearing foreign shoes, a change that could only be regarded as radical in view of the public sentiment of the time. It seems to the man of today a comic circumstance to look back to, but it was a serious matter to the people of that time.

After that time leather-making began to grow and prosper in Japan. The first mover in the new business was Mr. Katsuzo Nishimura who opened a shoe shop in Tsukiji, Tokyo. He at the same time established a tannery at Mukojima, now the well known Sakura Gumi. Mr. Nishimura began by obtaining the help of

skilled shoe-makers from Holland, from whom he learned all about the business of bootmaking. In time he got orders from the army, one being for 25,000 pairs. In 1866 he brought out a German to teach shoemaking, which led to the introduction of German ways of leather-making and in shoe styles. After the decision of the Government to use only home-made shoes in the army the business of manufacture became very important. Then various shoe companies sprang into existence, among which the Sakura Company has continued to hold the foremost position.

The China-Japan war in 1894 increased the demand for army boots enormously, with consequent demand for leather; and after the war with Russia the situation was still more acute, so that as many as 27 leather companies immediately appeared. The result was that the individual shoe maker began to decline and the factories to prosper. In 1913 there were only 890 shoemakers in Tokyo, whereas in 1902 there were 1268 shops.

Leather began to be used in many other ways besides for boots and shoes; it is used for chair covers, belts, carriage trimmings and a hundred other ways; and at first the home supply was sufficient, but now there are large imports every year, chiefly from China, Korea, India and Australia, with some from South America. The domestic product is generally recognized as inferior to the imported leather. The annual value of leather made in Japan is now set down at about ¥7,320,000; and the value of imports is equal to about ¥4,000,000 with some ¥2,480,000 for furs and skins imported. Most of the imported leather is for soles.

The various leather companies have each their distinctive features, some making soft leathers for military use, others making belt leather and still others leather for boots and shoes. The recent orders from Russia for millions of pairs of army boots will keep the Japanese factories busy for many months, and do much toward promoting the business of leather-making and the manufacture of leather goods.



AWA-NO-JUROBEI

By T. MONO-O

(THE KYAMEN COLLEGE, KOBE)

JUROBEI was a samurai who served under the feudal lord of Tokushima in the province of Awa; and a precious sword of honor, known as the *Amatsugu-no-Hisago*, disappeared while under his care. Now the valued weapon was lost no one knew, but Jurobei was responsible, and had either to recover it or die. He first made up his mind to try to find the weapon; and to give himself time for this he left his infant daughter with her grandmother, and with his wife fled to Tama-hakiri in the suburbs of Osaka, where he lived under an assumed name, calling himself Gijiro.

To ascertain the whereabouts of the missing sword he mingled with all sorts of people from day to day, keeping his eyes and ears alert, and even joined with robbers and gamblers on chance of coming across the lost sword.

One morning one of his vagabond companions called at his room while Gijiro was still in bed and, addressing

him roughly, demanded the repayment of some money he had borrowed. The man, thus aroused from slumber, was in no mood to be disturbed for money and did not give a very satisfactory reply, so Badaroku rebuked him and demanded the return of the loan, on pain of being at once summoned before the court. Fearing that should this happen, all his secret mode of existence should come out, Gijiro determined that something had to be done. Badaroku gave him until sunset to find the money. So he set out to make the necessary amount.

During the absence of her husband the wife discovered that the authorities had found out the doings of the gang with whom her husband had been associated in his search for the lost sword, and she knew that now at any moment officers might come to arrest him, as the other members of the fraternity had already been apprehended. Then it would be all up with Gijiro and his wife, for the wife would have to suffer for the sake of

her husband. Thus was she thrown into a state of despair, feeling how far they had fallen from high *samurai* estate. They had descended to the level of vagabonds for the sake of restoring the lost sword to their master, but so far it was to no purpose. So she prayed earnestly to Kwannon, the Goddess of Mercy, for relief.

While the woman prayed she heard the thin, sweet voice of a little girl-pilgrim singing a hymn to Kwannon. The child was so sweet and pretty, a veritable angel of a thing. In the perfectly even tones of the Japanese woman when laboring under profound emotion, the child asked alms of the woman, the voice as soft and smooth as the song of the kettle over its charcoal bed. Tones that indicate such deep self-control always suggest utterance of something grave and arresting. What a pretty child-pilgrim she is, thought the mother; and she resolved to give her something. She asked the child whence she had come and whether she were travelling with her parents, including several other questions; but the little one only replied that she had come all the way from the province of Awa in Tokushima.

At that the mother was deeply moved; for she thought of her native place and her own little daughter there, whom she had not seen for some years. As the child went on to explain how she had set out on a pilgrimage from home, the woman felt drawn nearer and nearer to her, a feeling of kindred and affection at once springing up between them. As the little girl told how that she had never known her parents, as they had gone away when she was quite young and that she was then living with her aged grandmother, the woman began to realize that

perhaps the little pilgrim was her own child. And when the girl said that the name of her father was Jurobei, there was no doubt in the mind of the mother that she was at that moment speaking to her own little daughter, whom they had left behind in their flight. All her baby smiles and ways had vanished and she was now a girl fast approaching womanhood. The forehead she had been accustomed to caress and kiss alone seemed the same.

Naturally the mother was tempted to reveal herself at once to her daughter, but she hesitated, since there was danger of their being arrested any moment, and then the child would be involved with the family in misfortune and disgrace. So the mother made up her mind to persuade the child to return to her grandmother, as it was not fit that she should be wandering about thus unprotected looking for her parents. Suppressing the emotion that surged within her breast as she tried to refrain from embracing her child, she prevailed upon the girl to set out for Awa again, giving her some money to help her on the way. The child did not want to promise this. She said that she wanted her parents; it was so lonesome to have no one to comb her hair in the evening and sleep near her at night, like other girls. At this the mother almost broke down, but for the child's sake she endeavored to retain her self-control, inducing her to go back to her grandmother.

Though desiring to travel far and wide in search of her parents the girl admitted the difficulty and danger of the undertaking and finally consented to set out for home. Her heart was broken as she realized that she was not going to find her parents after all. The child took

the money, and after a fond good-bye, departed. The mother in a paroxysm of grief threw herself on the *tatami* and wept her heart out.

As she pursued her way along the road the child prayed to Kwannon for comfort and that she might find her parents. She felt like a drifting boat upon the open sea. Thus she vanished along the mountain pathway.

After the girl had left, the mother repented that she had let her go; and resolved to risk her being included in the misfortunes of the parents, the woman set out to overtake the little pilgrim and bring her back.

Jurobei, the husband, had finished with his creditor and was on his way back, still puzzling his brain as to how to raise the money, when he saw some one coming over the brow of the hill. As the child was in danger of robbers Jurobei interfered to save her and brought her home with him. On their arrival at the hut his wife was absent, which surprised him. However, he lit the lantern and took out his pipe, while the child sat by him and told him of her difficulties. "Yes," he said, the robbers knew you had a few coins and they intended to take them, and dear knows what would have happened to you.

Then he asked the girl how much money she really had. When she told him, he realized how far that much would go toward relieving him of debt. She took out the money and showed it to Jurobei. He took it and it felt good in his fingers. It was very risky, he told her, to carry money while so many robbers were about; so he would take charge of it for her. It is said that money is the root of all evil and that it baffles even the judgement of hell.

Well, at that moment money was the one thing in the world which Jurobei wanted; he felt that it would save him. He did not want to rob the child but he wanted the money as a loan. Thus he eased his conscience. The little pilgrim refused his offer to take care of the money. She informed him that she had some gold in her purse and another valuable thing that her grandmother had given her and which she was never to show to any one but her parents when she found them.

This excited Jurobei all the more and he began now to insist on seeing the purse, which the child as persistently refused. The little pilgrim grew frightened and attempted to escape but strong hands were laid on her; and when she screamed. Jurobei, fearing the attention of the neighbors would be attracted, placed his hand over her mouth, and in his excitement held it there so long that when he relaxed his hold the child lay still and lifeless. No one could be more surprised than the man himself to find the dreadful result of his rash act. He opened the child's mouth and tried to excite her to movement; but no; she lay quiet and apparently dead.

There was no help for it; so to make matters look better he lifted up the limp form and laid it on a bed, covering it with quilts. The body of the child lay there as if in sleep. The sound of footsteps were now heard, and there stood his wife in the doorway. She cried out in unrestrained excitement, telling him that while he was away their little daughter had come as a pilgrim and that, fearing to involve her in their disgrace, the mother had persuaded her to return to the grandmother, without revealing her identity to the child; and that afterwards, regretting this decision, she had startep

after the child but had failed to overtake her. What was to be done? She would never forgive herself for having allowed the child to depart.

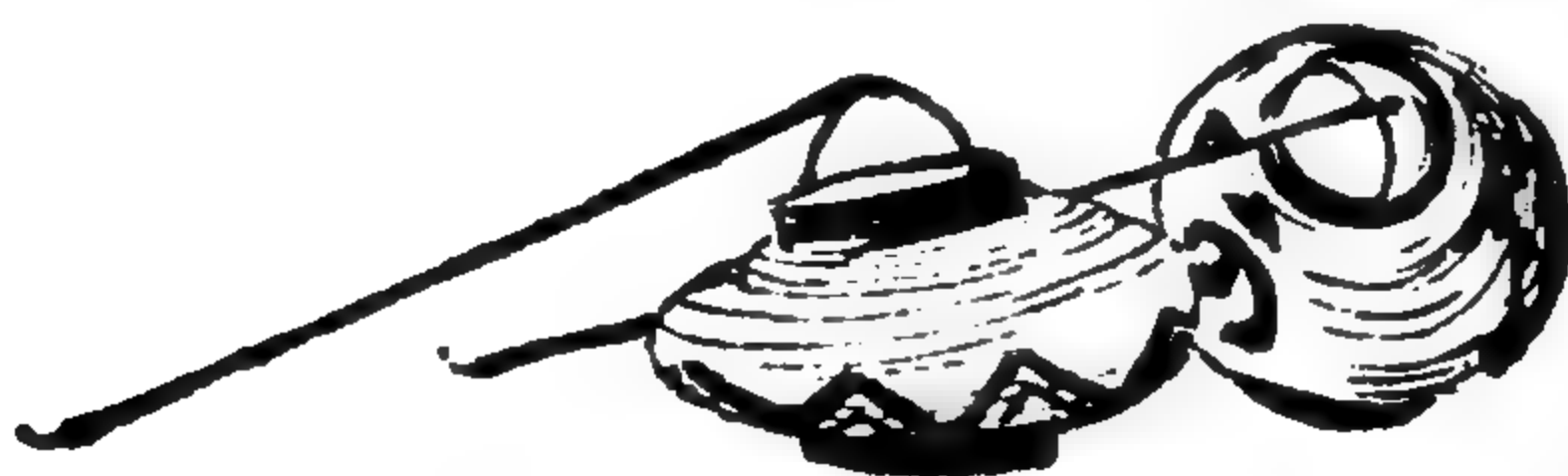
The husband's feelings may now be better imagined than described. He berated his wife for having allowed the child to go away from the house. He asked her how the child was dressed and what she looked like; and every reply from the mother only confirmed his suspicion that the body of the little girl lying in the room was that of his own child. Soon the mother found her way into the room and, and thinking her husband had prepared a happy surprise for her when she saw the little girl sleeping there, rushed up to her and tried to awake her; but she soon came to see that it was a sleep that knows no waking.

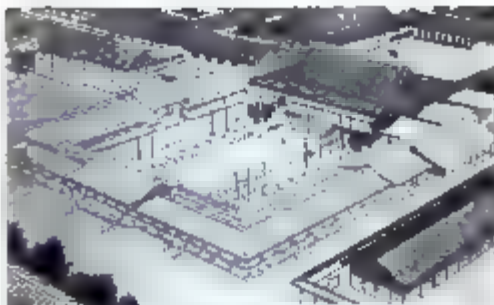
The mother would not be comforted and lay wailing by her child. The husband, at a loss what to say and what to do, at last made a clean breast of the whole affair, which seemed incredible to the mother. She took the dead form of her child in her arms, embraced it over and over again and seemed as though she would die of grief. She wailed and lamented, beseeching the spirit of the child to pardon the treatment she had met with at the hands of her parents, after her long and dangerous search for them. "Oh, if I had but detained the child," she wailed, blaming herself bitterly. "Ah, where in the world can be found so dutiful a daughter with parents so cruel!"

Then the father took out the child's purse and in it was found a letter, which, to his immeasurable surprise, was addressed to himself. It was from the grandmother, and to the effect that the lost sword had been found that the little daughter had set out alone to find her parents to tell them the good news and bring them home. The sword had not

actually been recovered yet, but the old woman had found out where it was, and all that was necessary was for Jurobei to come home and take steps to recover it. It was a pathetic letter, written by the old mother as she lay on her deathbed, not knowing whether the child would ever find her parents. The letter was full of solicitation for the little pilgrim, saying how that she was of delicate nature and subject to convulsions, and expressing anxiety lest she should meet with some sudden, fatal shock.

As the two parents read the letter they were prostrated with grief. Fortune and misfortune seemed so inextricably intermingled and mixed. As they talked of starting at once for home the noise of approaching footsteps was heard and soon the hut was surrounded by officers to arrest them for debt and robbery. They entered and found Jurobei lying with the body of his child over him. He arose, seized a sword; and when summoned to surrender, challenged any or all of them to combat. They attempted to close in, but soon realized that they were facing an expert swordsman, a samurai to the life. As the fight intensified, the wife set fire to the house so as to dispose of the daughter's body. At this the attackers fled and Jurobei and his wife, taking advantage of the pause, fled into the forest and escaped by the mercy of Kwannon, reaching their former home in time. And so the *kunitsugu* sword was recovered and Jurobei's duty was fulfilled, the only fly in the ointment being the loss of their perfect little pilgrim daughter, who had given her life for her parents. And now as thousands of Jurobei's countrymen see the whole episode enacted in the Japanese theatres from time to time they weep and mourn once again with the parents, Jurobei and Oyumi, and for the little pilgrim Otsuru.





1. THE GREAT WALL OF CHINA
 2. THE GREAT WALL OF CHINA
 3. THE GREAT WALL OF CHINA
 4. THE GREAT WALL OF CHINA



CELEBRATORY GATHERING AT WOODS

CURRENT JAPANESE THOUGHT

By THE EDITOR

Another Year

With the incoming of another New Year editors are as much prone to make new resolutions as other people ; but the editor of the *Japan Magazine* confesses to having given way to the habit so often without success in the past that he hesitates to undertake any new promises for the future. Last year occasion was taken to invite suggestions from our readers as to improvements that might be effected in the pages of the *Japan Magazine*, rendering its pages of more service and pleasure to the many readers that welcome it in the various English-speaking sections of the world. Some were good enough to act upon the invitation ; and for the kind letters of suggestion received our best thanks are due and are hereby extended. Some of these suggestions were eminently sound and practical, especially those received from members of the Japan, Society of New York ; and it is to be seriously regretted that the Management has not yet been able to act upon them. We promise, however, to do our best to effect them in time, and hope that friends of the Magazine will continue to send suggestions and to insist on their being carried out. At the same time it should be understood that the editor of a periodical in Japan has not the same means of effecting changes and improvements that he would have in New York or London ; he cannot even be held responsible for the contents and make-up of the periodical ; and in the case of the *Japan Magazine* his responsibility extends little further than for the language in which the articles are translated.

Foreign Affairs

The new Minister of Foreign Affairs, Baron Ishii, seems to be winning golden opinions among his countrymen, though some of the more aggressive spirits doubtless expect more of him than he can safely undertake at this time. His personal opinion as regards a firmer foreign policy may be inferred from the following taken from an interview quoted by the *Osaka Mainichi*. "It would be most improper for the Japanese to talk too much about their rights and interests at this juncture when the rest of the Powers are engaged in a life and death struggle. What people in Japan should be advised to do at this crisis is to remain quiet and endeavor to develop their latent power." This sounds very much like a voice from Europe ; and no doubt it is the soundest counsel Japan can receive at present. The temptation to ignore it will, of course, be strong ; for affairs in China continue to cause grave misgiving, especially on account of the movement towards monarchy. Japan has already despatched a note to China inquiring into the facts regarding the movement, and warning the President against furthering a change of government at a time when the world is not prepared for further strife and when the Chinese people themselves, now peacefully falling in with the new régime, might easily be thrown unto undue excitement by a restoration of monarchical government.

Japan Acquiesces

Japan's formal acquiescence in the declaration of Britain, France and Russia not to conclude a separate peace-compact with the enemy

has naturally met with approval at home, and must certainly have been satisfactory to the allies. Not that they had any doubts as to Japan's attitude, but it is well for Germany to know that after she has settled with Europe she has still to reckon with Japan. In other words, Japan has to be reckoned with in the great European Peace Conference that must take place after the war. This is a matter that Japan is as glad to have definitely agreed upon as Europe; for some Japanese were wondering whether, after all, Japan would be given a voice in the councils of European nations. Now that she is formally and officially a party to the compact not to agree to a separate peace her presence at the peace conference is assured, and there can be no longer any dispute about it. Thus will Japan's forces of commerce and industry, as well as her sympathy, be all the more fervently devoted to the assistance of the allies. Her interest in the war has never for a moment relaxed, and she awaits the outcome with every confidence.

The Leper

In a country like Japan where the number suffering from the awful disease of leprosy is large, every facility for their care should be encouraged, so that so loathsome and incurable a disease may be as effectually isolated as possible. In addition to what is being done by the state, the Leper Hospital conducted by Miss Riddell at Kumamoto is one of the most praiseworthy works of charity that can be commended. This lady has devoted the greater part of her life to this humane undertaking; and as the enterprise is dependent wholly on the generosity of the public, her anxiety for its support is not small. Contributions which used to come from Europe and America have been somewhat reduced on account of the war, and special efforts have to be put forth to meet the emergency. The institution receives foreigners as well as Japanese, and there are now one or two Americans there as well as English. It is to be hoped that every one who comes across this mention of so noble a work will do what he can to support it by sending any contribution, however small, to Miss Riddell at Kuma-

moto, Japan. The Imperial Family of Japan has always shown a kindly and practical interest in the work, subscribing liberally; and this year Her Majesty the Empress gave a special donation. Thus far only the overdrafts for the year have been covered, but many more subscriptions are needed, and from every part of the world, if the lepers, both native and foreign, are to receive the humane treatment that is their due from civilized society.

Foreigners in America

The *Fiji Shimpō* is confident that the decision of the United States Supreme Court declaring the Anti-alien labor law in Arizona unconstitutional because a violation of the Fourteenth Amendment guaranteeing equality of treatment to all residents of America, whether citizens or not, will prove of great assistance to the case of the Japanese in California, against whom the Webb law militates in regard to land ownership. The people of Japan have been taking a keen interest in the case; and they feel assured that if the California law is challenged in the same manner, the Supreme Court must consistently render a similar verdict. Even the United States court at San Francisco, from whose decision Arizona appealed to the Supreme Court of the United States, argued that if a state may lawfully prohibit any percentage of foreigners being employed in labor it would have the right to prohibit all foreign labor, which would unquestionably be a violation of the Constitution of the United States; and so it may reasonably be inferred that if prohibition of labor be a violation of the rights of residents the prohibition of their ownership of land may be equally regarded as a violation of their rights as residents. It must be admitted, however, that internationally land-ownership has been regarded as in a different category from rights of labor, though land-ownership is coming to be more and more looked upon as a right of aliens living in a friendly country.

Suicides

A writer in the *Chuo Koron* comments aptly on the increasing number of suicides annually recorded in Japan,

and believes that the number is larger than that of those appearing in the press. Late spring and early summer seem to furnish the greater number of victims, so that heat evidently has an irritating effect on the mind, producing the melancholy that leads to self-destruction. Just what motive leads to suicide in Japan is a question this writer does not undertake to answer; but in spite of the fact that the habit is regarded as evil, many look to it as the only relief from misery. Though suicide is condemned by both Christianity and Mohamedanism many Japanese regard it as sometimes a means toward a higher end, as in the case of Socrates and Christ. What strikes one in the case of Japan is that the number of suicides seems to increase with the development of western civilization in this country. The evil is thought to be due to a more insistent spirit of pessimism following the wave of materialism in evidence after the wars with Russia and China. Lack of imagination and deep thinking, which fail to find solace in material forces, and knows no other source of relief, naturally leaves the victim in fatal despair. The writer in the *Chuo Koron* is not inclined to think that many of the victims of suicide are worse than those left behind; many of them have too high an ideal to live in a world so indifferent to ideals. Never for many years has society been so stagnant and gloomy; and while the more strong-minded fight their way through and triumph, the less fortunate and the weak-minded succumb. The three main causes of suicide in Japan are unconsumated love, debt and the failure of men of education to make a decent living. There is no hope of staying the march of suicides with a reformation of society, thinks the writer under review.

**Peace not
Attractive**

Continuing his interesting comments on suicide in Japan the writer in the *Chuo Koron* adduces the saying of President Wilson that war will never be eliminated until Peace is regarded as more attractive than war; and goes on to say that because he agrees with the American President he is opposed to Peace, since, owing to the cramped position of Japan, society is

unable to expand, thus creating misery and making peace uglier than war, which has a direct effect on suicide in Japan. He believes Japan must rise above her present condition if she is to be happier and make life worth living, and that she can only do so by war. It is all very well for countries surfeiting in wealth and abundance, like England and America, to talk about peace, but what Japan most needs is to break the bonds that restrict her expansion and make the Pacific the center of her activity and establish her own colonies as vents for immigration. Until this chance to expand comes, pessimism cannot be expected to disappear from Japanese society.

**National
Decay**

The awful scenes now witnessed in Europe lead careful students history to solemn retrospection.

It is hard to see how some of the nations locked in this life-and-death struggle can emerge whole; and some many not reappear at all. When a nation dies what is the verdict of history? It is in almost every case the same story: Died at its own hand while temporarily insane. Science tells us that the main cause of death is over-stimulation; and this is as true of nations as of individuals. While life is growing and on its way to full development stimulation is often good for it, but when stimulation is continued to a point beyond necessity the result is fatal. Then the powers of life become the forces of death. This law, characteristic of all biological phenomena, holds good equally in society. The community and the state finally succumb to the power that has given them existence. History shows that individuals and nations that are too advanced, are unable to adapt themselves to environment and die. Too constant repetition of the forces that have produced them will ultimately undo them. The same factors that called them into life, if uncontrolled, will cause them to outgrow the environment on which their existence depends. Thus history shows how old and highly civilized nations quake and crumble, while new ones, more in harmony with their surroundings, rise up to take their places. Athens and Rome perished of their own

problems. And so it will through the range of existence, whether chemical, physical, biological or sociological; forces that create conditions suitable to the existence of particular things, by a multiplication of effects ever so necessary creating conditions so different as to be finally fatal to the existence of the thing created. It is conditions that create individualities; and it is conditions that destroy them. The only hope of salvation, then, is so to control the influences that wage it on us to prevent their creating poisonous conditions, stimulating the nation beyond endurance and so to destroy. The forces of government, religion and education should be directed toward creating conditions that do not over-much themselves, producing national intolerance and indifference to ideals. Danger lies in fostering deeds and the worship of symbols suggestive of immature national pride and self-importance to the neglect of fitness essentially vital. Stimulation is good at times; but it must be subordinated to a balanced mind and a noble character.

Power of America

The *Osaka Asahi* makes the alarming suggestion that too much preparation for national defense can become a cause of war. The paper sees in the American program of army and navy expansion a danger which Japan is warned to take account of as her chief concern. The necessity for a bigger army and navy in the United States, says the *Osaka* paper, is attributed to the increased responsibilities of the Panama Canal and securing American supremacy on the Pacific, but the *Asahi* thinks that a rich and powerful country like America cannot become possessed of a vast army and navy without being a menace to others. America has a long-established duty to subdivide herself

in China on pretext of solving the Pacific problem; and her present policy of armament expansion cannot but be regarded as threat to Japan. Thus the attitude of the *Osaka Asahi* is in direct conflict with the public declaration of President Wilson who said that army and navy expansion in America could cause no anxiety among other nations. For the new policy was not for purposes of aggression nor to gratify any international political ambition, but simply to afford the country safety. The scheme was solely for purposes of defense and not for war. This means that America contemplates no war unless she is attacked.

Harriet Wilson

The *Yomiuri* vigorously censures Germany for her practical show-down in taking every advantage of circumstances, for her own ends. She is reaching out her hands to Persia and India and even trying to foment trouble in China, so as to create friction among the Powers. If Germany can reap any advantage from disturbance in Asia she will stop at nothing that will bring them about. It is a mistake, says the *Yomiuri*, to charge Germany with unjustifiable intrigues and a depraved mind because of her conduct in this way. A nation should always look to its own interests, and, if possible, should even cultivate a determination to conquer the world. The survival of the fittest is the law of nature; Heaven supports the fit up the destruction of the unfit. Germany's forthright and efficiency Japan should imitate, declares the paper. There is no use in indulging in gratuitous attacks and hypocritical accusations. Japan should make up her mind that the Anglo-Japanese Alliance exists for Japan, that friendship with China is for the protection of Japanese interests, and even the recent warning given to China is for Japan's own sake.



THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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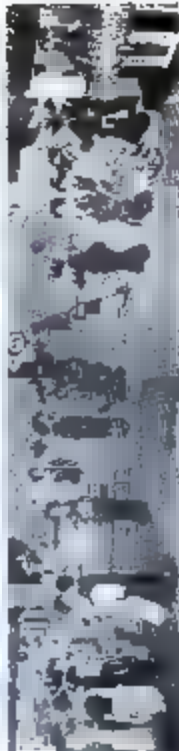
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ANOTHER YEAR OF ART

By F. YAMAZAKI

THE ninth exhibition of painting and sculpture held by the Department of Education during last October and November may be said to reveal some advances on previous exhibitions. There were 2,158 paintings in Japanese style and 1,403 in foreign style, with 192 pieces of sculpture, presented for exhibition to the judges, but of these only 205 Japanese, 118 foreign and 52 pieces of sculpture were deemed worthy of being accepted for display.

In the room appropriated by representatives of the Nangwa, or Southern School of painters, were some interesting attempts with the brush, such as the one entitled *Fresh Sprouts of Spring*, and *Frosty Woods after Snow*, both by Keisen Ikeda, who evinces some new ideas, especially in natural pencil movement, which stood out in remarkable contrast to other efforts in the collection. In the 3rd room efforts at depiction of female beauty seem to have absorbed the attention of most of the artists. A picture named *Warmth* by Tsunetomi Kitano, an Osaka painter, and *Vicissitudes of Kobikicho* by Terukata Ikeda, were above the average, the former placing beauty against a background of gloomy colors, forming a striking contrast. The picture shows western influences, especially in delineating the graceful curves of the human form,

and in this respect is an advance on former Japanese depictions of the human body. Though the motive of the artist may have been something deeper, it is for his graceful lines and curves that he must be praised, the character otherwise suggesting a tinge of the vulgar. Terukata Ikeda's picture of scenes from *Kobikicho* gathers up impressions of the famous theatre of that district in Tokyo, the impression of a Japanese audience being excellently portrayed. In spite of the degree of ingenuity displayed the picture lacks emotion, and to that extent is a disappointment.

In a picture called *The Way Back*, Shoyen has given a group of ladies returning from a picnic among the flowers and somewhat satiated by a day of pleasure. This lady, as usual, excels in the portraiture of beautiful women, though in the present instance she has not wholly succeeded in leaving the impression of weariness she attempted. Of the three last-named pictures the one representing scenes from *Kobikicho* got the Second silver medal, while the *Way Back* was awarded the Third Bronze Medal and *Warmth* got no more than honorable mention.

Between Lessons by Seiyen Shima shows a pretty girl taking a nap between lessons, and though well done, breathes

too much of that decadent sentiment marking the present age. The judges deemed it no less worthy of honorable mention, however. Most of the gay ladies represented in these pictures seem to dwell unduly on schemes of color aimed at catching the eyes of men.

Cutting Through Hostile Rank from the brush of Kokkwan Otake is an arresting study, well drawn, but more suggestive of ingenuity than genius; while the war-horses seem too remarkably quiet for so spirited an encounter. In his *Midsummer*, and *Early Winter*, Tamon Yamanouchi makes quite a successful impression with a few simple colors. It is an attempt at producing in a Japanese painting the ideas of western artists. In the *Midsummer* picture slight defects of eye are shown in drawing the leaves and tree trunks, while tones and rhythm are too often neglected. The piece was awarded a bronze medal.

Bakusen Tsuchida's *Ohara-me* is regarded as a masterpiece. In it are seen country girls round about Kyoto carrying things on their heads on a warm spring day. That they are known as the Ohara girls must not suggest that they are Irish. The harmony between nature and motion in the picture is well done, even if the style is a bit over-ornamental. The dark green of the bamboo leaves against a background of ochre is pleasing, as well as the presence of cherry blossoms; and on the whole there is a realization of dignity. There may be, however, a little too much realism about the feet of the girls, which is always a delicate subject, however. The judges awarded a third class to the artist.

Kwansetsu Hashimoto has a picture entitled *Hunting*, showing mounted Chinese shooting rabbits, the chief merit of which is the artist's successful sug-

gestion of ideas by means of simple lines, natural even to a fault. The piece received a silver medal.

The *Glory* by Chikuha Otake is an attempt at celebrating the Imperial Coronation in three scrolls, the middle one bearing the planets with the sun, the left one having a red phoenix crossing the sun, and the right scroll a blue phoenix crossing the sun. The picture is, therefore, wholly symbolical, but the pencilling is rather weak and just fails of the ideal. It was given a bronze medal of the third grade.

The *souvenir Flower Basket* by Shoyen Uyemura represents a mad lady of old among the maple leaves of autumn. This artist has formerly excelled in depiction of beauties, but in this case he has been content to portray a plain face under the stress of insanity, revealing a profound knowledge of human nature. While his effort may be taken as an evidence of progress there is nevertheless too much emphasis on the coloring of the ancient garments and too little on the main figure. It was awarded a silver medal of the second rank.

The old Shijo School is represented in *Clear Autumn Weather* by Shuho Ikegami, whose birds chirping in the autumn trees may be regarded as ingenious, for which it received a silver medal of the second degree. Ransho Tanaka's sketches of mountain scenery are good attempts at landscape without anything novel, while Eikyu Matsuoka's *Prime Minister Mido* is a good example of the historical paintings in which this artist has hitherto shown excellence. In the present case there is a manipulation of color that is very striking, though it may be questionable taste to sink so great a man as a prime minister in the greater



5. FIGHTING BY KARPENKO, JAWORSKI, AND WILKINSON
 6. CUTTING THROUGH HOSTILE LINES BY KARPENKO, JAWORSKI, AND WILKINSON

[illegible]

[illegible]

glory of costumes and palace. If color is the main thing this picture must be esteemed a great success.

A *Clearing Shower* by Kiyokata Kaburaki shows two girls hastening home through the rain; but the effort to depict women in motion is not wholly successful. Pictures of women under umbrellas are very common in Japan, and have formed themes for even such masters as Harunobu and Utamaro; but Kaburaki's introduction of lotus leaves swaying under the rain, in the background, is a worthy innovation. Taking it as a whole the picture is beautiful indeed. The *Urashima* of Keigetsu Kikuchi, which received a second silver medal, based on the old Japanese legend of the nation's Rip Van Winkle, is in three pieces, with the goddess in the middle one, with Urashima wearied of his intoxicated voluptuousness in the palace under the sea, while on the left drifts Urashima's boat in the moonlight, the morning sun quietly shining on a calm sea in the right panel. The artist has very cleverly brought out the meaning of life in this old legend, though dignity and harmony of coloring are not always successful in the painting.

A picture called *Mountain Road in Shinano* by Kogyo Terazaki is also worthy of mention, as it brings out the majesty of Japan's wild scenery very well, the great ranges rising and sinking like waves of the sea, though it shows the influence of the Tsing school of China, the birch trees being especially well done. A piece entitled *A Stable* by Okoku Konoshima shows a white horse and its stable, with persimmon trees with fruit all around, the fruit being exquisitely drawn, and lighting up the whole piece. A *Summer Landscape* from the brush of Suiun Komuro

well represents this master of the Southern School, though he is now far beyond that school in his use of color.

The *Vow* by Kyuho Noda is a pleasing effort, with the Empress Komyo as the central figure, taking vows embracing Buddhism, the priests and attendants in straight lines in front, to bring out the earnestness of the vow; but the picture lacks symmetry and interest. A picture called *Rolling Thunder* from the hand of Eitatsu Koyama shows the remarkable scene of ancient court nobles running to guard the palace during thunder storm, a new theme worthy of notice. A picture based on the life of Buddha, *The Three Great Gates*, by Kyokko Machida, depicts the Renunciation, Nirvana and the Triumph over Satan, though charged to the full with religious solemnity, is too narrowminded and nervous to command wholehearted admiration, while even Shakyamuni himself shows nothing of the heavenly countenance.

Coming to paintings in western style a picture by Kotaro Nagahara shows refined oriental taste, consistent with the title, *Late Spring* with some breadth and strength. A *Little Winter Stream* by Katsumi Miyake is taken from the suburbs of Tokyo, with all the devotion to minute detail characteristic of that artist. *Fuel* by Kijiro Ota is remarkable for successful employment of light. A youth is cutting wood while a maiden looks on, the full light of noon-day bathing the scene, the whole being a triumph of color. *Summer on the Mountain Heights* by Hachiro Nakagawa is a vivid attempt in watercolors. A picture by Takeji Fujishima, one of the judges, entitled *Fragrance*, represents a Chinese lady seated before a bowl of wine,

strength of line and harmony of color showing the result of the artist's recent residence in France. The same artist exhibited another piece entitled *Sky*, revealing his mastery of cloud effects, the effect being quite grand. Takanori Ono's *Hackling the Wheat* effectively gives the playful spirit of the rural folk in harvest time.

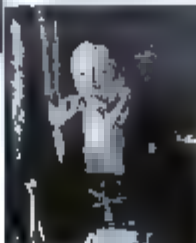
Patchwork by Fusetsu Nakamura, another of the judges, depicts an old monk patching his garments, an oriental scene in oils. This artist betrays remarkable courage and brilliancy and is to that extent admirable. Seiki Kuroda's portrait of *Madame Atomi*, the educationist, is excellent, showing that in this country portrait painting may become an art. *Fallen Leaves* by Nagashi Tsuji, though refined is rather poor in content, while *Under the Vine Trellis* by Kunzo Minami shows a happy picture of mother and child, somewhat naive. Nakamura Tsune's *Portraiture* shows deep observation of nature and remarkable penetration as well as sensibility; and Eisaku Wada's *Sayohime*, while showing ingenuity, is more scientific than artistic. *Igashima under Snow* by Saburosuke Okada is a delightful bit of landscape quite characteristic of the artist.

When we come to the department of

sculpture there is not a great deal to be said. Seibo Kitamura's *Angry Billows* is not a bad attempt at muscle carving, while the expression of the youth as he gazes at the towering billows is somewhat heroic and leaves an impression of might. It is regarded as the finest piece of sculpture in recent years. A nude *Eve* by Shikai Kitamura, with an apple in her hand, musing whether to eat it or not, is interesting, but the curves and muscles do not seem hard enough for a piece in marble, though the portrayal of her puzzled mind is well done. The drowsy musing of a young woman sitting up late is well depicted in Taimu Tatebatake's *Dead of Night*. *Eternal Spring* by Eisaku Hasegawa is another nude marble showing the innocence of girlhood, and very well done. A piece from the history of *Sakamuni* by Taketaro Shinkai shows a free, strong hand that is admirable.

This year's increase in the number and variety of art pieces at the exhibition shows considerable improvement on previous years. The appearance of many pieces of modern art side by side with classical pieces was interesting and instructive, revealing an impartial attitude of the judges, which was welcomed by the public.





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AFTER THE CORONATION

By TETSUJIRO MIYAGAWA

(DEPUTY MAYOR OF TOKYO)

ON concluding the Coronation ceremonies at Kyoto the Emperor visited the Grand Shrine of the Imperial Ancestors at Ise, where appropriate rites were celebrated acquainting the Imperial Spirits with what His Majesty had done ; and on the 28th of November the Emperor and suite returned to the capital, where a grand ovation was given, the Imperial procession moving in state from the railway station to the palace in the presence of countless throngs of patriotic citizens.

On December 2nd His Majesty attended a Grand Military Review at the Aoyama parade ground, when more than forty thousand troops from all parts of the empire marched past the Imperial stand in magnificent array. The Emperor was attended by Princes of the Blood and a grand retinue of officers, officials and distinguished personages of the realm. Five aeroplanes soared over and around the parade ground during the Imperial Review. In the afternoon of the same day the Emperor reviewed the Reserves from all parts of the country.

On the 4th of December took place

the Imperial Grand Naval Review in the offing at Yokohama, when more than five lines of warships, each line about five miles long, greeted His Majesty with an Imperial salute that reverberated far and wide. On the cruiser *Tsukuba* the Emperor sailed up and down the long lines of ships, receiving cheers from the officers and men drawn up on deck ; and afterwards, as the cruiser came to anchor, six seaplanes appeared and manoeuvred about the fleet in spite of the terrific gale blowing.

Then on the 9th of the month came Tokyo's formal welcome to the Emperor, when His Majesty drove in open carriage to a Grand reception accorded His Majesty at Uyeno Park, where a beautiful pavilion had been especially erected for the occasion. Emerging from the Imperial Palace gate at Nijubashi the Imperial procession passed under the colossal arch erected by Tokyo at the Babasaki gate and then down to Sakurada-hongo-cho and up the Ginza, the main thoroughfare of the capital, to Uyeno. There the Emperor was received by the Mayor and the chief officials of the capital together with Princes, Princesses and

many distinguished personages, and presented with an address of congratulation and magnificent presents in art work.

The capital was specially decorated for this occasion and the scene was something not soon to be forgotten. All the way from the gate of the Imperial Palace were pillars bearing emblems of felicitation, great banners floating from the pillars ten feet long, with clouds on a crimson ground, the word *banzai* standing conspicuously out on each banner. Other banners had discs of the sun and moon, with symbols in silver, after the manner of the banners used before the Shishiiden palace at Kyoto. These pillars and banners extended all the way to the great arch at Babasaki gate, sakaki and hinoki trees between them, these trees being sacred to the gods from of old, as indigenous to Japan.

The colossal arch at Babasaki gate was in the architecture of ancient palaces and 138 feet broad. On the gables were banzai ideographs in gold; while over the main arch was suspended a beautiful curtain with clouds on a purple ground, sun and moon symbols glittering above. On either side of the arch were towers sixty feet high covered with evergreens, adorned with electric bulbs after the form of a chrysanthemum. The arch was a beautiful sight when illuminated at night. Long hollow banners known as *fukinagashi*, at intervals marked the way further, in the Japanese five-color series for ceremonial use, black, red, yellow,

green and cardinal. Sun and moon banners in gold and silver respectively appeared at intervals all along the route, their pillars being surmounted by gilded globes. In front of Tokyo station was another magnificent structure with lofty towers in evergreen bearing the ideographs, *Seiji Banzai*, meaning: "His Majesty, live for ever!" On the other side were the characters signifying "His Majesty, reign for ever!" The inscriptions were in purple on a red ground; and the lower portions of the towers were decorated with chrysanthemums.

Of course the whole city was decorated; and it would be quite impossible to give in words any adequate idea of the wealth of color and beauty that met the eye everywhere. From the doors of more than two million houses floated the national flag with appropriate bunting in red and white and purple, with lanterns at night, bearing appropriate felicitations. At all important points in the capital pillars and arches or giant flagstands were erected, while flower cars and cars with wonderful creations of national emblems were seen along the streets day and night.

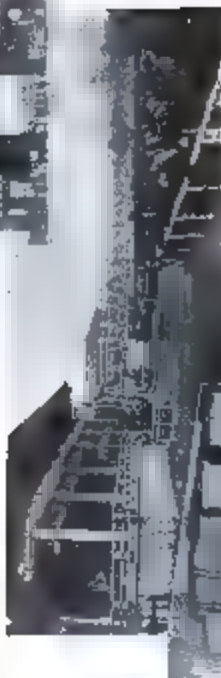
On the Coronation day itself Tokyo held a special celebration at Hibiya park where appropriate decorations had been set up, the chief officers of the city assembling with the multitudes and singing the National Anthem to the music of a naval band, and cheering for the Emperor. The climax of Tokyo's celebration, however, was when the Emperor



The following names of the guests at the Imperial Celebration
 were published in the London Standard of the 1st of June 1900.
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Yekaterinburg (Ural) is a city in the Ural Federal District, Russia.



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was welcomed at Uyeno Park on the 9th of December. The address of welcome was read by Dr. Okuda, Mayor of Tokyo, including the reading of the list of gifts offered by the city in honor of the Imperial Coronation. Among the gifts to the Emperor and Empress were beautiful screens with scenes from Tokyo painted by famous artists, and for the Empress a writing desk in exquisite woodwork with boxes for stationery and ink-stands. Exhibitions of work by the pupils of Primary Schools were shown the Emperor as well as other products of Tokyo handywork. Among the objects that specially attracted His Majesty's attention was a copy of the Imperial Rescript on Education issued by the late Emperor, written in characters, each of which had been made by a pupil of a Primary School. The Tokyo products selected for His Majesty to see were only such as brought more than a million *yen* in annual sales, such as cotton spinning, sugar, woolens, cakes, books, electric apparatus, gas utensils, toys, socks, beer, umbrellas, leather goods, stationery, hats, glass ware, surgical instruments, art chemicals and so on. The Emperor noticed specially the number of glass utensils used in medicine and surgery.

The multitudes that assembled at Uyeno to meet the Emperor were beyond number. Among the invited guests were Princes of the Blood, Cabinet Ministers, generals of the army, and all the higher officials of state as well as members of

the Imperial Diet and the chief officials of the municipality, numbering about three thousand, with some 5670 citizens as hosts. But the whole park was thronged with countless number of people, all anxious to show loyalty to the Imperial guest.

After the return of His Majesty to the Palace at 10 a.m. those invited to Uyeno were given a grand entertainment by the city, when the Mayor made a speech and the Marquis Matsukata called for three cheers for the Emperor. The evening was marked by endless lantern processions through the city, the number of lanterns carried in procession being over 25,000. The Emperor despatched three of the Imperial chamberlains to various points in the city to witness the procession and bring word of its progress, and the Mayor of the city sent guides to take them around. Next day the city of Tokyo conferred medals on all those officially participating in the celebration, with numerous present to all city officials a certain length of time in the service of the municipality. The expense incurred by the city in celebration of the event was about 110,000 *yen*, not including that incurred by each ward of the city on its own account. The gifts presented by the city to the Emperor and Empress cost 11,860 *yen*, the screen being 8,750 *yen* and the desk, 3,110 *yen*, leaving about 98,000 *yen* for the celebration.

The Emperor, in recognition of the spirit displayed by the citizens of Tokyo,

made a present to the city of 100,000 yen and 20,000 to the prefecture. On the 10th and 11th of December the Emperor invited all Tokyo citizens over 20 years of age to visit the Botanical gardens and the detached palace, where common

people are freely admitted. Thus the events pertaining to the Coronation were concluded and all citizens of the empire felt for their Sovereign a deeper loyalty and affection than ever.





FIGURE 10-1

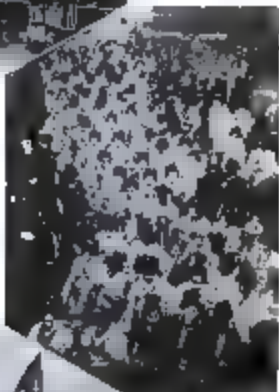


FIGURE 10-2
FIGURE 10-3



FIGURE 10-4 FIGURE 10-5



FIGURE 1. AERIAL PHOTOGRAPH OF THE COASTAL AREA OF THE CITY OF LOS ANGELES, CALIFORNIA, SHOWING THE LOCATION OF THE STUDY AREA.

FIGURE 2. AERIAL PHOTOGRAPH OF THE COASTAL AREA OF THE CITY OF LOS ANGELES, CALIFORNIA, SHOWING THE LOCATION OF THE STUDY AREA.

FIGURE 3. AERIAL PHOTOGRAPH OF THE COASTAL AREA OF THE CITY OF LOS ANGELES, CALIFORNIA, SHOWING THE LOCATION OF THE STUDY AREA.

LOOCHOO ISLANDS

By T. SHIMA

THAT group of islands situated off the southern coast of Japan, known to the Japanese as Ryukyu, and to foreigners as Loochoo, or Loochu, consists of three principal islands and about fifty smaller ones. The northernmost of the larger islands is called Okinawa, while to the south stand the islands of Miyako and Yaye. The climate of these islands is generally mild and agreeable, where every kind of tree and plant flourishes abundantly. There are about 90,000 families on the islands, comprising some 460,000 persons.

The Loochoo archipelago is to the average Japanese a terra incognita. Standing, like the Koreans, between Japan and China, as a small independent power and subjected to the will of both greater nations, the Loochooans put in an uncertain history. In the days of the Tokugawa shogunate, however, Loochoo was conquered by the Prince of Satsuma and brought under tribute to his daimiyate, a situation which did not rid the islands of the old-time fear of China. As both China and Japan regarded Loochoo as under their sway it required a fine tact and diplomacy among the officials of the islands to keep the peace. At last in 1872 China and Japan held a conference over the matter, and it was decided that Loochoo should belong to Japan. In 1879 King Sho of Loochoo came to Tokyo to live and was invested with the title of Marquis; and thus ended the kingdom of Loochoo.

Though the islands thenceforth came under the jurisdiction of Japan the old noble families never ceased to look to China as the Fatherland and to repose confidence in Chinese wisdom and authority. This attitude continued until after the Japan-China war when a complete change took place, and now the people of Loochoo trust fully in Japan and are gradually becoming assimilated to the Japanese.

One reason why Loochoo remained so long unknown to the Japanese generally is because of the policy of the Satsuma government in not permitting emigration to the islands. The Satsuma authorities fancied that by this policy, which prevented the admission of strangers, their military and administrative secrets would not leak out. In any case communication with the islands was at that time very difficult, a boat calling there only twice a year. Consequently the products of the islands never came to be known on the mainland. Although Japanese scholars have gone to the islands and made a study of the resources, Loochoo is still quite unknown to most Japanese.

The natives of Loochoo are regarded as a mild and harmless race by the Japanese, and with something of the artistic taste of their conquerors, indeed very unlike their savage neighbors, the native Formosans. The mythology and ancient religious rites of the Loochooans much resemble those of the Japanese. They have the same original male and

female deities of whom a son of heaven is born; and the shrines that dot the country are dedicated to divinities that remind one of similar gods in Japan. The dress of their priests and priestesses, too, resemble those of ancient Japan, as well as the prayers and rosaries they recite. The language belongs to the same stock as the Japanese and Korean, the dialect using many Japanese words, as has been shown by Professor B. H. Chamberlain in his grammar of the Loochooan language.

According to Loochooan customs the youth becomes a man at the age of 20, and begins to wear a cap indicating his station. The hair is pinned on the top of the head, the male adults using shorter pins than the men not yet of age. Nobles have gold and silver hairpins, while common people wear pins of tortoise shell, a custom which suggests Korean influence. The dress of the Loochooans is a cross between that of Korea and Japan, and is often made from plant fibres, the fashion being very loose and long. New fashions are gaining favor, however, especially in hair, and the old topknot will soon be as obsolete as it is in Japan.

The people are noted for their fondness of poetry and music, handling the guitar, or samisen, with great skill, as well as lyres and flutes and tabors. On the whole it may be said that Loochooan civilization is the result of both Korean and Japanese influence. In addition to the tenets of Shinto Buddhism is also a power in Loochoo, especially the sects of Zen and Shingon. The Buddhist missionaries went to Loochoo as early as the 13th century, some of them from China and others from Japan; but the Prince of Satsuma prohibited Chinese Buddhism after the islands came under his influence.

Since the advent of Japanese rule schools have been built and the people receive the same education as Japanese subjects in the rest of the empire. There are already Loochooan graduates of the Imperial University, Tokyo.

The products of Loochoo are, of course, those characteristic of the tropics, sugar, brandy, lacquer ware, mats, cotton fibre, shells, hairpins and bamboo. The best of the islands' harbors is at Okinawa, where is also situated the largest city, Nawa or Naha. The harbor does not accommodate ships of any great size, and so communication is by the smaller boats that ply between Japan and Formosa. The population of Naha is not more than 35,000, which is the center of the commerce of the islands. Most of the merchants are Japanese from Satsuma. The market place at Naha is quite a sight, with its hundreds of women in daily attendance plying their wares in the open. The market place is the best place for the stranger to witness the native manners and customs.

On a large rocky promontory stands the Nami-no-jogu shrine, the rock projecting into the sea. Here Izanagi-no-Mikoto is worshiped; and in the precincts is an old Korean bell which is now one of the national treasures. The view across the sea from there is superb. At one place near the mouth of the river Nawa a tributary forms an expansion where the scenery is very beautiful. The Omono castle is another feature of the place. Anciently it was a trader's warehouse, but now it is turned into hotels and taverns; and the view from there is entrancing. The ruins of the old North Fort near the river Nawa, which was originally built as a protection against pirates, are still there. At the village of Kume north of Naha

stands the temple of Confucius, which was built in 1674, and where a fete is held twice a year. In this village there is also the Meirindo, a school erected under the auspices of the old kings of Loochoo. The Sogenji temple is in the village of Tomari, and belongs to the Zen sect of Buddhism. Being the royal temple it has the tablets of successive kings of Loochoo enshrined in its six different buildings, all surrounded by strong stone walls.

Inland from Naha about three miles stands the town of Shuri where the former royal castle is situated. The site is elevated affording a fine view of the surrounding country; the population numbers about 24,000. The old nobles that used to attend the Court of the kings still reside in their ancient mansions at Shuri, their abodes being indicated by the great stone walls. The royal castle with its eleven great gates still crowns the summit of the highest hill, the front facing the west. Two lions guard either side of the main entrance. The massive masonry of the walls is twelve feet in thickness, and the walls are 20 feet high. The place is now used as a barracks, a portion of the Sixth army Division being stationed there. The reason why the old castle looks so low is that its Chinese roof was purposely made that way to avoid the hurricanes from the sea, which often rise there. Below the castle still lies the old pond where the kings entertained their guests. Above this water now stands the Normal School.

Miyakojima, the next most important island of Loochoo, is about 30 miles in

circumference and has 35,000 people. Its rocky coast renders safe anchorage impossible, ships venturing only along the Harimizu shore. A kind of eel is caught there which is dried and sent to Japan for flavoring foods. Along the coasts of the other main island, Yaye-yama, shell fish are found in abundance, noted for their shells of bright green, which shell is used in the mother-of-pearl decoration in lacquer. This island is a paradise of the entomologist, some of the butterflies measuring two feet from tip to tip.

In Loochoo the women work harder than the men, the latter being fond of lounging and taking their ease; and naturally the social position of the fair sex is above that of the male. Men and women toil together only among the poorer peasant class. In Yayeyama island the number of women far surpasses that of the men, and the place used to be called Amazon's island. It was the main aim of a Yayeyama woman to marry a Japanese. Yonakunijima, another small island of the group, is not far from Formosa by whose aborigines it was often invaded in former times. It consequently became the custom to have no lights at night; and in time of danger the inhabitants used to send adrift towards Formosa sandals two feet long, so as to persuade the invaders that they would have to face giants if they came to the island. The custom is now continued once a year, when the east wind blows, although the danger from invasion exists no longer; it is a religious ceremony.

COUNT KATSU

By F. MAYEKAWA

AS Japan is a maritime country ships have always been of paramount interest to her people. Before the Tokugawa shoguns, in their desire to isolate the nation from the dangers of foreign interference, forbade the building of ships and the navigation of Japanese to foreign shores, Japanese shipping had made remarkable progress. Adventurers from the Land of the Rising Sun had visited most of the countries along the coasts of Asia, and some of them had even crossed the Pacific in ships of their own construction. The nation had a navy too, although it could hardly be called one in a modern sense. But not until the country was opened up to foreign commerce in 1854 did Japan begin to think about acquiring a navy like western Powers. It had become then quite evident to her that without an adequate navy she could never hope to hold her own against outside aggression.

No sooner was the country opened to foreigners than the Dutch Government began to urge upon Japan the necessity of coast defence, advising the shogun to create a navy. The authorities took the hint, and ordered Genbano-kami Nagai to establish a naval training school at Nagasaki in 1855, which was done, and Dutch instructors were engaged. Special students were selected from the Tokugawa clans to enter the school, among whom was a youth named Yoshikuni Katsu, who afterwards became known for his remarkable genius and scholarship. This

young man subsequently became the great Count Katsu, the subject of this sketch, who rendered inestimable services to his country.

The naval school was afterwards removed to Tsukiji in Tokyo; and the warship, *Kwanke*, given as a present by the Dutch Government, became Japan's first naval training ship. In 1857 the *Kanrin* was purchased from the Dutch; and about the same time Queen Victoria of England presented the Japanese Government with a warship. These ships were the beginnings of the Japanese navy.

In 1860 the Government despatched a special embassy to America to exchange ratification of treaties signed between the two countries, the *Kanrin* accompanying the embassy with Katsu as captain.

Born in Yedo in 1819 young Katsu was early known as a man of intellect and promise; and though his family was poor, by dint of perseverance and ability he worked his way successfully through all difficulties. Though thirty-seven when he entered the navy he had been so well instructed in English and Dutch that he was a man of profound knowledge at the time and ready to make rapid progress. Even before the age of 30 he had written essays advocating naval advancement in Japan, using the *nom-de-plume* of *Kaishu*, which means a ship at sea. This name followed him all through his great career; so that it is quite clear that from the first he possessed all the qualifications of one able to do much toward promoting the

interests of the navy. After graduating from the naval school he was appointed captain of the *Kanrin*; but before this he was for a while director of a navigation school, and most of the men on his ship had been his cadets at the school. The ship was only 180 foot keel and the crew numbered one hundred. Nothing daunted, the intrepid young officer, with Settsuno-kami Kimura as Commander-in-Chief, set out in this small ship for San Francisco, calling at no port by the way.

The crew were all in native dress, including even the captain; and they must have proved an amusing sight to foreigners as they appeared in the American port. With smiles of curiosity and surprise the Americans welcomed the Japanese strangers. Katsu would have sailed to South America, and even around the world, had his American friends not strongly advised him against such a venture; so he returned home by way of Hawaii.

In 1863 when the Naval Department was organized provisionally at Hyogo near Kobe, Katsu was appointed *Kaigunbugyo*, an office corresponding to the Chief of a bureau in the navy department to-day. Later a dockyard was opened at Yokosuka and an iron foundry at Yokohama. In 1866 Katsu became inspector of warships. In the meantime the power of the Shogunate was fast declining, under pressure from Choshu and Satsuma; and when the Shogun determined to attack the obstructors, Katsu advised him against it, thus being the means of assisting in the restoration of Imperial power without further bloodshed. When the Imperial troops were subsequently about to make triumphal entry into Yedo the citizens, who had enjoyed 250 years of peace under the Tokugawa rule, could not endure the change and were about to make trouble, when Katsu undertook to approach Saigo and have the Shogun's castle surrendered without conflict. Thus Katsu again saved the nation's blood and secured peace. There was no time when the intrinsic merit of Katsu stood out in such conspicuous light as during the decline and fall of the shogunate. He was suspected by some of attempting to promote his own interests by favoring the

Satsuma clan and was attacked, narrowly escaping with his life.

Upon the formation of the Meiji Government Katsu became Minister of Foreign Affairs and afterwards Minister of the Navy. A naval college, the predecessor of the present Naval Academy and Naval Engineering College, was established in Tokyo and British officers were employed as instructors, cadets being sent to Europe and America to complete their education and training.

By 1872 Japan had two more warships, but they were of wood, armoured. In 1873 the keel of the *Jingei* was laid down at Yokosuka, a ship of 1450 tons, and then the *Seki*, 895 tons. Such was the basis of the present powerful fleet of Japan, of more than 600,000 tons. It was the beginning of that fleet which humbled the pride of China in the battle of the Yellow Sea and annihilated the mighty armada of Russia in the battle of Tsushima. The whole of the early management and foundation of the navy was the work of Katsu. When one considers the financial difficulties he had to contend with the results are marvellous.

Among Katsu's disciples was Admiral Ito, a hero of the Sino-Japanese war, and Count Mutsu, a noted diplomat and statesman. Indeed most of the men who distinguished themselves in the wars with China and Russia were those who had studied in the Naval Academy while Katsu was Minister of the Navy, and who had after graduation gone abroad to study. The services which Katsu rendered the navy, however, were but a small part of what he did for the nation. The real worth of his great personality was revealed at the time of the Restoration when in consultation with Saigo he had Yedo castle handed over to the Imperial army. Unfortunately for Japan this was the last opportunity he had to show his unmistakable ability. It was well, too, that a man of such remarkable ability and force of character had not been altogether monopolized by the navy.

After years of eminent service he retired in 1875; and in 1888 was raised to the rank of Count and appointed a Privy Councillor. Count Katsu spent the remainder of his days in seclusion and

held aloof from politics; but he was ever ready to tender advice when necessary and his criticisms were always pointed and well taken. In 1899 the veteran general passed away; and to honor his Prince Kefu Tokugawa, the ex-Shogun, caused one of his sons to be adopted into the Katse family, showing the cordiality that existed between them. In a letter to Okubo the famous soldier, Saigo, expressed admiration of Katse, writing: "When I went to see him it was with the intention of having him submit to my proposals, but, on the contrary, I had to have to him, his wisdom was so boundless. His indeed may be called as above."

Cousin Katse was above all things noted for his thoroughness and diligence. Once he went into a secondhand book shop where he saw a work on strategy in eight volumes. He wanted it but did not have the money. He devoted half a month to saving enough to get the books, but when he returned to the store the book had been sold. Ascertaining the address of the purchaser he visited him and requested the privilege of buying it; but the owner, who was an official of

the Government, would not consent to part with the books. Thereupon Katse requested the loan of the books, but the official would only allow him to see the books in the place where they were, after the official had retired at night. So every night late the young man betook himself to the house of the official to fur Yomura, spending the long hours in copying the volumes on strategy. At last the official was so moved by the diligence of Katse that he offered to give him the books, which Katse declined, having copied most of them.

There was no man in his day which had so liberal a world-knowledge as Cousin Katse. His articles on the subtleties of Russia showed wide reading and wonderful insight. When the Russian fleet visited Yokohama and fired a salute the Japanese felt did not know how to respond and the visitors were angry at the supposed slight, when Cousin Katse called on the Russian minister and explained that Japan had no such well trained men as Russia, and that they did not yet even know when to return a salute, which satisfied the officer that no insult was intended.



MARITIME TRANSPORTATION SINCE THE WAR

By K. IWASA

IN no way has the war in Europe had so great an effect on Japan as on the expansion of her shipping, which has seen a wonderful extension in almost every direction. Since the war Japan has either opened new lines or provided increased facilities to the South Sea islands, to Bombay, a round-the-world line via Panama and the new Osaka Shosen line to Europe. The merchant shipping of the belligerent nations having almost disappeared from the Pacific, the withdrawal of the American Pacific Mail Company, gave Japan just the opportunity she needed to consolidate her shipping lines and get control of the routes, leaving her in a position to meet the increased demand for shipping. In addition Japan has received numbers of orders for the construction of ships, and all her yards will be working to their full limit for the next year or more.

Europe, and especially America, is now almost wholly dependent on Japanese ships to carry the large imports annually brought from Japan to these countries as well as to carry their exports to the East. With one fell stroke the American government blotted over 66,000 tons of American shipping from the Pacific; and what would exporters have done had not Japan been ready to step into the breach? Japan has now almost a monopoly of the San Francisco shipping

business, eastward. The various lines formerly operating from Tsingtau as a center have now handed their business over to Japan. To have suddenly inherited the patronage formerly bestowed on great lines like the North German Lloyd, the Hamburg Amerika and the French Mail lines is an advantage enormous in itself. In short the Japanese lines are the only ones that can now be depended upon to give a first class regular service from the Far East; and therefore the prospects for the future of Japanese shipping are very bright.

Relief has come in other ways too. For a long time there had been ruinous competition between the Nippon Yusen Kaisha and the British India Company in Indian waters, but at the outbreak of the war the Indian boats were required by the British authorities for army service and the Japanese company was left with the field to itself. Austrian and Italian steamers which also pressed considerable competition on Japanese lines, have been withdrawn, giving still further advantage.

The effect on Japanese trade has naturally been very favorable. The ships of European countries carried for the most part the products of their respective nations, but Japanese ships carry mostly the products of Japan. Thus with the shipping routes in her own hands there has been a natural decrease in

European trade with a corresponding increase in Japanese trade. In the line to the South Seas, where three years ago there had been only 17 ships, there are now 37. Owing to the war the new ships constructed by the Nippon Yusen Kaisha for their Panama line had temporarily to be placed on the European line, but they will afterwards be run via Panama as originally planned. This line around the world will mark a new era in the history of Japanese shipping. In oriental waters, in order to cope with the freight left by the disappearance of German and other ships, the number of Japanese ships has increased from 26 to 49. As to lines to the United States, the Seamen's law which put the Pacific Mail Company out of business, does not interfere, since on Japanese ships both officers and men speak the same language. The Toyo Kisen Kaisha which before the war had great difficulty in making ends meet, has been not only saved but amply rewarded by the effect of the American shipping law. To meet the demand for increased shipping facilities Japanese yards cannot begin to supply ships and the companies are buying up

tramp steamers and chartering those they cannot buy. In spite of having had to buy steamers to meet the demand the Toyo Kisen Kaisha has begun to pay a dividend of 10 per cent.

The same prosperity is to be seen everywhere among Japanese shipyards. As British yards are now fully occupied with war orders they cannot undertake to build merchant ships for foreign countries and Japan has been thrown upon her own resources. During the year 1914 Japanese yards turned out 650 ships representing a total tonnage of 93,760, including 85 steamers of over 5,800 tons. The cost of construction was said to be much below that of British yards, in spite of the higher cost of materials. The present tonnage of Japanese merchant shipping is something over 1,593,960, with 2,130 ships, with a proportionate increase of seamen. Formerly foreign officers were used on the larger boats but now all the principal officers are Japanese. Thus the progress of Japanese shipping industries has been phenomenal; and the nation is determined not only to keep it up but to outdo by far anything already accomplished.







KIYOSHIGAWA HARUO-10

A NEW POET

By F. YAMANOUCHI

THOUGH living in the more practical world of new Japan there are poets still composing poems in the ancient style, using over again even the same thoughts as well as the same measures as the poets of the ancient world; while others again send forth their effusions in Chinese. Over against these we have the new school whose representatives endeavor to produce poems after the occidental manner, singing in new ideas as well as in new measures. Naturally the latter poets are the products of the new generation and are all young men and women.

Of this new school of poetry one of the most brilliant exponents is Hakushu Kitahara, who is also the most prominent of contemporary Japanese writers of verse. Born in 1885 at Yanagawa in the province of Chikugo in Kyushu, he was brought up under the shadow of the castle of Lord Tachibana, the former daimyo of that place. Kitahara has described his childhood experiences in a poem, which even he will admit is largely autobiographical. A long canal runs down one of the streets of his native town, along whose banks blooms the purple water-hyacinth, filling all the scene with deep, rich color. Southward from Yanagawa is a smaller town called Rokki-machi, the town of six horses, where the poet's parents formerly lived, being among the oldest inhabitants of the place. They were wine merchants and fish dealers and well off. It is a town much given to tradition and ancient sentiment. Once the girls of the town had to make a pilgrimage to the 33 famous temples of the western provinces, so as to qualify themselves for marriage into high class families. It was a practical, not a religious, journey! As

the boys of the town fly kites made after the western manner it is supposed that the style came from Nagasaki where occidental influence was first felt. There also ballads with some flavor of Dutch influence are sung, and the blossom of the pumelo or southern *zambo*, blooms profusely. All these things had a part in molding the character and ideas of the young poet.

The parents being in possession of much of this world's goods, brought up their son in luxury. He was a very delicate child and had to be carefully tended by a nurse, and his chums accordingly called him "the glass bottle," so fragile did he seem. In his sixteenth year the young poet met with great misfortune in the loss of all the family property by a conflagration that swept the town and left it in ashes. As he had finished his course at the Middle School, he came up to Tokyo where he attended Waseda University. Even while a student at the Middle School he had dabbled in verse, contributing to various magazines; and from the first signs of genius were clearly indicated in his efforts. While at the university he made very rapid development as a poet, inspired by his new studies in western literature. Though only 31 years of age he is now regarded as one of the first of contemporary poets. His popularity among students is immense, especially among those of the gentler sex. Unable to live by poetry alone he has opened a publishing business with the assistance of a younger brother, which publishes his works and other books and thus brings in a livelihood.

That Kitahara is very popular may be inferred from the fact that a set of his works handsomely bound and inlaid

with precious stones was recently sold for a large sum of money. Like Thackeray he often illustrates his own books by inserting vignettes. The Holland Book Store, the name by which his shop is known, always has many customers. The name was chosen because of Dutch influence in his native town of Yanagawa.

Kitahara's poetry consists of verses long and short, the long poems being usually in lines of 5 and 7 syllables, though he does not confine himself to this metre. One of his favorite undertakings is to turn rustic ballads into lyrics or idyls, which affords him an opportunity of giving play to his love of country life and language. It cannot be said that his poetry is entirely original; for he shows a marvellous faculty of being able to weave the achievements of the national poets into his verse, often using their ideas and methods, leaving the completed poem still all his own. In recent years his poems have begun to show a strong Buddhist flavor, utilizing trouble and sorrow as a means of ecstasy. But the sources of his inspiration are universal. All truth and beauty are his themes.

Among the more important of his works are "Reminiscences," "The Kiri Flower," "Tokyo Impressions," "A Platinum Top," "A Collection of Mica" and "Forget-me-nots." The following is one of his short poems:

Shokudo no,
Kinaru glass wo
Sashi-nozoku,
Yagi no me no goto
Aki wa natsukashi.



"The eyes of the goat, peeping through the glass door, are soft and tender as the approach of autumn."

Another one reads:

Mozu nakeba
Kon no haragake
Atarashiki
Wakaki daiku mo
Namida nagashinu.

"When the butcher-bird cries even a carpenter will weep dark purple tears."

The next short poem is rather unique:

Kisaku naru,
Mitsubachi-kai ga
Akaobi no
Rossia no jinushi ni
Nitaru hatsu-natsu.



"Accompanying early summer comes the red-girdled honey bee, cheerfully feeding, looking like a Russian landlord."

The following is one of Kitahara's longer poems:

Waga tomo yo!
Kyo mo mata *trump* no asobi ni ya
fukeramashi
Kono marogasareshi saka-oke no naka
ni irite,
Fuumi yoki nikko wo abi,
Tayezu shiroki zabon no hana no chiru
wo nagame,
Hadasawariyoki kano sake no kiga no
naka ni hikururu made.

Waga tomo yo!
Kyo mo mata hakurai no *Reader* wo
warera hiraki,
Mezurashiki fushitsukete Gacho wa gaggu
To zo sozoni mo yomu-iritemashi.



O friends, dear friends!
Let us to-day be trumps;
That wine cask yonder
In the sunlight is bathing,
Telling how fragrant the wine is,
While we gaze at the blossoms
Of the pumelo falling
In the sunset winds,
Scenting air and woodland.

O friends, dear friends!
To-day let us open
The foreign Reader
And cheerfully read aloud:
"The geese gabble."

The last line of the poem is an ironical reference to the silly English Readers often foisted on Japanese students.

RELIGION IN JAPAN

By PROFESSOR UCHIGASAKI

(WESEDA UNIVERSITY)

THE Meiji period which is now ended, has been regarded as a time in which Japan was engaged in laying the foundations of a modern state. Awakened from her long slumber and seclusion by the enticements of the outside world, Japan opened her doors to modern civilization, supposed to be in the zenith of its development, in both Europe and America; but the nation had so long lived unto itself, cut off from all intercourse with foreign states, that the national consciousness was very feeble. The company of clever youths who gathered round the Dutch in Japan to study foreign science, were chiefly concerned with knowledge of medicine; in other words, with the preservation of individuals; they gave no attention to political affairs. It was only after some years that such subjects as military science, politics and government were thought worthy of attention. State ideas and principles were lacking; and the new government that supplanted that of the shoguns, had to face the difficulties of financial weakness, no basis of education and no proper conception of national loyalty. The Government, therefore, had to exercise much zeal in the creation of an army and navy, new laws and institutions, and encouraging commerce, industry and marine transportation, a policy sufficiently sound and commendable.

It is clear that the first duty of the

authorities was directed toward promoting concrete and material improvements in the state, just as a man's first duty is to secure health of body before attempting to cultivate his intellect, or his spirit. "That was not first which is spiritual, but that which is natural, and afterwards that which is spiritual." But in the attempt to honor this very natural principle, the statesmen of the early Meiji era were carried into a vortex of utilitarianism. The ideas of the day were those that pertained chiefly to materialism and mercantilism. They were too busy with improvement of politics, of business and law, to have any time for dealing with moral and spiritual problems. Even among educationists the one idea of progress was imitation of the west. Education consisted for the most part of cramming students with western knowledge; chiefly a knowledge of facts without much reference to their application. If there was a single ideal it was that of uniformity, and state absoluteism.

The wars with China and Russia at last convinced the nation that it was strong and on the right road, and so the foundations of the state were considered as firmly established. The nation could no longer be satisfied with a mere negative policy for its own preservation. It went a step further and began to proclaim imperialism and to act upon it. The Meiji Restoration represented simply a

revolution of manners and customs, when good and bad alike were thrown to the winds. Perhaps the most deplorable result was a relaxation of sexual virtue. Those that for centuries had been kept under, now felt free to burst forth and gratify themselves inordinately. Freedom came without any preparation for what freedom means. The people thought freedom meant to do what one likes instead of to do what one ought. Having been subjected to a passive attitude for 300 years the people were stimulated by the new freedom to make choice of occupation and enter the struggle for existence with fresh zest. In knowledge, character, physique the nation made remarkable progress.

In the earlier part of the Meiji period Shinto and Buddhism experienced revivals of religion, to which the introduction of Christianity lent impetus. But these revivals were not unmixed with national and material ideals. Buddhism and Shinto always had an eye to patriotism and the protection of the state; of course, with some hope of being protected by the state in return. But Christianity, too, had its patriots, among whom Joseph Nitshima, founder of the Doshisha University, was conspicuous; but most of his followers believed in Christianity under conviction that it would be good for the state. They thought that unless Japan became Christian she would not be able to face the outside world and remain an independent state. Of course there were exceptions to this rule; but it was predominant among the early believers of the Meiji era.

The Japan of the Taisho era must labor to promote still further the material civilization commenced so well by the Meiji era. Usually philosophers and

adherents of religion hate the word "material," but that is their mistake; for without what is material, progress would soon suffer a relapse. The spiritual qualities are more important than the material, but they cannot do without the material, which is the sphere in which they effect their achievements. The spiritual must be master, and the material the tool; for materialism makes a very cruel and blind master; as a servant, however, it is very faithful and convenient. So while determining not to neglect the material progress which the Meiji era initiated, Japan must also take her place in the domain of religion.

At the close of the Meiji period everything seemed to be at a standstill; it was so in politics and in business, certainly. In literature and art too there were no signs of new progress. Matter does not move without inspiration and life; alone, it is inert; force and energy are essentials of advancement. The force that moved the Meiji era was the old intellectual quality of the Japanese, aroused by European thought; but by the end of the era its force had been spent and its fountain dried up. The creative spirit, so far as it had existed, was exhausted.

It may appear strange to demand a creative spirit in religion; but that is what Japanese religion needs if it is to find itself in the Taisho era: not a revival of ancient ideas and forms. It is no use to trot out again our old dogmas and notions long faded. Japan to-day is veritably on the verge of spiritual starvation; she does not care much for foreign food and she has little of her own. Perhaps if some prophet would arise, able to transmute the truths of universal religion into a form acceptable to the Japanese mind, there would be a wonderful revival of religion.

Our plutocrats and statesmen are now spiritually emaciated, and are religiously at death's door. They earnestly long for some wholesome convictions as to the life after death. But after passing through the medley of ideals the Meiji era presented to them, they are left in a state of bewilderment, without the slightest idea which way to turn or what to believe. Having passed through the conflict of contradictory notions, ideals, customs, literatures, civilizations, presented by east and west, they know not where they stand. In fact they are wholly unfitted for the acceptance of any simple faith.

To meet this critical juncture the Unitarian Society issued a statement some time ago to the effect that educators should not slight or ignore the germ of faith in the hearts of youth, but should encourage and develop it. No definite religion seems to be advised: just a pious feeling towards something that lies at the root of things. The suggestion may appear too general, but it perhaps could not well be otherwise under the circumstances. At present Buddhism, Shinto and Christianity are looked upon as the three religions of Japan. Buddhism, though defective in its institutions, is regarded as doctrinally sound; while Shinto, though lacking any definite creed or code, wields an awe-inspiring influence by its numerous shrines; and Christianity, though its system is more adapted than the others to the modern mind, has yet sectarian aspects that seriously unfit it for Japanese acceptance, some of its more protestant forms being moreover in conflict with science.

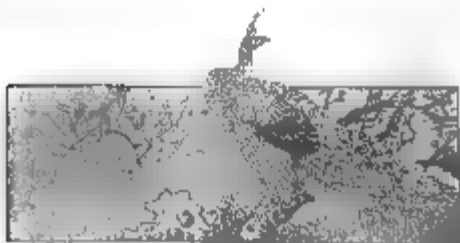
What Japan thinks most about when she thinks at all, is the science of religion itself: not of creeds, sects and prejudices. Pure religion cannot be a superstition,

nor can it savor of superstition. It is inherent in human nature: it is the desire of the little ego for the great Ego, of man for his Maker; the manifestation of the final attitude of man toward the Universe. There is some truth in superstition, even that of the utmost savage races, and still more in the superstitious traditions of the civilized races. But in proportion to the intellectual and moral advancement of a nation superstition should be weeded out. Religion is capable of growth and therefore of improvement, as men acquire and appreciate the truth better. Why then cannot religion abandon what is obviously not true? The religions cannot revise their Bibles; literature must be left untampered with to represent the time that produced it. We cannot make the books of the past stand for the present; it is as unfair as it is impossible. But that does not compel us to treat what we know to be a mistake as if it were not a mistake. Parables, fables and stories may contain germs of truth that are profitable for man's advancement. Why cannot these be idealized and used without claiming every detail of the narrative to be gospel truth? This is the great question that the three religions now commending themselves to Japan, have to consider before they can expect a hearing, much less a following. What should be avoided is bigotry and stubbornness. The religion that appeals to people of thought and education must be fresh and true and free; and its truth must have the convincing power that all truth has.

Modern religion must be simple yet profound, reasonable yet divine and mystic, quiet yet active and efficient, ethical and ecstatic, serving for time as well as for eternity. Personally I believe in the Life behind the Universe, a life

which is eternal and an overpowering force, the origin and root of all things. That Life I believe we should serve as we do our parents. All who share this Life are brethren; and human nature gradually rises from an animal stage to an acceptance and appreciation of this Eternal Life. I am convinced that this Life is manifested to man gradually as he is able to receive it, which means that life and religion must be progressive. Advancement of life means advancement of belief: the best test of sound belief is virtuous conduct. The great religious men of genius that have appeared in the world, have understood this Life better than ordinary men and have become man's teachers and founders of religions. In this way I look up to Jesus of Nazareth as my Master. This does not prevent me from perceiving the truth and beauty other religions have taught. I am equally free to appreciate and acquire the truth I find in the Buddhist

doctrine. I hold that there is no Eternal Life here and the future is a continuation of it, death being but the gate by which man enters the spirit state. I do not approve of man taking on himself to enter the future life. I think that statehood and submissibility are necessary and that man's life should be active in the state and thereby realize the teaching of the sages. I am also a believer in prayer, which is the utterance of the soul. Meditation, too, is necessary as a means of communion with the Divine Life. Religious service and worship I find useful as a healing and soothing power to the exhausted mind. I believe in a system of religious education imparting all truth to the rising generation; and in international unity which is the ultimate purpose of the Creator. All religions should thus be friendly and have a common aim. I think, further, that music and art may be used as conveyers of truth and religion.



JAPAN IN MANCHURIA

By S. TSURUMI

(DIRECTOR, THE COMMERCIAL MUSEUM)

THE Japanese do not naturally like leaving home; and this is why they do not make more progress in their new possessions and leased territory on the continent of Asia. The fact is we do not take enough interest in foreign countries to give them the necessary study to promote trade. Even a casual visit to China will show an observant eye what grand opportunities there are for profitable trade on a large scale; but the Japanese have paid comparatively little or no attention to them.

While this indifference on the part of Japanese merchants existed great changes were taking place in China. The Europeans and Americans were accustomed to make light of Japanese enterprise and decry the nation's industrial genius, freely opening their factories to our inspection, thinking that we were capable of carrying away little that would threaten rivalry. But now there has come about quite a change; and Japanese are not allowed free admission to western factories and industrial establishments. The west has discovered that we were not so stupid as was supposed. To-day the Japanese factories are open to the Chinese, as western establishments were to Japanese years ago; and we are suffering from Chinese rivalry and competition just as the west did from us in former days. Indeed Chinese industry is making marvellously rapid progress. Along the Yangtze there are now between thirty and forty great spinning mills and some seventy silk mills, to say nothing of numerous glass plants, and factories for making underwear, matches, leather, paper and cloth. It is a question whether the output of the Yangtze region does not now far exceed that of a great

industrial center like Osaka. Thus while Japan has been despising the industrial capacity of China, that country has been forging ahead of us. In the manufacture of cotton cloth, underwear, yarns over number 10, and matches, the development is equal to our own. It is, therefore, a great mistake to suppose that in future we can export these goods to China to the same extent as in the past. If we want to catch trade in China we must send goods of far superior quality to those already produced there.

And the same thing applies to Manchuria. The general idea of Manchuria prevailing among the Japanese is that of a cold and barren country that for most of the year is uninhabitable and subject to mounted bandits. Young men from Japanese colleges, when asked to accept positions in Manchuria, decline on the ground that it is as much as a man's life is worth to go there. So long as we entertain such foolish ideas about that great country we cannot be expected to do much there. Hitherto the Japanese were not allowed residence in Manchuria save along the territory of the South Manchuria railway, which, of course, greatly retarded their development there. In the territory where they had free course, they established factories for making cement, engines, carriages, glass and tobacco; wheat flour mills also and gas plants and chemical factories. In Dairen the Japanese population has grown to more than 80,000, and some three or four thousand Japanese live along the line of the South Manchuria Railway; but beyond these regions the Japanese have not been free to go. But now that Japan, through her recent negotiations with China, has been able to secure

admission for her subjects to other parts of Manchuria to engage in agriculture and other industries, a great change may be expected. The term for the lease of the Kwantung peninsula has also been extended, so that the Japanese can invest and make developments without anxiety as to the future.

The possibilities of Manchuria for Japanese development are now immense; and in Mongolia also. The objections urged as to climate and dangers from robbers are without much foundation. Changchung is the starting point of the Russian Chinese Eastern railway and also of the line to Kirin and it will be the terminus of a new line about to be constructed. As four lines will meet there the town will become one of much importance. Already there are some 3,000 Japanese there in connection with the South Manchuria Railway. The freight at Changchung station exceeds that of Osaka and Kyoto put together, in one year. Up to seven or eight years ago this town belonged to Mongolia but is now in the province of Mukden. Other big towns promise similar development in the near future. They are pleasant to live in and prospects of business are good. Factories may be established or agricultural work entered upon on a large scale. There is ample room for expansion of Japanese industry everywhere. If the Japanese neglect their opportunities the Chinese of course will step into them; and if not the Chinese, then surely the Europeans and Americans.

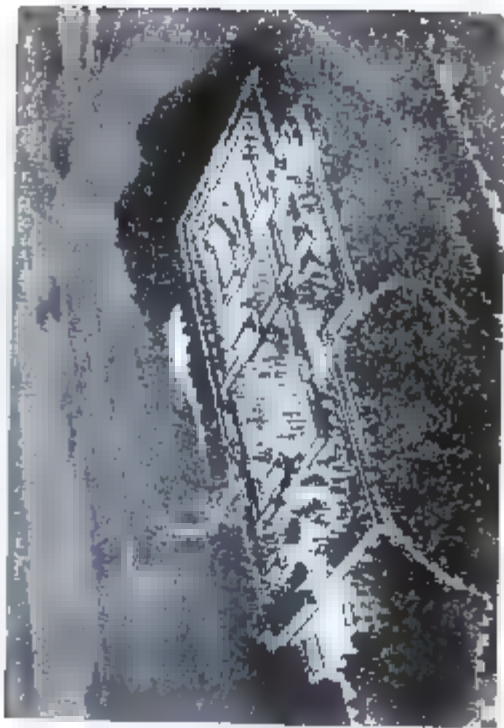
The great drawback to Japanese enterprise in these regions is scarcity of capital, wherein competition with western men of enterprise is very difficult. It is very important, therefore, to begin at once and get the start of others. Japanese are

often too impatient for success; they are not ready to wait the three or four years necessary to secure a good start. But even in Japan itself no one can expect success in a short time. And in a strange land with a foreign language to cope with one must be ready to exercise greater patience still. A man should make up his mind to spend at least 30 years on the job. The first ten years are given chiefly to prospecting and investigating conditions and getting known; the next ten or twenty years to work, utilizing the knowledge and advantage already gained. At first there may be failures, but by steady perseverance success will come. In other words the conditions of success there are just the same as at home. In California the Japanese must follow exactly the same principle. Nothing can be expected in less than thirty years. And the first ten years are always an uphill fight, full of disappointments and mistakes. But with experience success comes. All who succeed pass through the same ordeal. There are Japanese who went to China twenty years ago without a copper, crying their wares along the streets, and who are to-day millionaires.

The Department of Agriculture and Commerce despatches students abroad every year to study commercial conditions; and those sent to China get only about 60 *yen* a month, the Japanese consulates looking after them, and giving them facilities for entering foreign firms. These students must have an education equal to that of graduates of Middle Schools or have practical experience of two years in some industry. Most of those going to oriental countries have been found lacking in practical knowledge, a defect that in future must be remedied.



PLAN OF MICHIGAN



MEIJI TENNO SHRINE

By Y. SEKIGUCHI

THE Japanese are a people whose gods are heroes and whose religion is hero-worship, which is but another way of saying that they are ancestor-worshippers. The greatest god of the nation, the first ancestor, or Heavenly Father, is enshrined at Ise and there is a duplicate of the shrine at the Imperial palace in Tokyo, usually spoken of as the *Kasikodokoro*, or shrine of the Imperial ancestors. The Japanese believe that the dead are not dead but alive; that after death the hero lives as a god; consequently the souls of Japanese heroes are deified and worshipped as divine beings. While most Japanese aver that this does not differ much from the western habit of raising monuments to great men and honoring their memory, to most occidentals the custom of erecting a shrine to the spirit of a departed hero and worshipping him there by gifts and prayers, is a degree beyond what any western mind would care to go. However, it is not unlikely that Roman Catholic ideas of saint-worship are not far removed from Japanese ideas of hero-worship. Just as Christianity teaches that the souls of the righteous are in the hands of the Lord, so the faith of Shinto teaches that the good ascend to the heavenly places to reign forever, taking an interest in their former friends and associations. For this reason the nation is now erecting a grand shrine for the spirit of the great Emperor Meiji.

As one looks back over the long vista of Japanese history there are many such shrines seen rising over such heroes, such as the shrine of Sugawara Michizane, apotheosized as Temmangu; the shrine of Kusunoki Masashige, deified at the Minatogawa Jinja; while princes of the Blood like Yamatotake-no-Mikoto is deified as Otori Jinja, and recently Prince Kitashirakawa-no-Miya was deified in Formosa as Taiwan Jinja. It is not unnatural, therefore, that the nation should desire to honor in the same way and degree the spirit of the greatest of the modern heroes, Meiji Tenno. Even before his demise the great Emperor was the constant object of national devotion, receiving the reverence of the people at all times. When General Grant visited Japan he remarked, after his audience with the great Emperor, that he then quite understood why the Imperial dynasty was everlasting. It is said that at the time of the conspiracy some years ago, when certain anarchists formed a plot of treason, Prince Katsura informed Meiji Tenno that he intended to put the criminals to death; but the Emperor replied that the error was due to some defect on the part of the Imperial House and that the victims should be let live. It was only with the almost persuasion that the Emperor could be induced to give permission for the execution of the traitors, for the good of the empire. After the permission was wrung from him

the Emperor composed many verses in his sorrow, expressing compassion for his people.

No sooner had the demise of the great Emperor taken place than it was at once apparent as a universal desire to enshrine him among the gods of the nation, so that his people might be still permitted to worship him worthily and obtain his benefits to the nation.

The architecture of the new Meiji shrine is to be that known as *nagare-sukuri*. In the past, Shinto shrines have followed one of three styles; the *shimmei-sukuri*, the *nagare-sukuri* and the *gongen-sukuri*, the first pertaining chiefly to ancient shrines, such as that of Ise, very simple and unpretentious. The *nagare-sukuri* is the style which shrines have usually followed since the Heian era, neither too simple nor too elaborate, but sober and elegant, well adapted to leave an impression of sacredness and solemnity. This is the model adopted in the structure of the Yasukuni Jinja, or Shrine to National Heroes, at Kudan in Tokyo, and of the Kasuga Jinja in Nara. The *gongen-sukuri* is a mixture of Shinto and Buddhist styles, rather gorgeous and splendid, such as one sees in the great temples at Nikko. The Meiji shrine is naturally to be built in the *nagare-sukuri* style, which well agrees with the simple yet profound character of the great spirit to be therein enshrined.

The material is of plain *hinoki* wood, not overlarge in timber, the main shrine to be about 180 feet square and the knave about 300 feet square, between which there is to be a gate, acting like a chancel screen. The main gate of the shrine faces east, and is to have a two-storied roof; and on either side will have passages leading around the shrine. The

only ornamental metals to be used in the construction are gold and copper; and there will be no details in wood sculpture. The timber of the shrine will come from the Imperial forests at Kiso in Shinano, but some of the timbers for the minor buildings will be brought from Formosa. As wooden buildings are liable to burn, there will be a large pond of water in the vicinity and an electric pump always ready to operate in case of fire.

The site of the shrine being at Yoyogi in the suburbs of Tokyo there is quietness and seclusion among green trees, where worshipers may feel solemnity and repose in visiting the new Mecca of patriots. The total ground covered by the buildings will be about 4,000 square feet, while that of the precincts will be about 36,000 square feet. Around the whole will stretch a moat and wall. The approach to the shrine will lead through a grand *torii*, giving the effect of entering a beautiful forest. The entrance way will be 36 feet wide, with boulevards and trees on either side, with sidewalks nine feet wide. All the spare land is to be set out with *hinoki* trees and made into a natural forest of evergreens covering hill and dale.

Near the shrine will be erected a treasure house for the preservation of relics pertaining to the life of the late Emperor, the design of the structure having been obtained by public competition, Mr. K. Omori winning the prize, and the building will be fireproof. The style of this building will be a combination of various architectures representing Japan, China, India, Greece, Rome and Egypt, the walls to be granite and the roof copper.

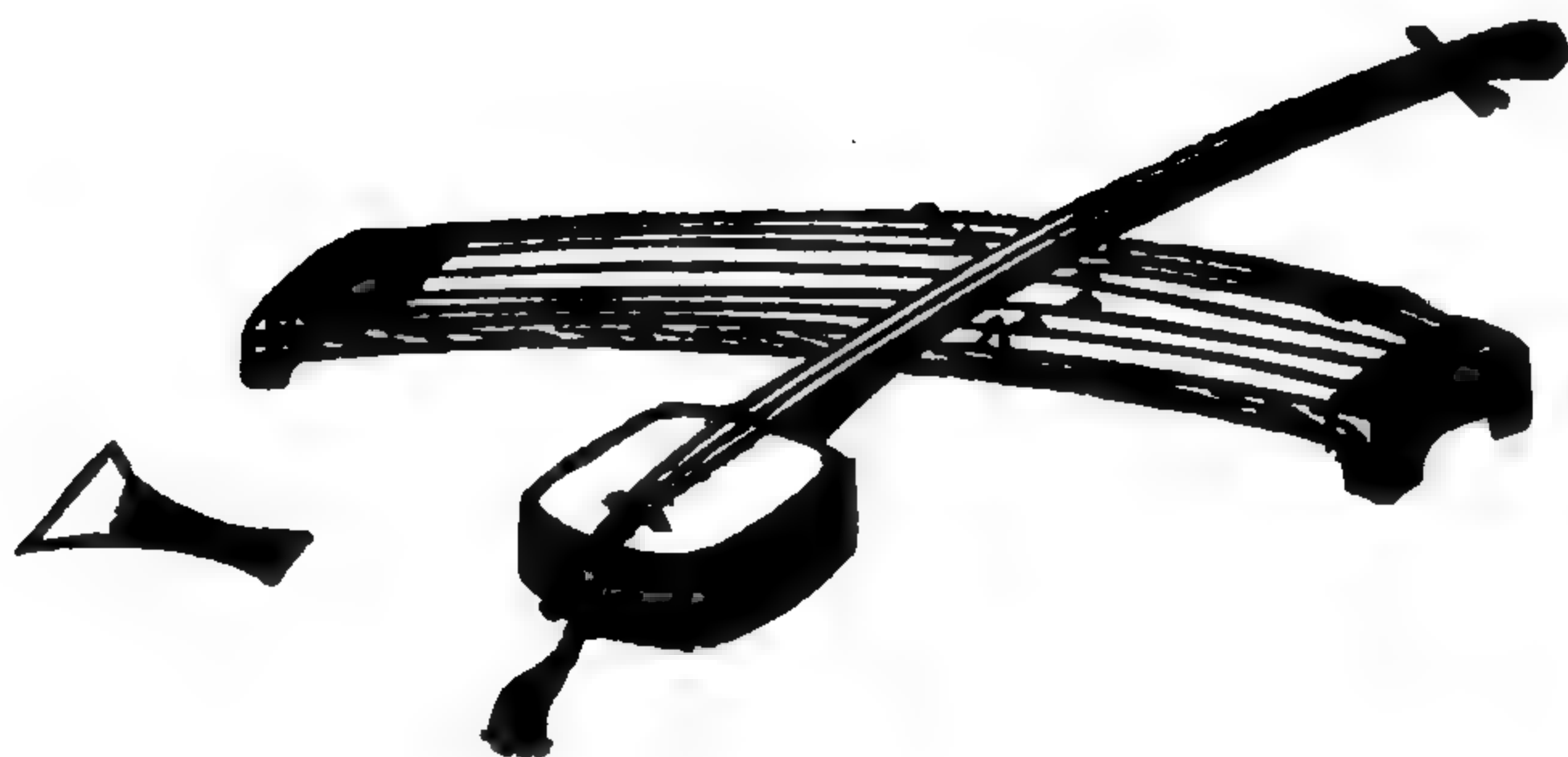
The total cost of the Meiji shrine will be about 3,500,000 *yen*, including the

grounds and their laying out, but not the treasure house, which is about as much more. The work is expected to be completed by the year 1921, and has already begun. The place where the shrine is being erected was formerly part of the plain of Musashino, much resorted to for picnics during the Tokugawa days, as it dffords a fine view of Mount Fuji in clear weather, with glimpses of the Chichibu range and the Hakone mountains. As city trains and cars pass near the grounds communication is quite convenient.

To ensure a correct construction and appointment of the celebrated shrine a special comission was appointed known as the *Hosakiwai*, consisting of government officials and distinguished private citizens, the president being the Premier, Count Okuma, and chairman of Committee, Baron Sakatani Professors Tsukamoto

and Sano are charged with the technical details of the construction, with several assistants.

The building of the Meiji shrine is regarded by all as one of the best evidences of the undying quality of Japan's faith in Shinto and the ancestor-worship for which it stands, especially the duty of worshipping the Emperor while on earth, and then after his ascension into heaven. The triumph of the old faith of Japan is regarded as specially signifcant in the face of western ideas whose aggression is resented in the realm of religion. Japanese patriotism is still identified with the worship of the Imperial House, and as such must for ever be different from that of other countries. Whether it is possible for Japan thus to claim a truth of her own, impossible for other peoples to share, remains to be seen, as world-thought progresses.



INDIA AND JAPAN

By T. YAMAGAMI

JAPAN has been much impressed by rumors of a disposition among certain circles in India, taking advantage of the war, to give trouble to the British Government. India being an express objective in relation to the terms of the Anglo-Japanese Alliance the matter cannot but give ground for serious consideration. There have not been wanting those in Japan who supposed that the more disaffected of the Indian population would make some such move during the present crisis. The spirit of revolt which manifested itself at Bengal in the East and Poona in the West in 1904 and 1909, among the Hindus, now appears in the northwest provinces among the Mahomedans; and the conciliatory spirit of the British Viceroy does not seem to have the pacifying effect that might be expected.

There is no doubt something in the often expressed opinion that the Englishman at home and the Englishman in India are quite different persons. In England one looks for and usually finds a real gentleman of honor, but three or four years in India sometimes brings a change. The native somehow gets the idea that the Englishman tries to take advantage of him and generally succeeds; subject peoples must bow before their rulers. It is of course the fashion for subjugated nations to speak evil of their conquerors; and so one must not be surprised at the degree of Indian criticism

leveled at British authority. But where there is smoke there is fire; and if there be some ground for the present degree of anti-British sentiment in India, Englishmen must look to what they do in that country; and Japan, as an Ally, has a perfect right to join in the discussion.

There is no doubt that a good deal of responsibility at present rests with German influences in India. The Germans there are taking every advantage of British defect to stir up disaffection. The wisdom and foresight of the present Viceroy of India have done much to forestall the machinations of the enemy and prevent evil plans from coming to consummation. With a war on against Turkey, whose sultan is so revered by Mahomedans in all lands, the situation is most difficult for the British Government. There is no doubt that the Moslems have been watching for this opportunity for a long time, and Germany has always prided herself in posing as a protector of the followers of the Prophet. Now that the war has extended into Persia, another Mahomedan land, the Germans will have a further chance to work evil against Britain. There was a feeling after the outbreak of the European war that the majority of Indians would favor Germany against their British overlords; and Germany did all in her power to further the feeling.

There is a disposition in Japan to fancy that because India has done so much by

contributions of men and money to help England in this war, that there must be an eminent degree of satisfaction with Britain in India. But it must be understood that most of those rajahs who contributed so liberally to Britain's support were practically under obligation to do so. The relations between the Indian princes and the British Government is much the same as those which used to prevail between the daimyos of old Japan and the Shogun: they are bound by allegiance to their overlord and must support him in military campaigns. In fact the power and prosperity of the Indian princes largely depend on their attitude toward the British Government. If the majority of Indian people favor Germany, with Turkey and Persia on the same side, there is grave danger of the British Government having a very difficult situation in India.

It seems quite evident that the recent trouble in Hyderabad was fomented by the Germans, chiefly through agents in America or in India itself; but it is also clear that in that district lies some of the dangerous material to handle. Hyderabad is one of the wealthiest districts; and these rich and powerful Mahomedan princes will prove very difficult to manage. The large number of Hindus among the Mahomedan population will no doubt render the situation still more acute. The inhabitants of Afghanistan and Beloochistan are also Mahomedans, and very warlike as well. The difficulty of placating all these forces must prove almost an insuperable problem to Britain at the present time.

The question is how far German plots in India can be carried out. Since the majority of the people most concerned are Moslems the Germans must have an immense advantage. But the Germans would have to furnish arms and ammunition before a rising could be expected to succeed. Men and money would likewise be necessary. Unarmed and without funds the Indian rebels would be powerless. Money the people themselves might furnish to some extent, but not enough to wage any effective warfare. In any case no war could be carried on without heroic leaders, which India seems to lack.

Thus if Germany wishes to prove an effective obstacle to Britain in India she will have to furnish the leaders and the funds as well as the weapons.

Those Japanese who assume that the Indians are capable of rising against the British Government under German leadership and compelling interference on the part of Japan, in accordance with the terms of the Anglo-Japanese Alliance, are quite mistaken. The only real danger to India, so far as it affects the terms of the Alliance, is by attack from without; so far as internal troubles go the terms of the Alliance do not apply. It is to save India from attack rather than from revolt that the country was included in the Alliance. To every thinking Japanese it must be quite evident that India has no chance of gaining her independence at present. What that country most needs is self-government. When India gets the same privilege as Canada and Australia and the other British colonies all will be well; disaffection will then cease. There is no doubt that this is bound to come in time. At the longest that time cannot exceed twenty years, and the time will be considerably shortened by the present war. Without self-government peace is impossible in India. Certainly the present system will have to be vastly improved before the nation will enjoy satisfaction.

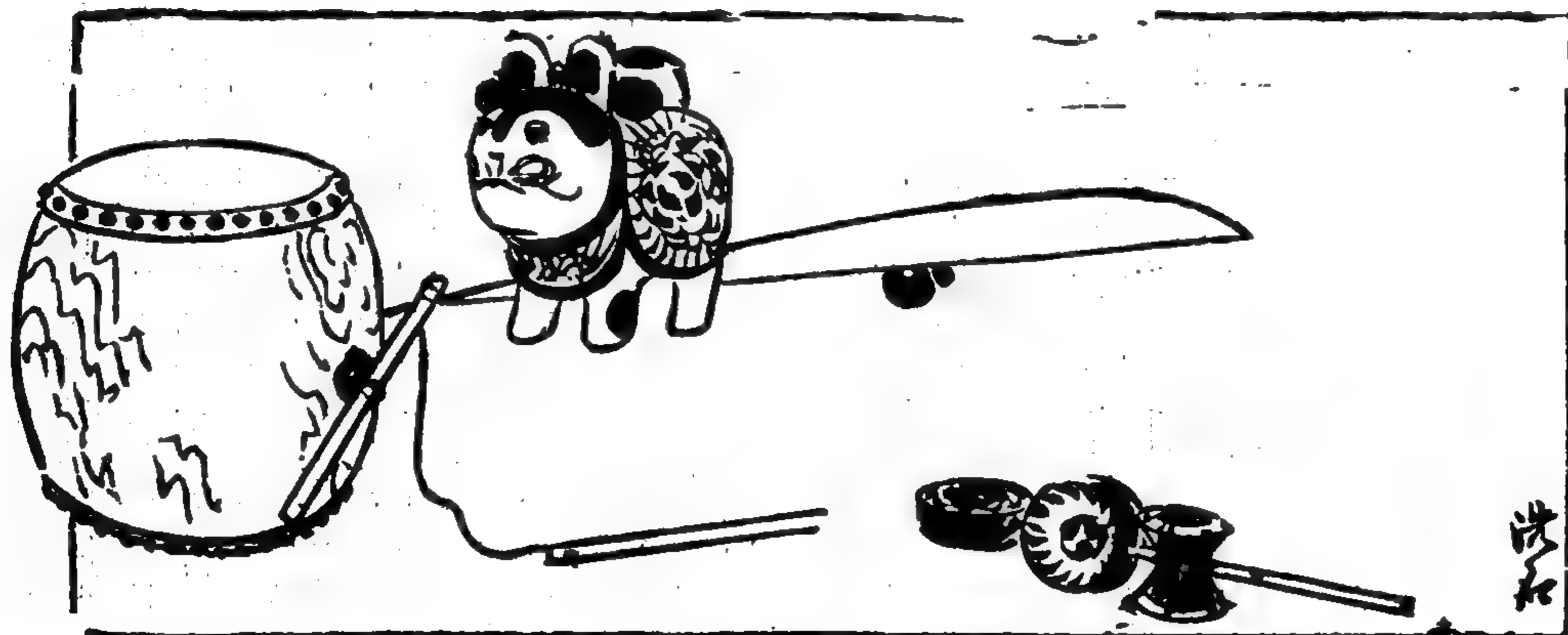
Recently on my way back from America I met on the steamer a Cambridge Doctor of Science from the University of Calcutta, who had been abroad studying educational questions; and in discussing the situation with him I took occasion to suggest that India would be at rest when the day of self-government dawned; and he intimated that the movement was now that way, Indian gentlemen being appointed to positions of honor and trust in the Government of the country, naming a prominent Madras lawyer who had just been made Minister of Education. There is no doubt that Britain will more and more follow this policy in India, until the spirit of the people is satisfied. To cling obstinately to the policy of putting Britishers in all such positions would be to play into the hands of Germany. That country during the past few years has been studying India as closely as

Englishmen, if not more so, and she has equipped herself amply for making trouble there if she be given the opportunity.

Between Japan and India there exists a profound sympathy in religion, literature and tradition and we are accustomed to regard Indians as kindred. In spite of this we know but little of India as we ought to know, indeed less than even Americans do; and a good deal of our knowledge is second-hand, imported from England and Germany. It is not at all to Japan's credit that for a profounder knowledge of Chinese and Indian philosophy she has to depend on Englishmen and Germans. Too long indeed Japanese statesmen and scholars have been indifferent to India. Those Japanese engaged in Indian studies and commerce have not received sufficient encouragement from authority.

There is also a lamentable disposition on the part of the authorities in India to regard Japanese in that country as so many spies; there is always a certain degree of suspicion attaching to any one taking up a study of India on the spot. Europeans, having made their own missionaries spies in the countries where they labored, fancied the same thing about our Buddhist priests studying

India. Our traders and travelers have also come under the same suspicion. England should not have entered into an Alliance with us if she cannot trust us more than this. An alliance must be based on mutual interest. And to maintain it the relations of both parties must be always gentlemanly and courteous. If Japan is to be expected to help in guarding India she will expect greater freedom in that country. We cannot be asked to assist in taking care of a country we are forbidden to know anything about. Japanese are generally too deferential to Europeans and do not speak their mind. The Japanese Government is especially so; and foreigners do not appreciate such deference; they will not thank us for it. Sometimes it seems as though the more we honored foreigners the more they despised us. We are expected to comply at once with their desires, while they injure our trade with them; while we, on our part, do not make on them the demands that we should. The recent action of the Government in acquiescing in the order to deport Indian refugees from Japan will injure our trade relations with India, and our Government should have been more circumspect in heeding it.



SUMIDA RIVER

By KAFU NAGAI

I

ONE summer evening Shofuan Rage-tsu, a *hokku* poet, left his home at Mukojima on a short visit to his sister, who was a teacher of *tokiwazu*, a kind of operetta. Under the shade of blossoming cherry trees he proceeded along the banks of the Sumida until he came to a small teahouse, which he entered to rest a while.

The evening glow was bathing the Matsuchi hill in crimson as it rose above the opposite shore of the river, turning a five-storied pagoda to gold and yellowing the white gulls as they floated up and down the stream. Such a scene naturally made a profound impression on the mind of a Yedo-tempered man like Shofuan. The poet would be moved deeper still; so he called for a glass of saké, after quaffing which, he took a ferry boat at Takeya and crossed to his sister's house in safety.

Otoyo, the sister, was busy giving a lesson in her art to a middle-aged looking man, of the merchant class, when her brother arrived, and learned of his presence only when he began to join in the song which her pupil was practising, to the surprise and annoyance of both. Looking up she caught sight of his mischievous face peering through the dim light of the smoky kerosene lamp and could see he had taken saké.

As the poet gazed at the sad face of his sister it looked emaciated in the dull light, and he thought how lovely she used to seem as girl, compared with what she now was; and he thought, too, at that moment, of the changes that had also come over himself now turned forty. He had loved and been loved by women;

he had had his good times, indulging even in some degree of dissoluteness, for which he had been seven times disinherited by a wealthy father; and so the past of himself and his sister arose before him like a dream.

The Sagamiya shop at Koishikawa was his father's, where a profitable pawnbroker's business had been carried on for many a year. He had lost it through disinheritance and his sister Otoyo had married a clerk and come to what she was. First she tried her father's trade, but 'through the many and sudden changes brought about at the beginning of the Meiji era, she had lost all and was forced to take up the teaching of *tokiwazu* songs. Shofuan himself had been making a living by teaching how to make *hokku* verse.

The sister had a son named Chokichi, now 18 years old; and in her descent from better days the bringing up of the boy had been her only comfort, and her one hope. The life of a merchant was, in her opinion, too uncertain; and she was determined to fit her son for the duty of a government official of some kind.

The pupil who had been taking lessons from Otoyo, now departed, and the brother and sister began to converse easily together. Their parents were now dead; and the conversation turned upon the subject of having the graves of the departed parents removed to the large cemetery, necessitated by the remodeling of the capital.

Shofuan sat sipping a cup of cold tea as he talked, and concluded by asking how was the lad, Chokichi, Otoyo answering that he was getting on pretty well; she was still proud of the boy, and

as it was then the summer vacation he was going to night school, all of which recalled to the disconsolate poet his own misspent days.

"The young lads of to-day," said he, "are models, compared with the youngsters of our youth; certainly very different from their parents. You say Chokichi goes to a Middle School? Having no children of my own, I really know nothing about schools of the present day. It will be some time before he can enter the university, I suppose?"

"Yes," said Otoyō, "before the boy can go to the university he has to pass through another big school."

More than that the woman could not explain; for she, too, knew nothing of schools as they then were; everything was quite new in that respect.

"What of expense? It must be something big!" remarked the brother.

"Aye, that it is indeed," said the woman; "and I am not a little concerned about it."

As Otoyō went on to enlarge on the difficulty of the ways and means of obtaining an education for her son, Shofuan thought that perhaps she might give up the idea of sending the lad to the university and put him to some business, but he did not say what he thought to his sister. Otoyō mentioned the daughter of a neighbor, a muffin seller, who had been one of the boy's playmates, praising the girl's beauty but expressing anxiety as to relations between the boy and her.

Just then the clock struck nine, and Chokichi arrived back from his night school. "You are early back to-night, my son," said Otoyō to the boy, who explained that as the teacher was ill he had been let out an hour earlier than usual. He was a handsome lad, always obedient and kind to his mother; but he was not strong.

II

Chokichi was standing on the bridge that spans the Miyatogawa where it empties into the Sumida, waiting for his sweetheart, Oito, the girl he had loved from childhood, when they played together. Indeed often he went out from

home on the pretext of going to school when all the while his only object was to meet Oito; but that day, being Sunday, he had gone out without saying anything to his mother. It was evening, and a full moon arose above the roof of the Chomeiji temple and silvered the smooth surface of the river.

The boy pondered on the girl's love for him, as he waited there in the light of the lovely moon; and he thought of how deeply he loved the girl in return. Oito was two years his junior; and she was about to become a *geisha*, which would be a matter of great inconvenience to him, as then he could not see her daily, as was his custom.

At a sound of geta approaching, the lad looked up and there came Oito along the road:

"Very sorry, dear, to have kept you waiting so long," said she, "but mother took so long to dress my hair this evening that I could not get away earlier."

The girl looked charming as she spoke; and the boy's heart was thrilled to its depths. She talked innocently about her future life as a *geisha*, and seemed to fear naught as to the dangers of it; but Chokichi was very uneasy as she talked, for he knew the life of a *geisha* was something more than gay acting before an appreciative public. And he was sad to think she showed no special sign of sorrow at parting from him. He mentioned it to her, and they discussed it with not much satisfaction; but she promised to meet him in the old place once more.

III

The summer holidays had passed away and school as usual had again begun. Chokichi started off that morning to school but had not the heart to study. What was the use of finishing school, he thought, if his life was to be so unhappy as it promised?

Before he knew where he was the lad had arrived at the temple of Kwannon at Asakusa, where he saw coming towards him a young *geisha* of sixteen, her hair dressed beautifully in *shimada* fashion; she impressed him at once because she so much resembled his

sweetheart, Oito, and the sight of her awakened again his old love for the lass of his youth.

Chokichi now thought so much and so constantly about Oito that he was useless for anything; he did nothing at school and nothing elsewhere. Wandering about under the impulse of his ardent and disappointed passion, he came to Yoshi-cho in Nihonbashi, ward, where Oito was now established as a *geisha*. Down one of the gay streets there he turned and began to look for the house where she was. As it was still broad daylight he dared not call; so he strolled down toward the river side. That day he missed school, but as classes did not get out before three, he had to stay away from home till after that hour.

The boy sat down under a willow tree by the river bank to pass the long hours away. Five or six men were angling near by; and as they then stopped and began to eat their lunches, the forlorn lover did likewise. Three o'clock was very slow in coming; and so Chokichi again walked to Yoshicho, where Oito lived among the *geisha*, which he considered an act of more than ordinary daring that would stand him in good stead for the future.

IV

Chokichi went to school day after day, but never did anything. Mathematics, English, Chinese, all were alike to him: he would have none of them. Even the gymnasium he did not care for, and evidently would never become a scholar or an athlete. Dancing, and the music of the samisen which he could play tolerably well, he practised; and his uncle Shofuan advised that since the lad showed the Yedo temper he ought to become a *geinin*. But the mother was bent on making Chokichi a scholar. She now forbade him to have anything to do with the samisen.

The youth greatly resented his mother's disapproval of the samisen, and therefore showed corresponding preference for his uncle who liked a gay life and whose wife had once been a lady of the gay quarters. Chokichi well knew the life that his uncle had led as a youth, but he

seemed to think nothing the worse of him for that.

Day dawned and Chokichi again absented himself from school, wandering over the commons at the Toshogu near Uyenno, making mental comparison between his mother and the gay wife of his uncle, between the grave-faced school teachers and his lighthearted uncle Shofuan. He took a novel from his pocket and sat down to read it. He had stolen his mother's seal to sign the paper asking permission to be absent from school, and so he felt all right on that score.

V

One winter afternoon Oito visited the home of Chokichi's mother; she was all dressed up in her beautiful *geisha* robes and looked charming. She sat down and smoked and chatted with a light heart, as though the world went very well with her; and when the boy saw her puffing the cigarettes he was disposed to be disgusted. He sat silent in a corner watching her gabbling away about nothing; and then she went away.

New Year's Day came and Chokichi went to Asakusa, where he attended the Miyatoza theatre to see a historical play of old Yedo in which were the two lovers, Seishin and Izayoi. The acting moved him deeply, and he left the place in profound emotion. On the way back he crossed Imado bridge, an old rendezvous of his, and again gazed on the waters of the river Sumida, where the white gulls were skimming the stream as usual. He was still thinking of the lovers in the play, and as he envied or hated them, he pondered on his own sad lot.

Chokichi could not get the drama out of his head; and next day he went again to see the play. In the theatre he fell in with a friend, an actor of the new school, all togged up in silk and looking the gentleman of leisure. The actor boasted that he knew about every *geisha* in Asakusa; and Chokichi felt all the more sad at the intimation.

VI

Otoyo got into a jinrikisha and set off to call on her brother Shofuan at Muko-

jima, because her son, Chokichi, could not pass his school examination, and now openly professed his intention of becoming an actor. The mother was in despair and went to see her brother for advice. While she, through misfortune, had been obliged to descend to the ranks of the *geinin* she did not propose to allow her son to become one if she could help it. But her brother, who knew the mind of a boy better than the mother did, was in no mood to give suitable advice; he in fact sympathized with the ambition of Chokichi; but to put on a fair face he promised to admonish the lad and advise him to obey his mother.

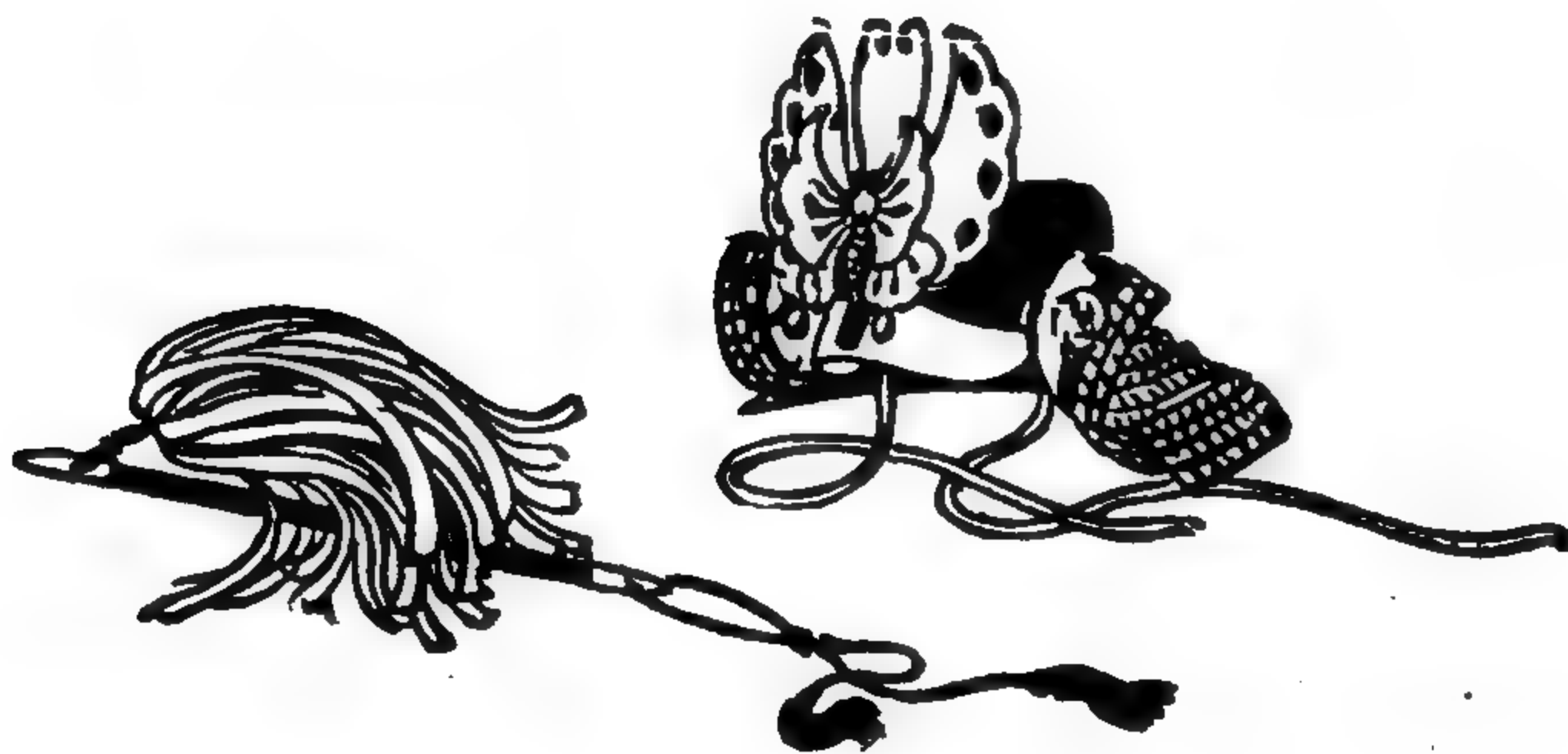
On her way home the mother stopped at Asakusa and tried a fortune-teller; and the paper she drew had on it the good omen: "It is very good." But in spite of the message, comfort came not to her heart.

Chokichi was summoned to the house of Shofuan and advised to try another year of school and do better, and after that he would help the boy to carry out his intentions. Chokichi nodded, and Shofuan said no more, for he knew it was little use, especially as he sided with the boy.

Weeks passed and Shofuan visited the house of his sister. What was his surprise to find Chokichi being taken

away to the hospital suffering from a contagious disease. The mother accompanied the lad; and the uncle stayed at the house till she returned. During the waiting he went into Chokichi's room and found there a photograph of Oito, the *geisha*, together with several love-letters from her, as well as one from Chokichi to her, rebuking her for her cool conduct towards him. He further intimated that he was prevented from becoming a *geinin* and his days now passed in misery and he had but sufficient strength left to commit the happy despatch and be no more seen. He intended to do so by contracting an awful and fatal disease.

The uncle was much confounded by this discovery and began to fear that perhaps it was his own careless concern in the affair that had led to this unhappy result. He fancied that it must have been his own dissolute past that brought about his indifference at so important a time and rendered him incapable of helping his sister and nephew out of their difficulty. And so he threw himself down and lamented bitterly, when it was too late. "Oh, Chokichi could I but unite you with Oito and make you happy, there is nothing I would not do to accomplish it! However fatal your disease may be succumb not to it, I beseech you, O Chokichi! Do not die, Oh, do not die, I pray you!"





HERO OF THE HICHIRIKI

By T. OZAKI

THE *hichiriki*, or Japanese falgoot, is a wind instrument something like a flute, and is said to be an importation in ancient times from China. It is now an indispensable instrument in all Court music. In the days when the Heike clan was in the height of its power and glory there appeared a man named Wanibe, who was a genius on this instrument. His full name was Wanibe Shigemitsu. In that day the art of music was a hereditary one, the profession keeping in certain families, all the members of which were falgoot players. Wanibe, however, exceeded all others in the skill he displayed on the instrument, and was deemed a regular artist. No great feast or entertainment was complete without him; and the famous statesman, Kiyomoto, head of the Heike clan, was his loyal patron, an advantage of immense importance to the artist.

One winter evening, under special invitation, Wanibe played better than usual on his falgoot and then went to bed. But he felt so cold that he was as if the cold wind was blowing through his chamber like an outside blast. He might as well have lain down on the cold earth as in the open. Anxious how he loved

music and found that the paper on the *shoji* was all gone. Next morning he ordered his servants to paste new paper on the *shoji*. Two or three days afterwards he again played with his unusual skill upon the instrument and on rising he felt, as before, a very cold wind blowing over him; and on consulting the *shoji* found the paper all gone, as on the previous occasion.

He refused to see anything mysterious about it, only blaming the servants for their careless way of repairing the *shoji*, warning them to use more pains next time. The servants on their part took great precaution to paste on the paper well and fast. Once more Wanibe took up his *hichiriki* and played to heat the food. On reaching the climax of his effort he noticed that all the paper on the *shoji* cracked under the strain, and burst off the frame. To fix the paper lasted just as if it had been torn by a human hand. The musician no longer laid the blame on his servants; it was the result of his playing; of that there could be no doubt. Indeed it seemed that the vibrations set up by his forcible playing had caused the paper to give and separate from the *shoji* frame. The air was so

set in motion by the sweet, deep sounds that it had somehow to find vent and freedom. After this Wanibe played with the *shoji* open.

On a certain occasion when the great genius played before the Emperor Takakura a cabinet minister came to report some grave political matter to his Majesty, but while waiting in the adjoining room for the music to stop he was so completely overcome by the heavenly strains that he altogether forgot his mission until late in the evening. With such stories everywhere in circulation the fame of the musician soon spread far and wide and his talent was in great demand.

He was invited by high officials of the province of Tosa to go over there and play; and accepting the invitation, he set sail from Naniwa, now Osaka. On the way, however, his ship was attacked by pirates off the coast of Aki. Most of the passengers and crew were slain in the encounter; but when they came to attack Wanibe he said: "I am a Kyoto musician, whose fate is, it seems, to be slain here. As there is nothing else to do, I submit; but before I die allow me to play one more tune as my last act on earth." The pirates complied with the request. He thereupon took up his beloved flageolet and played with all his wonted skill. The sound tamed the savage breasts of his murderous audience; and when he ended, the pirates told him that they had never heard anything so divine; and assuring him that he must be an avatar of the god of music they let him go free and unharmed, asking pardon for their rude conduct. They then departed from the ship, leaving their plunder among the slain.

In Tosa he had a great run and charmed everyone from the Governor down by the excellence of his music, and

thence he went all through the island of Shikoku, after many months arriving safely back in Kyoto again, where, to his amazement, like Irving's hero, he found the whole world had changed. The Heike clan which was at the zenith of power when he left, was now vanquished and literally annihilated; and Yoritomo, head of the Minamoto clan, was supreme. The feelings of the musician can be imagined when he found his patron gone. Greatly troubled, he fancied that the instrument which had beguiled the hours for his loyal master ought not again to minister to other ears; so he broke up his old flageolet and retired to a place called Saga-no where he mourned many days.

His fame could not die, however; and many lovers of music flocked to him in his exile and tried to comfort him. Some exhorted him to return to the world and to his art, but he continued to lament, refusing to be comforted. "Those through whom my art was first recognized and my fame spread to the ends of the earth, the Heike clan, are no more, having suffered destruction, whose money had kept me alive; and how can I go on with the parents of my music thus dead! It is not fitting that I should be so heedless!" Thus he spake and thus he acted; and no persuasion of his friends could induce him to take up again the beloved art he had abandoned. Then the season of cherry blossoms came; and when he found himself surrounded by such beauty he regarded his situation as too heavenly for a hermit, and disappeared, no one ever knew where. But his name and fame remain unto this day; and Wanibe, the genius of the *hichiriki*, is regarded as a hero typical of the character and spirit of his race.



EMPLOYMENT AGENCIES

By T. YODA

IN old Japan there were three ways of entering employment: first, for life, when the servant had to agree to remain with the master or mistress for the course of natural life; the second way was to agree to serve for one year. Ordinary servants were engaged in this way, usually coming into service on the second of February and leaving on that day twelve months when successors were appointed. The third way was as apprentices, who bound themselves for a certain number of years, often from ten to fifteen years, mainly for the purpose of acquiring a trade. Apprentices usually began in childhood or early youth and went on for the term agreed upon. Life service was known as *isshōboko*, yearly service as *dekawari* and apprenticeship as *nenkiboko*.

It was generally the custom for female servants in the houses of great soldiers and war lords to serve for life; and men for the most part did the same, becoming hereditary retainers; and these as well as apprentices often acquired an affection for their masters and served them with remarkable devotion. The masters also took much interest in the welfare of those under them, educating them and their children in the arts and crafts. The apprentice received no wages; only a small sum now and then for pocket money, new clothes being given twice a year. This custom is followed even in the present day, of giving presents of clothing summer and winter. Often when

merchant apprentices have served out their full time their masters give them funds to start for themselves, even allowing them to call their establishments after their master's name. Servants employed by the year also come in for kind treatment, if they prove worthy and go on with the same masters for years, often receiving presents in money and clothes, and assistance in time of marriage. It is a common thing in Japan for employers to find husbands or wives for their servants if they want such help.

Japanese servants are regarded as members of the family; and they regard the commands of their superiors as children do those of parents. They never stand on their own rights, but day and night are at the call of their employers. Though such a state of affairs may show how little the average servant knows about the rights of the individual, it yet makes housekeeping very agreeable for all concerned, since affection and personal consideration temper all dealings. Of course in recent years, owing to western influence, more modern tendencies are coming into vogue and many servants are afflicted with foreign notions of rights, which most employers deem a sign of degeneration.

Agencies for the employment of servants were first established in the Tokugawa period, and were known as *keian*, from a man of that name who introduced the custom. He was a quack

who failed to do well in medicine and set about trying other means of adding to his slender income. Noted for his flattery and alluring form of address he won his way among employers as a man ready to secure proper servants. The name *Keian* was a synonym for adulation and flattery the country over. These *keian* agencies still exist and are used chiefly for securing female servants.

When a girl comes to a *keian* office, to secure a place, her name, age and wants are taken, as well as her surety; after which she is taken by the agent to a house in need of a servant, where she stops one day to observe how things go and to consider whether she is willing to undertake the duty required. This known as *memie*, or trial. Next day the agent arrives to see how things are; and if both parties are satisfied a contract is made, in which the employer agrees to give the girl three or four *yen* a month, out of which the agent takes from 20 to 30 per cent from both parties. The first contract usually runs for six months, and sometimes three months, within which time, if the servant leaves, she must return the percentage paid to the agent for her by the employer, whereas if she is dismissed the employer has to return the percentage she has paid to the agent.

The contract being made the servant takes her belongings and comes to the house of her employer.

As to male servants the case is not greatly different, the rate of wages being somewhat higher, from 5 to 10 *yen* a month. The manager of such an agency is often an old woman, noted for cheek and garrulity; and there are hundreds of such agents in a place like Tokyo.

There is a higher class of agency known as *Shokugyoannaijo*, or guide to

mercantile employment, where firms apply for clerks and office hands. Wants are displayed in the windows on placards to be seen by passersby. To these places flock the country youths seeking to rise above the rural habits of their ancestors. They pay fifty *sen* to register; and then they are handed a book containing the names and addresses of firms who have registered. These they copy, and set out on the hunt for jobs. Usually they are given a card by the agent introducing them to prospective employers, for which they have to pay extra.

One of the most interesting kinds of agency is that for matrimony; and these matrimonial agents do a roaring trade. In Tokyo there are about forty of these matchmakers who seem to flourish. If a woman wants a husband she must go to one of these matrimonial agents and register, paying one *yen* for the privilege. She has to write down her country, or province; her antecedents, her studies and likings; her age, and whether she likes tobacco or saké as well as her ideals as a wife. This done, she is shown photographs of which there are many; and she has to leave a photograph of herself. Exactly the same programme is followed by the young man. When the young man or woman has selected a photograph that is pleasing a day is appointed for the pair to meet, when they are introduced for the consideration of fifty *sen*. If they are both satisfied nuptial presents are exchanged; and after the marriage is consummated the agent receives one third of the value of the wedding presents. The fact that this means that he often gets as much as 200 *yen* proves how prosperous a matrimonial agent may become.

The idea of finding a suitable wife or

husband by means of an agent is considered very wise in Japan. It is especially conducive to marital harmony and the interests of eugenics. A man cannot possibly be expected to find out all he should about the girl he thinks of marrying. The agent can do all that very well. He learns the girl's antecedents, her family history, whether the blood has been good and the family long-lived or given to disease, her disposition and habits, her likes and dislikes; and many other important facts without knowing which no tolerably safe conclusion can be reached, and yet, without a knowledge of which most western people marry. In this way, too, a man or woman often makes a much better match than he could do independently. Recently a successful graduate in law met and mated with the daughter of a successful physician; and the general of an army division married the daughter of the steward of a rich baron; the daughter of a wealthy drygoods man married a

lieutenant of artillery. It is noticeable that military men most often have recourse to the matrimonial agency.

Among agencies the common *keian* is, of course, the most numerous; and the metropolitan police are taking steps to have these placed on a more reliable basis, with proper security for good behavior. Some of the more questionable agencies are as successful at decoying servants from their masters and mistresses as in securing places for them, which habit is not approved by Japanese society. There are other agencies known as *oyakata*, for the employment of laborers. In the olden days coolies were often required in large numbers at short notice to make up *daimyo* processions into the capital, it being very inconvenient to bring so large a retinue from the distant estates of the *daimyo*; and these agencies were found very useful for securing such coolies. The collectors of such bands of men often became famous, like Banzui Chobei, for example.



CURRENT JAPANESE THOUGHT

By THE EDITOR

Another Imperial Prince

The birth of an Imperial prince to their Majesties the Emperor and Empress of Japan, on the evening of the 2nd of December last, was an event of great felicitation throughout the empire. In time-honored fashion His Majesty placed a dagger in the hand of the newborn prince of the Blood and a few days afterwards bestowed upon him the name of Suminomiya Takahito, which name was added to the genealogical tree of the Imperial family. The Imperial line has now four sons of the present Emperor and Empress; so there will be no anxiety as to heirs in a dynasty that every Japanese believes will never end.

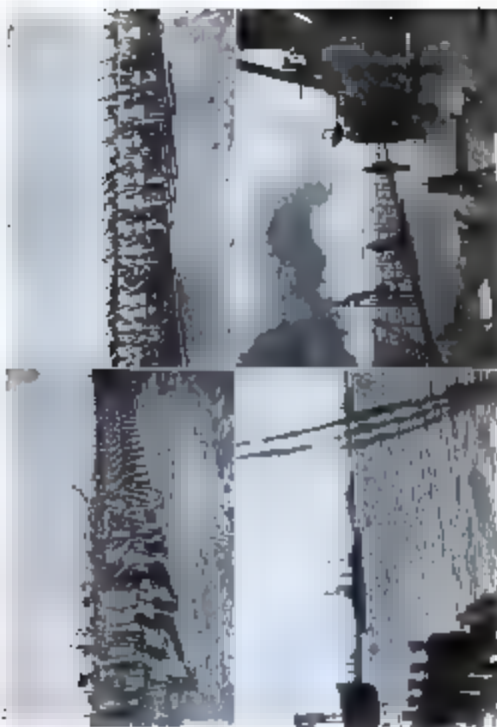
China and the Allies

There have been rumors in Japan for some time to the effect that the European allies are anxious to have China join the Entente in order to enable the allies to control more successfully the machinations of Germany in China. The people of Japan have shown no little concern with regard to the truth of the rumor; but as Great Britain sent a direct denial that China had been asked to join the Entente, this anxiety was allayed to a large extent. There still prevails a conviction however, that China is being approached in the matter. Naturally Japan is not satisfied

to have China become a member of the Entente, since that would give her a voice in the conference after the war and therefore tend considerably toward a disturbance of the *status quo* in the Far East. In the past Japan has been able to deal with China and keep the peace of the Far East only by force; and if China were to become a member of the Entente this method could not be adopted and China would be free to adopt her own policy and follow her own counsels. Of course the Powers concerned would no doubt see to it that China did not take advantage of Japan; but Japan is not in the habit of depending on others to look after her interests, especially in East Asia. She can hardly be expected now to reverse this policy.

Press Critical

Some of the vernacular Tokyo journals have been unusually severe in their criticism of England and America. The *Yamato* in a series of trenchant articles takes Britain to task for her alleged restriction of Japanese freedom in China, and says that a new understanding must be arrived at between the two countries involving absolute independence of Japan in China, encouragement of Japan's economic development in India and the South seas, equal rights with British citizens of Japanese immigrants in the British colonies and the exclusion of



— IWO JIMA ISLAND MILITARY AND NAVAL SYSTEMS IN 1945. IWO JIMA ISLAND MILITARY AND NAVAL SYSTEMS IN 1945.



THE GROUP OF
GENTLEMEN, 1905



THE HOTEL, 1905, 1906

India from the terms of the Alliance. In the same strain the *Tokyo Mainichi*, reviewing relations with the United States, asks Baron Ishii, Minister of Foreign Affairs, whether he deems the so-called Gentleman's Agreement with America still necessary. The smaller nations of Europe are sending immigrants to the United States freely, while the subjects of Japan are denied admission. Japan should cancel the agreement and see that her subjects are admitted to America more freely, says the paper.

Baron Shibusawa During Baron Shibusawa's recent tour of the United States he received a cordial welcome in the various centers visited, and especially in New York where the Japan Society of that city tendered him a warm reception. The Japan Society of New York has done excellent service in the campaign of education to promote greater mutual understanding between East and West, under the leadership of its worthy president, Mr. Lindsay Russell. One of the motives that most moved Baron Shibusawa on his recent visit was that of ascertaining the trend of public feeling in America with regard to adjusting differences of opinion with Japan. No doubt he found that Americans for the most part were not aware that there was any serious difference between the two countries. That is because the question has not yet been thrashed out in public, thus keeping the people of both nations in a state of dangerous ignorance. There are some questions that cannot be settled by diplomacy; and among these must be reckoned disputes arising out of economic and racial diversity. These the people of the countries affected must adjust by a frank recognition of compromise, of give

and take, of mutual forbearance and justice; but the people will never be able to rise to this duty without knowledge. For such knowledge they are dependent on the press and on lecturers and teachers. The press of both countries is largely ignorant of the real conditions and the gravity of the situation; it is something that can be dealt with only by those who have made a serious study of both countries, the ruling motives of their civilizations. The addresses made by Baron Shibusawa in New York were straight and frank; but the *Osaka Mainichi*, which is always very outspoken on questions between America and Japan, protests that Baron Shibusawa was going too far in assuring Americans that they were always the upholders of justice and humanity; for, says the Osaka journal, the fact that the people of America have so far refused to give a proper solution to questions pending with Japan is proof that they are not entitled to the praise bestowed by their distinguished guest. The paper goes on to enlarge at considerable length on Japan's grievances against America and concludes that if Americans are really lovers of justice and humanity, lovers of peace in deed as well as in word, they will hasten in a practical way better relations with Japan.

Japan Waiting An important and significant fact which everyone but Japan seems to have forgotten, is that the Imperial Government has not yet received a reply to its last protest lodged with the Washington Government many months ago with regard to the discrimination against Japanese subjects involved in the anti-alien land law in California. Until the answer comes Japan will probably maintain silence unless the waiting is too long

drawn out; and in the meantime there is the danger of the Japanese people nursing a grievance that may create a feeling difficult to eliminate. Diplomacy being apparently at a deadlock, leading individuals of both countries have been doing what they can to bring about relief and to ease the situation. Though he does not directly say so, Baron Shibusawa undoubtedly had this question seriously on his mind during his recent visit to the United States, and in his addresses before various audiences throughout the country he endeavored to sound American opinion and see if there was not some hope of a solution.

Japan and America

In announcing the purpose of his recent visit to the United States

Baron Shibusawa said, among other things, that the action of America in opening Japan to the western world was a turning point in the history of the empire; and he deemed it most fortunate that the Power which set Japan's face in the right direction in the nick of time should have been the great trans-Pacific Republic, traditionally free from territorial aggrandizement and genuinely devoted to the cause of civilization and peaceful commerce. His realization of this important fact, the Baron said, only deepened with the progress of time, and it had been his constant aim to do all he could to foster and maintain the relations of friendship with America, started in so providential a way and so intimately connected with the rise of Japan to the position of a modern Power.

A Rift in the Lute

These relations of friendship with America, said Baron Shibusawa, continued to be of un-

qualified intimacy until about the year 1905 when the situation began to be somewhat altered by an unfortunate policy of discrimination against Japanese immigrants in California. This question, he said, had caused him much concern, and the satisfactory solution of it had occupied his earnest attention for the last ten years. No one that has resided in Japan for the last decade and followed the trend of Japanese thought and feeling will fail to realize the immense significance of a statement such as this from the lips of a man like Baron Shibusawa. The best way to settle an international trouble, continued the Baron, is for men of both nations to get together and talk the matter over earnestly and frankly from their hearts. For this reason he had taken pains to seize every opportunity of discussing the matter personally with all Americans whom he had met. He did so very extensively when he visited the country six years ago as chairman of the Honorary Commercial Commission, and he was doing so again during his present visit; and this opportunity afforded him of having frank and unreserved conversation with men of thought and influence in America was one of his strongest reasons for deciding to take the present trip in spite of his advanced age.

Two Civilizations and Possible Peace

In addressing the Seattle Chamber of Commerce during his recent visit to the United States Baron

Shibusawa made a strong plea for a better understanding and mutual knowledge between America and Japan for the peace of the two nations. There were, he intimated, two types of civilization on either side of the Pacific, each with its distinctive ideals; and the

problem before the two countries was whether they were willing so to study and understand each other as to bring about harmony and good-will among the two peoples, or whether with increasing contact there would develop clash of interests and finally a war for the supremacy of the Pacific. The experience of the past fifty years, since America had brought Japan out of her isolation, had convinced the Baron that there was every possibility of harmonizing the interests and ideals of the two countries without need of hostile competition or strife. He was fully assured that there existed among his countrymen an unalterable feeling of friendship for America, in saying which he knew he was speaking from the depths of his heart. Japan, he said, fully appreciated the support she had received from America in the past and realized that America was her best customer; and Japan realized that Providence had entrusted her with a mission of vast importance in the march of human destiny, and that America with other people of the Occident was sharing this mission in the Orient.

From the fact that **Age of Marriage** people of warm climates generally marry earlier than those in colder countries it has been generally thought that the people of Kyushu, which is the warmest part of Japan, marry earlier than those in other parts of the country, says the *Japan Chronicle*. From official statistics published, it would appear, however, that such is not the case. According to the latest official census the average age of Japanese men is put at 32 and that of women at 29. In the units of these average ages, however, are included a large number of

men and women making a second and third marriage. The average age of marriage has therefore had to be sought only in respect of men and women at first marriage, and the result obtained has been 27 and 23 respectively. By way of comparison the average ages of men and women at first marriage in the various districts of Kyushu are given below:—

Prefecture.	Men.	Women.
Fukuoka	27.58	23.28
Saga	27.25	23.16
Nagasaki	28.04	23.83
Kumamoto	28.08	23.93
Oita	27.23	23.17
Miyazaki	26.83	23.20
Kagoshima	28.14	24.17
Okinawa	26.94	24.77

As will be seen from the above the average age of marriage in Kyushu is contrary to the popular belief, actually higher than that for the whole country, though Kyushu is, generally speaking, the most prosperous part of Japan. In this connection it will be interesting to note that the age of marriage in the north-eastern provinces, which are the least favoured in the country, being frequently subject to famines and other calamities, is the lowest in Japan, while late marriages are more frequent in such large cities as Tokyo and Osaka. In the case of these Japanese figures it will be necessary to make some allowances for the delay that takes place in some instances in registering marriages; still there has been a positive tendency to late marriages in recent years as compared, with, say, two decades ago.

A Sign of the Times

It is significant of her growing independence of foreigners that Japan has recently announced a decision no longer to follow the practice of translating into French or English the reply of His Majesty, the Emperor, to

the felicitations of foreign diplomats and others given audience by the Court. This interesting innovation was first made at the Imperial banquet given in honor of the Emperor's birthday. The reason given for the change is that it is considered a slight on the Japanese language and a course undignified to the nation to adhere to a custom not adopted in any of the Courts of Europe, where interpreters are not used at state banquets. Of course in Europe and America all diplomats speak either English or French which renders translation unnecessary; but none of the foreign ambassadors or ministers to Japan speak Japanese, so that henceforth they will have to learn that language or else always have a secretary attending them to interpret the Imperial speech. Some have taken the change to indicate a desire on the part of Japan to raise her speech to the rank of a world language; but it is hardly possible that so impracticable an idea could be entertained by a thoughtful people like the Japanese. The use of a language is something that always makes its way naturally because of the advantages it confers; and historically it is true that no amount of official interference has ever succeeded in making people decide to acquire a language. England rules over numerous alien races, but she has never attempted to force her speech on any of them; yet all the more intelligent citizens of alien countries under British rule have taken up the study of English. Thus it is clear that some other consideration apart from official action is necessary to bring about the desire to acquire a foreign language. After the Norman Conquest the invaders tried to make the English learn French, but they did not; and the matter ended by the French learning English and becoming Englishmen. Owing to the universal extent of British and American commerce the English

language is to-day in world-wide use; and all nations feel the need of a knowledge of that language to facilitate trade. For this reason English is an obligatory study in all Japanese Government schools. We may, therefore, regard the change of custom at the Imperial Court as simply an adoption of the custom of European Courts for the sake of national dignity.

Decorating the Dead

One of the most remarkable incidents of the recent Imperial Coronation was the enhancement of the occasion by conferring posthumous honors on men long dead, including Toyotomi Hideyoshi, the Napoleon of Japan, and the late Lafcadio Hearn, whose writings have done so much to make Japan widely and favorably known. To most western minds it may seem more reasonable to accord such distinction to persons while living, that they may have the satisfaction of knowing that their merits are appreciated; but it must be remembered that to the Japanese all departed heroes are still alive and present, from which point of view the bestowal of posthumous honor is perfectly rational and appropriate. Hideyoshi was not always approved of his contemporaries, any more than was Napoleon, and it may prove some degree of consolation to his dauntless spirit to know now that he meets with the approbation of later and more enlightened ages; while Hearn, who was wont to complain of bitter treatment in his latter days, may be cheered by this sign of repentance. Lest discrimination should seem invidious, however, it may be expected that the next list for promotion shall include other departed heroes not yet so honored, including Gautama Buddha, and William Shakespeare who was a contemporary of Hideyoshi, both of whom are very popular in Japan.

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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ANCIENT HINDU AND SEXING, FROM JAPANESE DOCUMENTS

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PREHISTORIC RELICS OF RELIGION

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

AMONG certain relics that have come down from the Stone Age in Japan there are some curious clay figures, *doban* and *ganban*, supposed to represent religious symbols of that far-off time. The clay images, which by Japanese archeologists are called *dogu*, usually measure about five inches in length, and rarely more than 3 inches across. These grotesque attempts at moulding the human form have eyes disproportionately large, and the females are distinguished by prominence of the *mammoe*. Dr. Monro, in his work on Prehistoric Japan, thinks that these images were used in place of living victims in burial at a time when it was customary for wives and female slaves to be interred with their husbands as attendants upon the departed. He further assumes that the forms were attempts at effigies of the dead, and were buried to receive the soul of the departed, which was believed to require a material body

for its comfort, the images being afterwards worshipped for their supposed ability to benefit the living.

Among the natives of New Guinea, too, such customs were suggested by the *horowaar*, a carved wooden image found in almost every house, the image being about a foot long, and of ludicrous appearance. They are not idols, but a medium of communication between the living and the dead, and preserved in memory of the departed. On the death of a member of the tribe an image is immediately made, as, unprovided with a body, the spirit could not rest. The image is placed on the grave of the deceased or is taken to the home of the nearest relative, where it is treated with profound respect.

The *doban*, or earthenware plaques, of oval or oblong shape, about the size of a postal card and half an inch thick, are made of stone. It is clear that these had something of the sacred signification that

was attached to the clay images, of which they were probably but a different representation. Small stone pillars, known as *sekibo*, may have been used as implements, but there are many which were doubtless used as votive offerings. This suggestion was endorsed by the late Professor Tsuboi, one of the foremost anthropologists of Japan, and by other authorities. As Dr. Munro says, they are mostly from tiny specimens a few inches in length, which are rare, to bulky objects of about five feet and proportionately thick, which are not so common, those from three to four feet being most frequently found. The majority have a knob at one end or at both ends, which in the smaller kinds is usually ornamented. As to whether all these objects had the same purpose, it is safe to say that they did not, since they differ so much in size, some of them being far too large for handling. Various carvings on them suggest a ceremonial use in some cases.

These prehistoric relics have been found in the ancient shellmounds left by some prehistoric race that inhabited the islands of the Japanese archipelago, the Yamato remains furnishing none of them. It will, therefore, be of much interest to see what relation, if any, the relics left by the Yamato race bear to the objects that have come down from the prior period. The Yamato objects found in dolmens are chiefly swords, mirrors, beads, or comma-shaped stones

or jewels, among which the mirror is of most importance. Many of the designs on the backs of these mirrors are fabulous animals and gods. On the back of a white bronze mirror found in a dolmen in the province of Yamato are two deities, one of which wears a crown and the other nothing, on the head. From the shoulders are drawn upwards conventional lines, suggestive of wings, while banners stand at the sides. Between the two figures are demon-like dragons, two in number, one of which has horns and the other none. Both have great eyes and open mouths. Other mirrors found have different deities and different animals, the main difference being in the dress. There are no wings suggested, and at both sides an attendant stands, while there is a fabulous animal drawing a wagon, and another animal on the other side. The deities and animals are composed in a fourfold design around the center.

The above two mirrors, which are representative ones, suggest mythological conceptions prevalent at the time of their manufacture, two thousand years ago, in China. Unfortunately there is no record, save these carvings, of ancient mythology in China. But when it is remembered that the ancients regarded mirrors as divine and possessing magic powers, the designs on them must be taken to symbolize in some degree the miracles of which the mirrors were supposed to be capable. A Chinese scholar of the Sung dynasty says that the



ARMED BRONZE MIRROR AND PLAQUES FROM JAPANESE PREHISTORIC



FIGURE 1. THE CLAY FIGURES FROM JAVANESSE CHILDREN

first monarch, Kotei, melted metal from which he made fifteen mirrors into which he put the essence of the *Yu* and the *Yan* principles, so that they shone like the sun and the moon, and could commune with gods and devils. Thus they could defend men from evil demons and relieve suffering and distress. The mirrors, he said, existed for thousands of years. This looks as though the designs on the mirrors were intended to suggest the miraculous power they were believed to possess.

These ideas were further developed and brought out by the inscriptions on them, most of which contain expressions of filial piety, desire for wealth, comfort, longevity, prosperous progeny, higher rank and fame for wisdom. Probably the ideographs were composed and put on the mirrors by the makers who cast them for sale; because the inscriptions often begin with a eulogy on the beauty and rarity of the mirror, ending with the conventional wishes for some benefit from the gods. The mirrors found in Japanese dolmens are the same as those

found in China, from which country they were exported to Japan. Some were doubtless also made in Japan from the Chinese model. The mirrors are mostly found in the province of Yamato which was the headquarters of the Yamato race; and as some of them are found in Kyushu it shows that the Yamato probably came into the country through that island.

It is impossible to say whether the Yamato who brought these mirrors to Japan, were the same race as the Chinese who used them in that country; but certainly the Yamato were strongly under the influence of the Chinese, whose ideas and inscriptions they imitated. The objects mentioned were used as votive offerings and to be buried with the dead, being put at their heads or on their chests. This suggests that there was some relation between the ideas of the prehistoric races of Japan and the Yamato, since both races used the objects above mentioned in connection with sepulture; and further that the Yamato predominated over the former.



BARON OKURA

By F. KAMIYAMA

ONE of the newly created peers of the Coronation season was Baron Okura, one of the greatest representatives of modern Japanese industry. Starting penniless from the lowest rung of the ladder, he has, through sheer ability, arisen to the highest prosperity and achievement. He is thus one of the greatest of Japan's self made men.

Though already wealthy, prosperous and famous beyond the dreams of ambition, Baron Okura is not yet satisfied; he is not one to think of such things, his one idea being that of progress. His is a spirit of restless and unceasing enterprise. He is possessed of a fearless faith in industry; and while other financiers are too timid to venture into the unknown, Baron Okura is making large investments in China, and is thus very different from the average capitalist and promoter of enterprise.

Baron Okura is an Echigo man, where he was born of a respectable family in 1837 at the town of Shibata. Losing his father at the age of 17 and his mother a year afterwards, young Okura was thus early thrown on his own resources. Starting out with 20 golden *ryo* given him by a married sister, the lad came to Tokyo, then Yedo, and at first was apprenticed to a pawnbroker. Through honesty and diligence he soon won the confidence and esteem of his master; and the latter wanted to adopt him as a son; but the lad was too ambitious and far-

sighted to tie himself up in this way. After saving a small amount of money he opened a fish shop in his own name near Ueno. His capital being too small to deal in fresh fish he determined to do what he could in selling dried fish, his neighbors grumbling at the smell of his shop and despising him for his occupation. He persisted, nevertheless, and made an honest living.

In the meantime famine came; and the government had to distribute rice to the poor. A friend persuaded Okura to go with him to get some of the rice; but he finally backed out, saying that poor as he was he was not yet ready to become as beggar. The neighbors were offended at his apparent assumption of superiority and pride and commanded him, then, to make gifts to the poor. That he said he would do as far as possible; and he invited the poor to come and get dried fish from his shop, which they very unceremoniously did until his shop was more than half empty. But the owner of the house where Okura had his shop, who himself was a man of means, predicted that Okura would become a great man some day.

In the neighborhood there lived a blind man who was in the service of the government, such a man being known as a *kengyo*; and young Okura was accustomed to call frequently upon this man and have conversation with him. The blind man used to advise Okura as

to the best way to save money; and he deposited some of his money with the blind official for safe-keeping. The latter however, explained to Okura that money deposited is useless: it must be put to some profitable service. This point he noted carefully and it guided his after life.

One day young Okura went to Yokohama with a view to some profitable speculation. At that time Yokohama was a mere swamp with a few fishermen's huts here and there near the beach. Seeing some foreign warships at anchor in the harbor Okura had a vision of the great changes in store for his country; and he there and then determined that he would have a share in the transformation that was certain to take place in Japan. So he at once gave up his little fish shop and set about becoming a dealer in firearms. Through the agency of a Dutch firm in Yokohama he stocked his new shop with all kinds of firearms, his first establishment being at Kanda in Yedo. Those who knew him laughed at the idea of a fishmonger turning into a gunmerchant.

About that time the shogunate fell and civil war was on; and Okura had many orders for muskets. He found it very dangerous, however, to convey money from Yedo to Yokohama, as he had to go by *kago*, or carrying chair, and there were many *ronin* about, who were committing acts of highway robbery. On these trips Okura was always armed with two revolvers and a sword. Nothing daunted he kept on and made enormous profits. One day he was arrested by an official of the shogun, whose government was still holding out against the Imperial forces, and accused of supplying the Satsuma forces with arms. He was told

that it was very ungrateful of him to have enjoyed safety and protection as a citizen of the shogun's capital and then to have supplied the shogun's enemies with arms. And so he was threatened with immediate decapitation. Okura replied coolly that he had lived in Yedo but a short time, that he was a mere trader and sold firearms; he was ready to sell to all who bought. As to justice, when he went to the Satsuma men they said they were on the side of justice; and when he spoke to the Shogun's men they made a similar claim: how was he to decide between them? Indeed he was responsible only for the sale of guns to all who ordered and paid for them. More than this could not be expected of him. The answer of Okura did not displease the officer of the shogun; and the latter at once gave him an order for weapons, 500 muskets to be supplied in three days. The order was duly executed in the time set.

When the army was organized under the new Meiji government, Okura received a great part of the orders for army uniforms, opening a tailor shop to finish the clothes, this being the first foreign-style tailor shop in Japan. This was in 1869, when Okura was but 33 years old. Anticipating great developments in foreign trade he opened an establishment in Yokohama, and had a foreign architect make plans for a building in stone. This was the first stone structure in foreign style in Japan. In 1882 when Prince Iwakura went abroad as an envoy of Japan Okura accompanied him, the late Prince Ito being included in the Prince's suite.

After making a close inspection of industrial and commercial affairs in Europe and America Okura returned to Japan

and opened the firm of Okura and Company, with branches in London and other important centers, this being the first Japanese firm to have a branch office in London. In 1876 the Okura firm opened trade with Korea. From the very beginning Mr. Okura was a leader in opening new fields of trade and launching out in new undertakings. During the wars of subjugation in Formosa and the wars with China and Russia the Okura firm supplied much of the war munitions and reaped enormous profits. The present capital of the firm is ten million *yen*, with branches in Shanghai, Hankow, Tientsin, London, New York, Sydney, Dairen and other places. In the importing of mining and other machinery the Okura firm does a big business, as well as in exporting arms, coal and engineering goods. The business with China has greatly increased in recent years. In making import contracts with China Baron Okura has himself gone over and interviewed the high officials of the government. While devoting his chief attention to business he never neglects to keep an eye on public undertakings and to do all he can to assist.

In 1898 Baron Okura established the Okura Commercial College in Tokyo, endowing it with 500,000 *yen*, with similar colleges in Osaka and Seoul, and these schools have already turned out

many graduates to enter the commercial world of Japan. The Okura firm contributed one million *yen* to the Imperial Charity Foundation to help the poor, the fund having been started by the Emperor Meiji; and he has also given a fine museum with an endowment of half a million *yen*, the contents being valued at over four million *yen*. Indeed some people call him the Carnegie of Japan. Mr. Okura was recently created Baron because of his eminent services to the state.

Baron Okura takes great personal care of his health, and always sleeps seven hours every day. Once a day he insists on having broiled eels with rice, called *unagimeshi*. He is a man of cheerful temperment and robust constitution; and though now 79, he does not seem an old man. Baron Okura is fond of art and has a taste for vocal music and poetry. His one motto in life is self-independence for every man. He holds that every hard worker is certain to gain independence. He says that he has lived that motto and proved its truth. He does not believe in speculation, as such, and has never engaged in it. He does not believe in saving money to leave to children to spend in self-indulgence, and has brought up his own children after this principle.





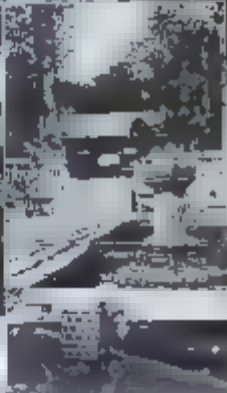
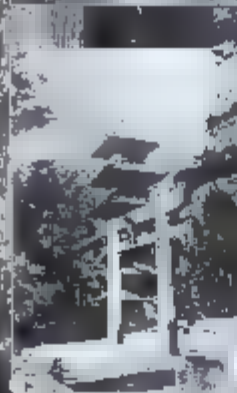
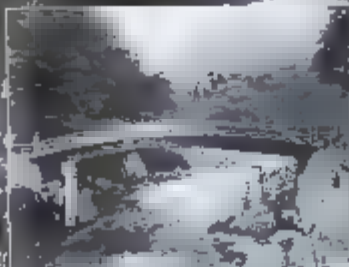
WALTON C. CURTIS, A NEW DEER



SENATE CHAMBER

SENATE CHAMBER, 1880

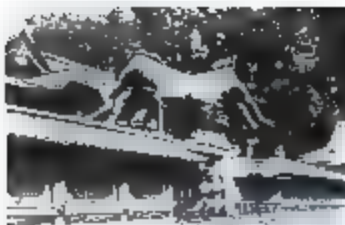
SENATE CHAMBER, 1880



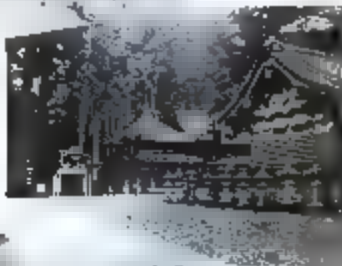
THE BRIDGE AND TOWER

THE BRIDGE AND TOWER

THE BRIDGE



THE KITCHEN



IKEDA-UMI HALL



THE HOUSE OF THE FINEST LASSIES

TOSHOGU SHRINE

By S. HASEGAWA

THE Toshogu shrine was erected at Nikko to immortalize the spirit of Ieyasu, the greatest of the shoguns. After the body of the illustrious member of the Tokugawa line was laid to rest in the beautiful grounds at Nikko the great shogun's son and heir, Hidetada, built a shrine to his father's memory; but this was replaced by the present splendid edifice when the grandson of Ieyasu, Iyemitsu, built the Toshogu in subsequent times. The first shrine was considered too simple and unimposing to have a proper effect on the minds of the great *daimyo* who owed allegiance to the Tokugawa shoguns, which led to the erection of the more pretentious shrine, that, since its completion, has continued to win the admiration of the world.

It is said that when the shrine was completed Iyemitsu went to inspect it and was greatly dissatisfied with the result. So he at once ordered his palanquin to be brought and set out to return to Yedo in deep indignation. But one of the supervisors of the construction ran to him and asked him to pause and hear all the circumstances. At the spot where the conversation took place a stone has been set up, which still remains and is

called the *kagotomeishi*, or palanquin-stopping-stone.

The place where the Toshogu shrine stands was cleared of trees a thousand years ago by a Buddhist saint who built there a temple, at the side of which was a shrine to the patronal deity of the place. So the extent of ground was limited when Hidetada built the first shrine to the memory of Ieyasu; and by the time of Iyemitsu, the third shogun, the spot was fully occupied. The only way to enlarge the ground was to clear away more of the forest. But the military regulations did not permit the cutting down of big trees. Consequently a different site was selected for the new shrine by Iyemitsu. Several additional structures were also set up, such as the sepulchre of Tenkai, the saint, and the Jigendo. In the first days of the history few visitors came to admire the shrine, or to worship before it, much less any foreigners, whereas now crowds come every year.

The Toshogu was commenced in the year 1624 and completed in 13 years, 21 years after the death of Ieyasu. It covers about 72,000 square feet and the cost was in the vicinity of two million *yen*. The construction was under the supervi-

sion of two *daimyo*, Matsudaira Masatsuna and Akimoto Yasutomo, the chief architect being Kora Bungo, assisted by his son and grandson. Kora was an architect who had long been with Ieyasu and was well known. But when Iyemitsu laid eyes on the finished shrine he was much disappointed at the smallness of it; and he was in some measure right; for the buildings are not very large; they seem so only because there are three separate edifices spread over the ground. Thus the shrine owes its impressive appearance chiefly to the ingenious grouping of the buildings. The remarkable construction of the roofs adds greatly to the grandeur of the impression made. But according to the ancient records the expenses were something tremendous. Each 36 square feet of the land is put down of 24,500 *yen*; and the Higurashi gate is recorded to have cost 150,000 *yen* per 36 square feet. Such prices are regarded as unique.

The style of architecture is supposed to be that known as the Momoyama, though the architect was no doubt in a large measure original, especially in the shrine where the spirit of Ieyasu is enthroned. The Momoyama architecture is noted for its florid decorations and its elaborateness of outline. It reveals remarkable freedom and boldness of sweep. But the genius displayed by the architect is also a main feature of the Nikko shrine. There is also a profuse employment of color. Every department of the nation's art was

made to contribute its quota toward celebrating and perpetuating the fame of the greatest of the shoguns. There is an abundant use of lacquer to enhance the grandeur of the effect. Heavy plates of engraved copper adorn the sepulcher, with much gilt metal and carved open work. Paintings by the celebrated artist Tannyu ornament its walls. Engraving and sculpture are much used to increase the effect.

Color is so employed as to utilize the sunlight to create splendor of vision as one faces the shrine, a wealth of black, white, green, red and blue meeting the eye, with a wonderful blending quite in harmony with the stately evergreens all about. In the arrangement of colors there is evidently an ambitious and successful effort to avoid all suggestion of mediocrity, originality and distinction standing out wherever possible. The ever-varying roofs and numerous sculptured pillars are instances of this design. Thus the building, as a whole, is regarded as superior to the usual conventionalities of architecture in that day.

The building was designed to last for many a century. Thus the wood is well overlaid with lacquer and the roofs with copper, so as to be fireproof and weatherproof, while the site selected is high and free from unusual dampness. The foundations were specially secured from upheaval by frost, and the stone work is massive. Some of the buildings are completely overlaid with copper. It was,

of course, a mistake to suppose that lacquer and copper could do much toward preserving wood against the ravages of time; and so every twenty years the shrine undergoes a thorough repairing. The most difficult feature to preserve is the coloring.

There are those who ask why the Toshogu is regarded as the symbol of *kekko*, or beauty. This is due no doubt to the ingenious method of grouping the buildings, which betrays no small degree of originality and art. There is also a harmonious blending of Buddhist and Shinto art not easy to duplicate. The bell-tower and five-storied pagoda reveal that grace which Buddhism brought to Japanese architecture, while the various *torii* and minor buildings, such as the dancing hall and the hall of worship, show admirable conception of grandeur. The grounds, too, lack agreeably that rigorous symmetry that characterizes temple precincts, while the ancient and stately trees, rising between the buildings, greatly add to the beauty of the whole.

The artistic irregularity of the ground design is seen even from the time one enters the first gate, with its five-storied pagoda on the left and nothing on the right, while at the further end of the

avenue rises the greater gate to impress the eye. From this gate the eye is greeted by the roof of the treasure hall on the right, the oblique paving stones attracting attention as one advances. And so the buildings are disposed here and there to please the cultured eye. Ascending the great stone steps the eye is arrested by a sudden appearance of unusual regularity and symmetry only to be thrown off guard again by other uniquely arranged buildings, with the drum-tower on the left and the belfrey on the right, the fine Higurashi gate bringing up the end of the avenue. The gate, which might seem quite regular, is not really so, the dissymmetry being seen in the right wing which indicates that that side leads to the main shrine. Arriving at the Karamon gate one is struck by a greater symmetry of design, with the great hall of worship in front, the right and left wings being of equal proportions. It is evident that the architect preferred curves to straight lines wherever possible, placing the buildings in zig-zag form on the ground. Placed in the ordinary way, the Toshogu buildings would tend toward a mediocrity undesirable in so great a shrine, and the magnificent trees could not have been utilized to so much advantage.



A SOLDIER'S STORY

By M. OSADA

IT was a dreadful night, with the winter wind piercing literally to the very bones. In a few hours the larch trees were robbed of their golden shade; and then a snow storm came on, and sleighs turned out, making music in the frosty snow as they hauled wood from the mountain. It snowed and snowed until everyone thought the houses would be buried and the villagers have to hibernate for half the winter. Ah, there is nothing so dreary as winter in these snowy provinces!

The night threw me into a fit of introspection. I went all over my past life. I thought especially of my former wife. It was not a love story either; nor yet a tale of complaint. My parting with that wife was really the turning point of my life. To hear my story is to know just why I am now leading so miserable an existence, off here in the snow-clad pastures of far Hokkaido. And when you go back to Tokyo do not forget that a poor old soldier is left among the dreary snows of the north.

I have yet by me some of the saké I bought the day before yesterday. Let me pour you a cup to keep you awake while you listen to my story. Perhaps you and I have had some intimate relations in our previous existence, as the Buddhists say. It is quite cold even tonight; so come up close to the fire and keep comfortable.

I finished my conscription duty at the barracks at the age of 24 and then

returned to my native province at Maebashi, only to find my mother dead, and my father sick, with my sister the only one to welcome me back. My poor father being over 60 and half the year laid up, was unable to do anything. Alas, my house has fallen upon evil days and the family lands have all passed into the possession of others.

When I returned home from finishing my term of military service I was greatly disappointed. My little sister had to leave school and go every day to the village with her basket of vegetables to sell, while my poor father lay at home to apologize to the many who came to dun him for debt.

I made up my mind to save the situation, if possible, and so followed various trades. I became a bus driver and a peddler of oil in turn. But poor business and want of capital were against me and I was at last obliged to leave my native town. Next I tried Tokyo, as I wanted to be far from home, since I could never stoop to a menial occupation there, I was then but 26 years of age. Contrary to my expectation I could not find ready work in Tokyo, as it is not so easy for a country fellow to fall in with the ways of the capital. On the advice of my landlady at the small inn where I put up, I took to pulling a jinrikisha.

One cold winter night I was waiting outside Uyeno station for a fare, when a soldier called me. I accepted the offer,

knowing nothing of my passenger but what I could see by the lantern light. I perceived, however, that he was no other than my former regimental commander when I was at the Takasaki barracks."

"Excuse me, sir," said I, "but are you not General Kawasaki?" The officer looked at me for a moment, then recognized me, saying: "Oh, you are Masaki. At first I did not recognize you, as you have changed so much."

Captain Kawasaki (He was only a captain) was a kindly disposed officer whom we all were accustomed to regard as a father to the men; and naturally he inquired as to my present condition. So as I ran, pulling him along, we kept up a running conversation, I telling him, as best I could, all that had happened to me, about my family and all, especially the failure of my present life. Soon we arrived at his gate; and as he left me he handed me two *yen* and remarked that my present occupation must prove very toilsome to me and asked me to call on him as he might be able to employ me as his groom. He was then an officer and attending the General Staff department. After that I became groom to him and again put on the khakicolored uniform of the army, feeling as if I were once more a member of the regiment.

The years now passed rapidly. During this period I sent part of my wages regularly to my father and sister at Maebashi. My old clothes also were forwarded to them to be made over for themselves. One day I got a telegram saying my father was dangerously ill and at once I went home only to find he had breathed his last; and so my little sister and myself could do nothing but take his cold hands and weep bitterly.

My father being duly laid to rest in the ground, I got my sister into a spinning mill and returned to Tokyo. After a short time my sister married a poor merchant. Thus relieved of all responsibility in a family way, my life seemed light and aimless, though I tried to save as much of my wages as possible, with a view to marriage.

Then I married the girl of my choice, dear Okiyo, the daughter of an old-clothes dealer in Shitaya, who had come to the

house of Captain Kawasaki as a maid-servant and was much liked by the mistress and the whole family. At first I did not notice her much; but we were living in close proximity every day and her mild nature as well as her apparent loneliness appealed to me; and we often talked in sympathy, until at last I fell in love with her, a love that proved mutual.

The captain's wife soon caught on to the relation between us and kindly did all she could to make matters easy; so that winter Okiyo and I were married, she being only 18 and I 30 years old. We settled down in a little house not very far from Captain Kawasaki's; and every spare moment that came my way I took to go and see my wife, for which I was often chaffed by my companions.

These happy days passed as a dream; and then came on the awful Russo-Japanese war when my master had to go to the front and I with him. As I thought over the situation I began to feel that I prized my wife too dearly to leave her alone; so I resigned my place and was regarded as an ingrate by my master.

After that I spent my time assisting Okiyo in a little shop she kept for the sale of tobacco and a few other little things, and all seemed to be going well, when all of a sudden I received a summons from the regimental commander of the district to which I belonged, calling me to the colors at once. My wife wept as bitterly as if I had been shot; but it could not be helped.

So I left Okiyo and joined my regiment. By that time we had saved enough to keep her for at least a year. She came to see me off at Shinjuku station and almost wept her eyes out when the train departed. Never can I forget that lonely figure of a forlorn wife standing with her sleeve over her eyes on the station platform as the troop train pulled out! It was truly pitiable!

If I must tell the truth, I must say that at that moment I was more concerned with the fate of my beloved Okiyo than the fate of Japan and the peace of the Far East. I had just set out in life to have my first moments of happiness with the wife that I loved, and now my

prospects and hers were all blasted in a single night!

Our regiment duly arrived before Port Arthur: and on the 9th of September while storming the mighty fortress, I was wounded in the breast and thigh, and was sent back to Japan, where I convalesced sufficiently to write to my wife; but no answer came. In November I was permitted to return home, when I hastened to my wife's house in Yokohama, but neither house nor wife were to be seen. Then I went to my uncle's house in Shibuya, but was told that he had removed three months before. More disappointed than ever I wept like a child and was altogether broken up. I then, brought me of a girl friend of Oktyo's who was the wife of a fish merchant, and on going to her I learned the secret of the mystery.

My beloved Oktyo had fallen a victim to the wicked designs of her uncle. He had robbed her of both her shop and her little savings, while she herself was taken into his house and then sold to a landowner in a remote province. She was too good and gentle to know what was being done with her, or even to insist if she had known. Her only joy was in my return; but she had been cruelly told that my regiment had been wiped out and I with it. She pondered on this for some time and then took her life. That was the story that I had to listen to when I returned from the front.

No words can convey my feeling at that time. I was almost insane. I wept and wept. Then I took to drink to kill my misery, though I had never before

tasted of the bottle. I was determined to find the wicked uncle, and searched for him, but found that happily he was already in prison. As for myself I had no money and no one to keep me, and I began to look about for work. I then joined the ranks again and returned to the front, making up my mind never to come back alive. I fought in many a fierce battle, even at Mukden, but never got a scratch. Life and death are easily parted by fate, I was now convinced.

The victorious army returned to Tokyo in triumph and I was honored with the Imperial decoration of the Golden Kite. For some time I earned enough to live on as a broken-in of horses which took me about to various places, in consequence of which I now find myself in far Hokkaido on this big horse paddock. Life for me has no more hope; neither any object. I am fated to care only for horses the rest of my days, and then be put under the cold, cold snow.

Always I think of my beloved Oktyo. I can see her figure now as really as if she were present. There she stands, still weeping alone on the station platform at Shinjuku. O how happy I should have been had I died with her and passed together through the dark valley!

You no doubt have been bored with my long tale of woe. It is now late. I have had another cup of sake! The snow is falling so fast, I think. It will better the walk and drag me to sleep. Without the help of sake: but now I cannot sleep to-night. I will drink, and dream odorous sleep of my dear wife of long ago!



ANOTHER SECT

By Dr. KIYAMA

KUROZUMISM is the name given a new Shinto sect that has appeared in the northern provinces of Kyushu and Shikoku, with headquarters at Okayama. So rapidly has the sect spread that it already has 531 preaching places while its followers are estimated at over 400,000, though adherents are said to number as many as three million. Kurozumism is thus reckoned a power in the religious world of Japan to-day.

The founder of the sect was a Shinto priest named Kurozumi Tadamune, of whom the Rev. Danjo Ebina says: "When I was in England attending the International Conference of Religions I spoke about Kurozumi Tadamune, who was an incarnation of inspiration. He not only contemplated the past and the future of the human race, but the present also; he held that true recognition of the present is recognition of the gods: the present is the world of the gods. No one could utter such sentiments without being a great divine; and he really was a great character."

Born in the province of Bizen in the year 1780, the son of a hereditary priest of the Imamura shrine, Kurozumi was brought up to a life of piety, rendering his parents faithful service. How scrupulous he was in regard to filial obedience may be seen from an incident that happened when he was only ten years old. One day he was seen going along the road with a *geta* on one foot

and a *sori* on the other; and when some one who observed the eccentric outfit, asked him what he meant, he said that his father told him to put on *geta* and his mother to put on *sori*, so he was obeying both parents. The public believes that his greatness of character was due in large part to his filial piety.

At the age of fifteen he suddenly asked a friend one day what was the best way to become a god? The friend was astounded at the question and could make no answer. On this point the lad said he had received enlightenment and that the only way to become a god was to abstain from everything that is evil. From this time the youth was known to examine himself very carefully and to practise due circumspection, while assisting his father in the priest's office. Thus young Kurozumi was respected and loved by the whole neighborhood.

At the age of 33 he seems to have had a fresh outpouring from on high. In the fall of that year, that is, 1812, his father and mother both died of an epidemic, throwing Kurozumi into dire grief, and he passed his days in sorrow for a long time. He took consumption and was bedridden for some months. In the year 1814 he was given up as incurable. So his household patiently awaited his death. It was during this period of trial that a great light dawned upon him. He felt that since his illness had been brought on by overmuch grief, so health might be

recovered by due attention to an optimistic spirit and cheerful views of life. So Kurozumi at once changed his temper and gave himself up to contemplation of the grace and beauty of heaven, which had a marvellous effect on his health, his disease gradually losing force. One day while lying in bed he began to worship the sun; and his spirit was seized with cheerfulness and his whole soul with great happiness. Thenceforth he used to take regular sun baths, placing himself in the sun's rays and breathing deeply, always experiencing an inspiration. In a short time he was well and left his bed. This was in his 35th year; from which time he dated the divine afflatus.

He did not regard his recovery from consumption as a miracle but the result of pure science; the result of taking right and true views of life. Cheerfulness was essential to health; all that was melancholy was contrary to health. Cheerfulness put fresh blood into a man; gloom took it out of him. At any rate his experience was like a regeneration to him; he was thenceforth filled with a new consciousness and a new spirit, and he set out to reënter the world of men with a new faith. One day his maidservant was taken with colic; and Kurozumi prayed and breathed upon her and the pain at once departed. No doubt the faith of the girl in her master had much to do with the recovery. But the incident soon became known and Kurozumi began to be famous. Multitudes flocked from far and near to hear him preach; and he fixed certain days in each month when he could be heard. The neighboring samurai of the Okayama clan gave him devoted attention.

Of full blood with fat cheeks and rotund body he looked the picture of the truth he preached. In the year 1848,

however, his wife died and he was again in grief; when he apologized to the gods for having forgotten his doctrine of cheerfulness. The loss of his good wife was a severe blow to his faith, but he triumphed. He believed there was no death: all change is birth. And so he continued to officiate as a Shinto priest and to preach the doctrine of enlightenment and good cheer, with an ever-increasing number of believers. At the age of 69 his health began to fail and an affection came to his tongue that prevented clear enunciation in the pulpit; but when he showed himself only, the audience was satisfied, for to look at him was enough to fill any one with inspiration. He died in the year 1850 while asleep, and was buried in his native village, where his followers paid him almost divine homage, and the Imperial Court bestowed upon him the posthumous title: Munetada Daimyojin, thus cannonizing him among the gods. In 1862 a shrine was erected for the deification and worship of his spirit in Kyoto at Kagura-ga-oka.

It will thus be seen that the main work of Kurozumi consisted in preaching and helping the afflicted by his prayers and incantations, always breathing on the patient while using the latter means of blessing. He believed that there was in him a divine spirit which was imparted to all upon whom he breathed with prayer. He never received any remuneration for the religious offices he performed on behalf of people; and in this respect he was quite different from the soothsayers of the day. He was quite content to preach and teach and cause all who came to him to believe in the religion he represented.

It was well known that the Okayama clan to which he belonged, was always

opposed to sorcery in all its forms; but the works of Kurozumi the clan encouraged and cherished; for it was clear that the priest was unselfish honest and that his work was of Heaven. He preached as faithfully to a few as to many; the size of the audience made no difference to him. Even before a full audience he would sometimes say very few words, explaining that he had nothing more to say at that time. He is a wise priest that stops when he has no more to say and admits it. On the other hand he would be often seized with a full flow of inspiration and wonderful eloquence when but few were there to hear; and he always imparted to his audience the inspiration that filled himself. It was said that the excellence of his character was reflected in the lives of his servants, who served him long and faithfully, never wanting to leave him.

Once when Kurozumi was at the height of his fame the lord of the Okayama clan invited him to his mansion to hear him preach; but the great priest did not accept the invitation, remarking that if he was in duty bound to go around to the houses of all who were impressed with his preaching he would be kept busy and the public would get no teaching from him. Kurozumi loved the common people, who always heard him gladly; and had no special respect for wordly rank and titles of honor.

In the village where Kurozumi lived there was a famous fencing master named Katayama, who was visited by another fencer greatly skilled with the sword; and they had a trial of arms together, the local hero being beaten, even after trying many times. He called on Kurozumi and complained of his ill-luck, but the priest only smiled and remarked: "Well, you

tried to *conquer*." And then he suddenly changed the subject; but the swordsman professed to have obtained much enlightenment from the remark of the great priest. Next day the fencer made a trial of arms again; and this time he vanquished his opponent, the latter complaining that Katayama had reserved his skill until the last trial. And so it was said that Kurozumi had taught that those who merely try to win are apt to be beaten, but those who try not to be beaten are more apt to win.

The greatness of the character of Kurozumi might be inferred from the number of good people who believed in him, if from no other fact of his life. A disciple of his, named Haruki Tadaharu, went to Kyoto and preached the teachings of Kurozumi until he had a large number of followers, including even court nobles; and this was the reason why a shrine to the founder of the sect was erected in the old capital. Among those who were converted to the new cult, was a famous Confucian scholar of the Okayama clan; and though he was consequently dismissed from Confucian circles he was content to preach the faith of Kurozumi to the Chinese that the faith might spread in China. Morishita Keizui, a high official of Okayama clan, being a prefectural governor, and afterwards serving as a staff officer in the army, was also a faithful believer in Kurozumism, and died confessing the benefits he had received from the faith. Other high officials became disciples and devoted their lives to spreading the doctrines of the new cult.

Kurozumi was not a great scholar; he was simply a good man who had learned the virtues of filial piety, and optimistic views of life and the benefit of divine

mysticism. He had faith in the inspiration that came to him and the intuition it brought. The source of his power was not philosophical principles or speculation, but faith alone. He was convinced of the reality of the great Spirit that fills the universe, which he called Tensho-Daijin, of whom the sun was the visible representative. Tensho means "heaven-shining," and the name is connected with the sun myth of ancient days. God is real and sincere; and men must be reverent and grateful to the deity, whose mercy and grace are boundless. Man is of mind and matter; the mind is divine and of God; the body is human and of the earth: the flesh is the *ego*. The *ego* ever overshadows the mind and therefore man must forsake the flesh and serve the spirit, which is the same as to serve God. So much for the theology of Kurozumism.

As to its code of morals, man must not only be grateful to God but as a result he should be always cheerful and hopeful, having the joy of the spirit. He should live to enjoy life. Man must worship God by means of the sun; not in the sense of the sun-worship of savages, but as a symbol of God. The sun is essential to life; it possesses mysterious power, and that power is of God. Through this worship of the sun man attains unto self-enlightenment. Man should obey the following five commandments:

(1) Do not miss truth and veracity, for these are divine and all-pervading; and without them man cannot rise to consciousness of God.

(2) Lay hold of Life, which is God, and realize it fully.

(3) Be cheerful, and ever enjoy life.

(4) Beware of the *ego*: keep aloof from the flesh.

(5) Entrust thyself to Heaven, and resign the spirit to Heaven's decrees.

Kurozumism is content to let other sects alone; it holds that every religion should stand on its merits, without interference from opponents. But no one should be too self-opinionated, even about religion. Kurozumi's contention, that man may become god, removes his teaching considerably from Christianity, and resembles somewhat Wang-Yang-Ming, or Oyomei, the doctrine of intuition; yet the fact is a mere coincidence, for Kurozumi had no knowledge of the Chinese sage Wang-Yang-Ming whose teaching is the same as that of Rabindranath Tagore.

Among the aphorisms of Kurozumi are some that his followers like to repeat, such as: "My heart often unconsciously gives utterance and what it says is the very word of God." Again he says: "Be a fool!" "All I leave in the hand of Heaven. If I be useless in the world, let Heaven take me from the world." This latter saying reminds one of the words of Christ: "Thy will be done." Again Kurozumi says: "Those who stubbornly refuse to hear the words of reason, be they parents or children, brothers or sister, are hopeless."

Thus it is clear that while Kurozumi did not claim to be the son of Heaven he believed that the words he spoke were divine. And if it be true that the love and wisdom of God are universal, there is no reason why a man like Kurozumi could not be the mouthpiece of Heaven, whose oracles are many and various, and not limited to Christ and his followers alone.



SHIZUOKA KEN

By S. YAMAMOTO

THE prefecture of Shizuoka lies south of Tokyo facing the beautiful bay of Suruga, with the ranges from which Fujisan rises, on the north, and has, therefore, an even climate that attracts many winter visitors. Indeed a mild atmosphere prevails there most of the year. The prefecture is traversed by numerous rivers, large and small, the best known of which are the Fuji, Abé, Oi and Tenryu.

portunity for development and fine flavor. Many of the tea plantations are indeed simply terraces along the hillsides. The most famous of the tea plantations is that of Uji in the county of Yamashiro, but it by no means produces sufficient tea to meet the enormous demand from this region. The whole northern portion of the prefecture is devoted to the production of tea, especially along the rivers Tenyu and Abé.

Being fertile and well watered the province is prolific in agricultural products. Towards the north the soil is very good and as the land is there level it is especially adapted to cereals, of which a great abundance is raised, to say nothing of vegetables. However, as the soil there is somewhat stony it does not lend itself to cultivation as the native farmer likes, and so the greater part of the district is given up to tea gardens.

Just when the tea plant was first introduced into Shizuoka is not now clearly known; but it is certain that in the middle of the 13th century, about the year 1249, the plant was grown in the Abé district and along the Ashikubo slopes. The age of a tea plant may be inferred from the size of the bole, and some of the trees in the district are large enough to have been planted there centuries ago. Some of these big tea

The Shizuoka tea is regarded as of the first quality, being gathered from the growing plant on high ground, where sunny slopes give the leaf the best op-

trees are found even in the mountain regions, which shows how long the plant has flourished in the region.

About the beginning of the 17th

century the great Tokugawa Ieyasu lived in the town of Fuchū, now known as Shizuoka, and had the tea used at his table brought from the district of Ashikubo. It is recorded that the men and women working on the tea plantations numbered more than a thousand, which indicates the scale on which the plant was cultivated at that time. But when Ieyasu became shogun he had his tea brought from the Uji district, as he then removed to Yedo. The real reason for the change was somewhat amusing. Among the Japanese the human foot is regarded as the most unclean of all the members of the body; and as the name Ashikubo contains the word *ashi*, meaning foot, as a prefix, the whole word signifying "hollow of the foot," Ieyasu did not like the sound of it; so he decided to have his tea from a place with a more savory name after he became shogun. And Uji was the district selected for the growing of the Shogun's tea. This led to a change of name for the town, by simply changing the ideographs to others having the same pronunciation but different meaning, so that the name then meant "Plain of Reeds," since *ashi* means reed as well as foot, the only difference being that when *ashi* means foot the accent is on the second syllable but on

the first syllable if it means reed. The change of ideographs, however, did not bring about any change in the mind of the Shogun, and so the Uji tea continued to be preferred by Ieyasu.

The attitude of the Shogun was regarded by the people of Ashikubo as very unfortunate for them; but the tea trade there flourished nevertheless, and is still as prosperous as ever. From 1688 to 1703 the poet Basho lived; and once when passing through Shizuoka on horseback he wrote the following *hokku* verse:

Uma ni nete

Zammu, tsuki tōshi,

Cha no kemuri!

* * *

On horseback dreaming,

The moon setting afar:

O, the smoke of the tea-makers!

In the Meiji era the tea plantations of Shizuoka ken reached their highest period of production and prosperity. From the year 1854 when foreign commerce began to develop, the Shizuoka tea merchants sent their crop to Yokohama for exportation, the cargo proceeding by sea from the port of Shimizu, there being no railway then. There was a big demand for tea among the exporters at Yokohama; and the Shizuoka merchants

had the advantage over all other tea districts of easy water transportation. The samurai of the region, after the abolition of feudalism, devoted much attention to the tea trade, many of them becoming tea planters or tea-firers. When the samurai were turned adrift from their masters they were given government bonds in compensation, and some of them invested their pensions in the tea business at Shizuoka; but as they were unaccustomed to business many of them did not succeed, though some did. Shizuoka being in the domain of the Tokugawa family, the Tokugawa samurai were among the leaders in the district. Indeed the saying: *Shizoku no shôhō*, meaning "samurai's trade," become a synonym for failure.

The Shizuoka samurai were among the most enlightened of the fraternity, however. The first samurai colony consisted of more than 200 who settled down on the plains in the district, known as the Maki-ga-hara, or commons; and 800 more of them settled on the Mikata-ga-hara and started tea plantations. They well understood the profits to be had from exportation of tea to foreign countries, and they were determined to see what they could do in that direction. And thus most of the 80,000 samurai of the

Tokugawa clan gave themselves to tea cultivation in the district of Shizuoka.

During the rule of the *bakufu* rivers were not permitted to be bridged lest sudden attack on neighboring fiefs might thus be facilitated; but in the 3rd year of the Meiji period a ferry was established by order of the Imperial Government over the big river which cut off Shizuoka from the north, until such time as the nation could build a bridge. The change was welcomed by business men and travelers, but resented by the large numbers of coolies and carriers who lived by taking people across the river. To appease them the Government gave one thousand *yen* each to one hundred families most affected, which sums were to be invested in tea planting. Those who did not wish to become planters were given ten *yen* and allowed to go elsewhere. It must be remembered that in that day one thousand *yen* was equal to ten thousand of to-day; and so when the government gave the departing workmen ten *yen*, it was equal to much more than it means at present. These things all contributed to the prosperity of the tea business at Shizuoka.

In extent of cultivation and amount of product the Shizuoka district is at the head of all tea producing regions of the

empty. It also exports more than any other district. More than 25 per cent of the total area of the district is taken up with tea growing and the annual output is about 20,842,000 lbs. which is 37 per cent of the total production of the nation.

The tea leaves are prepared by heating in pans known as *Ando* and rubbing in the hands while being fired. This old method is followed particularly at Uji; but at Shizuoka machines have been used since 1898. The number of families engaged in tea work in Shizuoka is now 56,274, and the trade covers more than 5½ million yen, with over 80,000 yen in minor loss.

The leaves are picked four times a year, yielding four kinds of tea. The

leaf going to America and Canada is refined to suit the taste of these countries and so is not to be injured by the long voyage. There are some difficulties the planter has to contend with. Last year the first crop was injured by frost and red insects, the weather being ideal for all the subsequent pickings. The suspension of traffic and dangers to freight caused by the European war considerably damaged the tea trade, the market price dropping more than 50 per cent. The demand, however, soon revived and is now brisk, especially in America, which bought to the extent of \$70,000,000 in excess of last year's purchase. Thus it will be seen that Shizuoka enjoys the preeminence as a tea-producing district in Japan and its prospects are ever growing brighter.





1. THE WHITE HOUSE & THE ELLIS ISLAND ADDRESS 2. JACKSON'S



Fig. 1. The main hall of the National Academy of Sciences, Moscow, U.S.S.R. (1) - the main hall of the National Academy of Sciences, Moscow, U.S.S.R. (2) - the main hall of the National Academy of Sciences, Moscow, U.S.S.R.

SASHIMONO

By S. SASAKI

SASHIMONO means all kinds of wood-work, such as boxes, cabinets, and utensils of an ornamental as well as useful nature, and therefore corresponds to what western people call cabinet-work. The most common objects of this kind in a Japanese house are *tansu*, which are chests of drawers, *hibachi*, used for burning charcoal in rooms, tobacco trays and so on. In recent years the introduction of foreign tables, chairs and desks brings these articles under the same heading. And the maker of these things is known as the *sashimonoshi*, or cabinetmaker.

When Japanese civilization became sufficiently advanced to require these articles of furniture is not now known; but they were certainly in use in the time of the Ashikaga shoguns in the 13th century, when the Tea Ceremony so much flourished, and the *chadansu*, for holding the utensils of the ceremony came into use. The room for the ceremony also had to be adorned with various articles of furniture pertaining to the occasion. The great men of the time, who devoted much attention to the Tea Ceremony, were, of course, patrons of those who produced the most beautiful pieces of cabinet work, which naturally lent much impetus to the trade. The production of fine pieces of such work became a kind of cult known as *konomi*, and the cabinet work was called *rikyu-konomi*, which means cabinet work in

the style Rikyu, a character which carries great weight in commending a piece of furniture, somewhat like Chipendale does in England.

The wood most prized in such articles of furniture is mulberry or paulownia, the best mulberry coming from the islands of Mikura, Miyake or Hachijo, while the best paulownia is obtained from Tajima, Tango, Tamba and Hyuga. Kurogaki wood is also used; it comes chiefly from Chichibu, Dewa and Yamagata. Cypress may also be used for cabinet work, as well as red pine and horse-chestnut, plum and keyaki, to say nothing of many other woods, all of which are produced in Japan. Imported woods called *karaki*, are used, too, to some extent. Originally such wood simply meant China wood, but it now it means all kinds of imported wood. Red sandalwood, ebony, oak and mahogany are sometimes used for Japanese furniture.

The Japanese *sashimono-shi* is a real joiner; he never uses nails but fits the pieces together by dovetail or locking so that they never come apart. When nails must be used, he makes plugs of bamboo which are not seen in the finished article. The Japanese regard the use of wooden plugs as more calculated to give a stronger piece of furniture than that which is fastened with nails.

The professional cabinetmaker has to serve a long term of apprenticeship with a master. During the greater part of

the first year he learns how to make the wooden nails, or plugs, for fastening the furniture together, the maker of a good nail being held in high estimation. The second year is devoted to handling the saw, which is quite an art too. Next he must learn the plane; and then he begins on simple boxes, and by the 5th or 6th year he is getting his hand in. He will then be allowed to have a try at tobacco boxes and cheap trays, and if he shows progress he will be advanced to *chadansu* for the Tea Ceremony. He is supposed to have mastered the trade in seven years, or be regarded as a dunce. A good cabinetmaker is ranked like a good painter or other artist; and it is only by the greatest skill that a man can excel. Usually after completing the term of apprenticeship the youth leaves his master and serves with another on wages, to get still more experience. Those who fail to make artistic progress in the trade finally fall into the list of common carpenters. Those who attain to the ideal of the art are but few. If a man does not reveal his skill after five years of apprenticeship, his progress in the art is doubtful.

To display the art of the cabinetmaker in mulberry wood is regarded as a test; since that wood is soft and very difficult to work with, as it is more liable to warp than other wood and more subject to change from temperature. Karaki, or foreign wood, is supposed to be the easiest to work in; and consequently apprentices are kept working in mulberry for a long time. In the old days good cabinetmakers were very scarce; and most of the best were in the employ of the daimyo. There they were sure of work for life and had no more worry. They were, moreover, encouraged to put

time and thought on their work and produce pieces of real art; which they very often did. Time and expense were of no account, and the result was naturally good.

Among the great daimyo noted as patrons of the art of cabinet making was Lord Matsudaira of Izumo, who was fond of the Tea Ceremony. He it was who employed the cabinetmaker, Yutetsu, a *chadansu* from whose hand was worth several thousand *yen*. He liked paulownia wood and open-work carving; and as he selected and made his own plugs each was worth five *yen*. Lord Todo of Ise was also famous for his love of cabinet-makers and had in his service an artist whose annual income was 500 *koku* of rice, no small amount in that day, seeing it was the income of an ordinary samurai. In fact Oishi, head of the famous 47-ronin, had no greater income than that. Indeed a samurai of 100 *koku* could walk in a procession of lancers. What then must it have meant for Lord Todo to pay 500 *koku* to a cabinetmaker? It shows the respect in which the profession was held under the old regime. An ink box made by the artist under Lord Todo was given to the lord's younger brother when he became a daimyo, as it was regarded a masterpiece of art work, and a treasure which he was expected to hand down to posterity. Once the famous cabinetmaker, Choji, who was the hero in one of the *hibachi* stories in this magazine recently, as "Eccentric Choji," made a flute from pieces of split wood set inside of cherry bark, the achievement being a mystery to even most joiners.

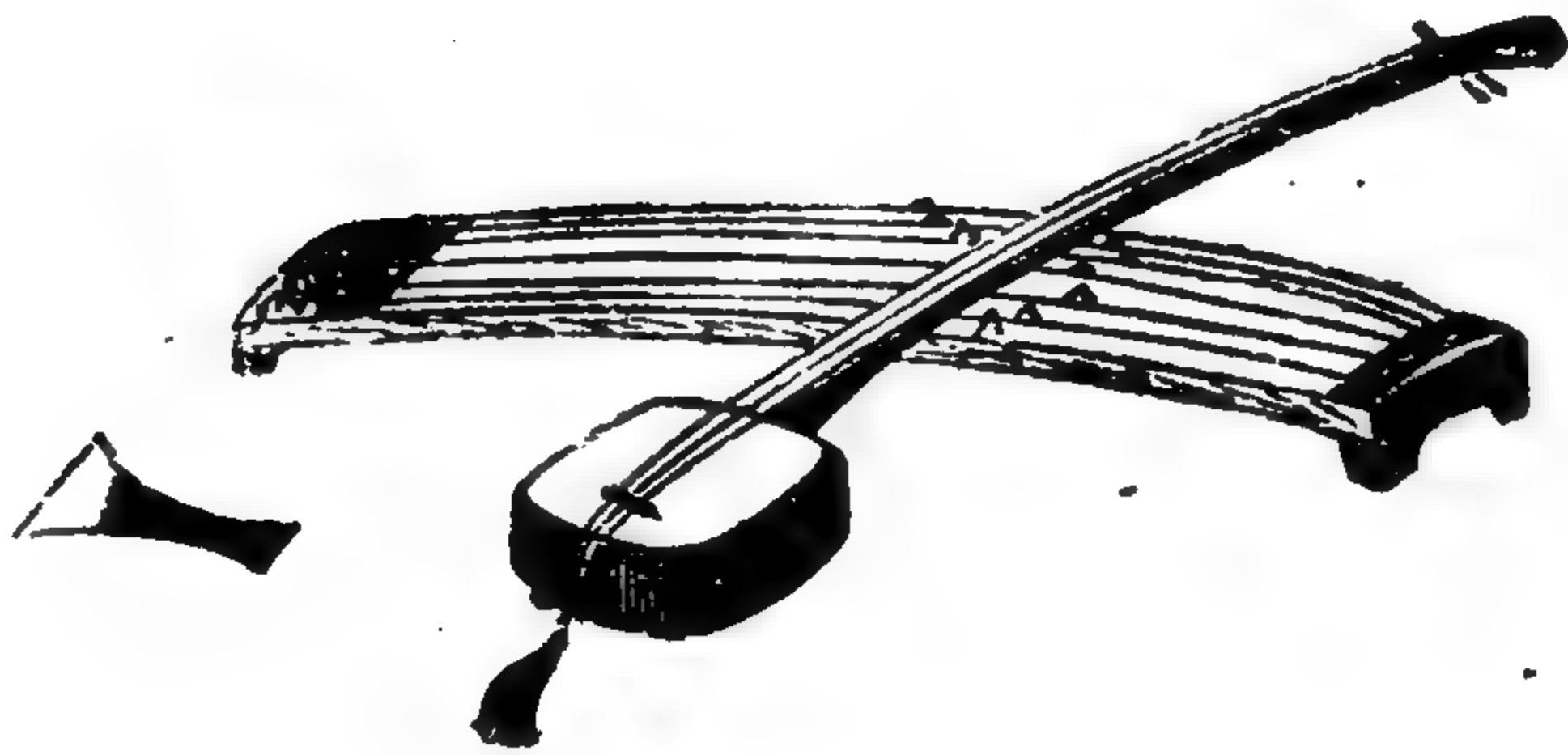
Exhibitions of cabinet work are considered very interesting in Japan; and the verdicts of judges are followed with keen

enthusiasm. Some form an opinion on a piece of this sort of art from the designs thereon, while others are influenced chiefly by the art displayed; and so there is always room for differences of opinion. In recent years, however, only professional cabinetmakers have been selected as judges, and the results have been more consistent with art.

At present the most noted cabinetmakers in Tokyo are Kiya in Nihonbashi, Kanameya in Kanda, Sashisei in Hongo and Kato in Kanda, but there are many others whose work stands high. Were one to inquire the price of a small tobacco box only to find that the maker wanted 25 *yen* for it, he might be disappointed; but one has to be in a position to appreciate the time put on the work and the degree of art displayed in its production to know whether the price asked is too much or not.

The manufacture of foreign furniture was introduced into Japan early in the

Meiji era by Mr. K. Sugita of the firm of Sugita and Company; and when the Imperial palace was being refurnished Dr. Katayama went abroad to study foreign styles of cabinet work and furniture, in Europe and America. His return was the signal for a host of furniture manufacturers to appear, and some of the factories have hundreds of men employed, the Sugita being one of the largest factories. All kinds of wood are used and all sorts of foreign designs copied; but there is considerable modification in both design and decoration to suit Japanese taste and convenience. Some of the work of Japanese cabinet factories which was shown at foreign exhibitions, elicited the highest praise, especially wooden screens. One made in *ouchi* style, the style of one of the rooms in the Imperial palace, was shaped like the moon, being finished in silk, the price 500 *yen*.



ODA NOBUNAGA AND CHRISTIANITY

By SABURO KAMIRYO

ODA Nobunaga, as all who are familiar with the elements of Japanese history know, was one of the greatest of the nation's heroes in the sixteenth century, Hideyoshi Toyotomi alone being his superior. Born in the year 1534 he was the son of Shigenori Taira, losing his father fifteen years later, when he succeeded to his dominions. In 1560 he greatly distinguished himself by defeating an army of 40,000 men under Imagawa Yoshimoto with an inferior force of only 3,000, being all the men he had. This feat at once lifted him to the summit of fame in a warlike age.

Under the rule of the Emperor Ogi-machi the times were troublous and Oda Nobunaga endeavored to bring about tranquility. First he set about subduing the lords of the three provinces of Owari, Mino and Omi. Proceeding to Kyoto he erected a new palace for the Emperor and restored the ancient glory of the Imperial court. Reverence for the Imperial House was one of Oda's most distinguished merits.

Now one of the greatest of Oda's generals was the young Hideyoshi Toyotomi, who afterwards ousted and succeeded him, which is another story. What we are now more particularly concerned with is Oda Nobunaga's very interesting relation to early Christianity in

Japan.

In the year 1568 a Portuguese missionary came up from Kyushu to the capital and Oda gave him an interview. The man was a member of the Jesuit order and brought to Oda beautiful presents he had fetched with him from Europe, at the same time requesting permission to preach the gospel to the Japanese. The request was granted and a plot of ground was given to the missionary at Kyoto whereon to build a Christian church, which Oda ordered to be named the *Eirokuji*, after the Eiroku era in which the edifice was erected. As the Eiryakuji temple bore the same name the Buddhists protested and the name was in consequence changed to *Nambanji*, Namban meaning southern barbarians, a great change indeed. The Portuguese came from the south; and in that day we may suppose the name meant little more than that the building belonged to foreigners from the south. All foreigners in that day were known as *Namban*.

Oda's reasons for encouraging the foreign missionaries in this way are interesting. The chief motive that prompted his attitude was that of creating some restraint against the growing power of the Buddhist monks who were proving too many for even Oda. It was a time of internecine strife and the country was

very much disturbed and unsafe. Some of the larger temples had warrior priests and were like regular barracks, ready to support the *daimyo* that most favored them. The leading centers of such dangerous monks were the temples of Enryakuji, Ishiyamadera and Koyasan, whose insubordination Oda found most subversive of his rule. These had to be suppressed if the Imperial hegemony was to be preserved. Oda made war on the Enryakuji temple, and tried to starve out the temple on Mount Koya by prohibiting provisions going there. He likewise attacked and destroyed several other Buddhist temples that refused obedience. All the while he made a point of encouraging and protecting Christianity which he played off against the Buddhists.

Another reason why Oda was so favorable to the Christians was that they were his main suppliers of foreign weapons of war, which he greatly appreciated; for this gave him an immense advantage over all the *daimyos* in Kyushu and Shikoku who likewise had been getting European weapons from the foreigners. If Oda was to meet and defeat these recalcitrant *daimyo* he had to have the same arms and munitions; and for these he was wholly dependent on the good will of the missionaries. Commercial reasons also entered to a large extent into his policy, for by encouraging closer relations with the "barbarians" he found trade flourished and his estates were enriched.

He had another and very important reason, too, for encouraging the presence and progress of the foreign religion. Oda was a man of education and intelligence and knew that Buddhism was also a foreign religion. Buddhism had made great progress in Japan and had

done much to change and improve the country. Oda wanted, then, to see whether Christianity could do as well, or better. He felt that no one could know the merits of a religion until it was tried, and he intended to have Christianity tested to see if it could compete with Buddhism. And the first practical test he put it to was to see whether it could enable him to defeat his enemies, the western *daimyo*, at the same time observing its social influence. Oda recognized the due importance of right doctrines and their bearing on national and personal life. He was at first convinced that Christianity was equal to if not better than Shinto and Buddhism: that is, it he thought it better calculated to save mankind from sin. Thus for rational as well as sentimental reasons Oda encouraged the new religion. Great *daimyo* like Akechi Mitsuhide, and Hosokawa Tadaoki were converted to the new faith and even the son of Oda himself became a champion. In addition to the church at Kyoto Oda built one at Azuchi and established there a theological school for the proper instruction of the native preachers.

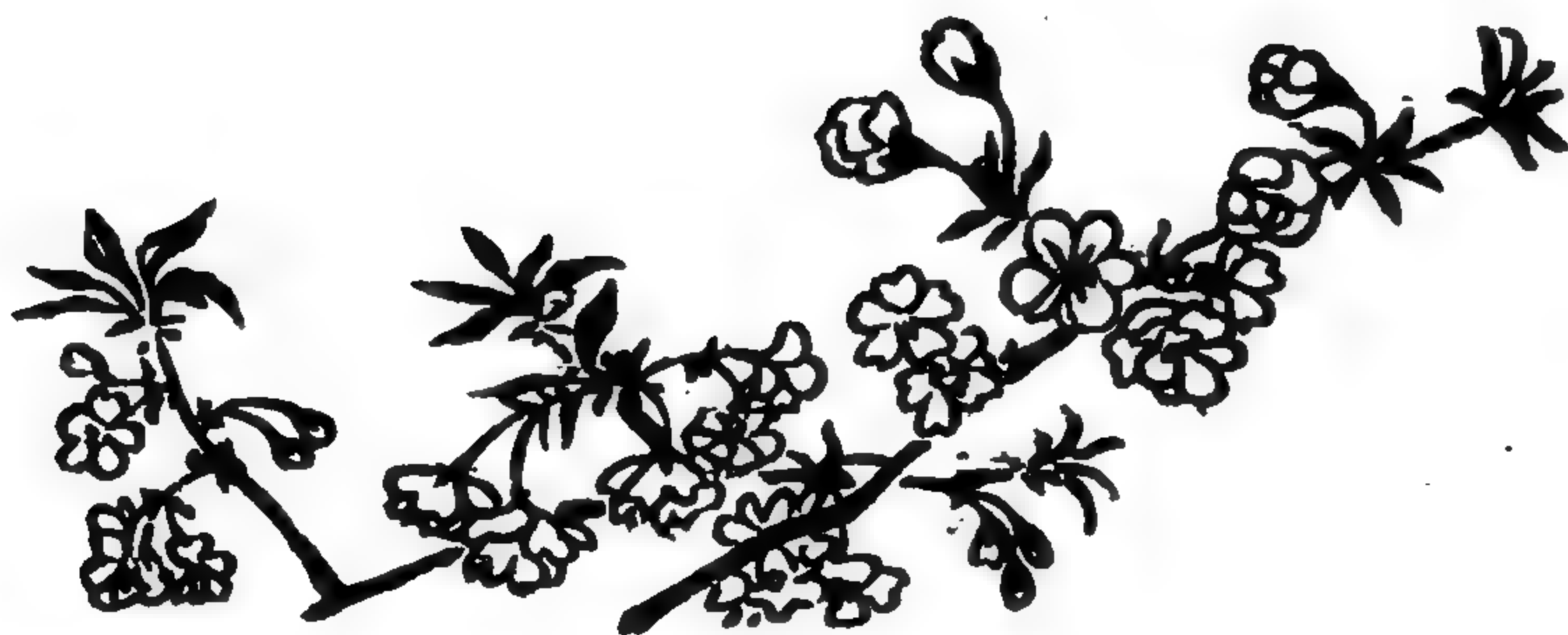
But as time went on the trouble with the western provinces increased the more, Oda's forces being unable to penetrate their domains. The advice of his native counsellors and priests proving futile Oda boldly sought the assistance of the Christian missionaries. At the same time he never became a Christian himself, while many of the greater *daimyos* were earnest receivers and adherents of the faith. Some of the *daimyos* sent embassies to the Pope at Rome with letters and presents. At this time there were more than 200 churches in the empire with 59 foreign missionaries, and

the new religion promised to spread over all Japan. Indeed had Oda's policy been continued Japan would be today a Christian country and perhaps equal to any in the world.

Unfortunately for the new state of things Oda was killed by one of his generals in 1582, while staying at the Honnōji temple in Kyoto. Then Hideyoshi succeeded him and became the sole military administrator of the nation. He was opposed to Christianity and forbade the preaching of the new faith; and his successor in turn was also an enemy of the religion and forbade its propagation within the empire. By these adverse influences and by persecutions Christianity was eradicated from the country. The adverse policy was adopted mainly because of the mistakes foreigners made in their rivalries which led to the conviction that all missionaries were but

spies of Spain and Portugal whose main ambition was to rule the world.

There is now left but little trace of the first Christian church at Kyoto. The little church bell may still be seen at the Myoshinji temple in Kyoto. In the time of Hideyoshi and Ieyasu there was bitter and deadly rivalry in trade between the Spanish and Dutch which led to increased suspicion as to the motives of foreigners in coming to Japan. A Dutch cruiser captured a Portuguese merchant ship in which was found a letter from Japan asking the King of Portugal to send warships to Japan, as the Christian *daimyos* were ready to assist in bringing the country into subjection to the Portuguese. This information was laid by the Dutch before the Tokugawa authorities and the ban was placed on all foreign intercourse and especially on Christian propaganda.



EDUCATION OF THE SPIRIT

By BARON SAKATANI

SOME time ago I was asked by Count Yanagisawa to make some remarks on the following poem by Meiji Tenno :

Isao aru

Hito wo oshie no

Oya to shite

Ōshi tate nan

Yamato nadeshiko.

No one can receive such a request without feeling that a great honor has been conferred upon him ; and in attempting to comply with it I shall confine myself to a certain important aspect of education.

It is hardly necessary to say that the rise and fall of nations has ever a close relation to education, which accounts for the presence or absence of not only great nations but great men. Whether a nation has a harvest of great personages or suffers a famine in this respect depends altogether on its education.

Recently I took the trouble to make careful investigation as to the careers of graduates from the Imperial University and the Keiogijuku University after their graduation, and it was interesting to find that while the number of graduates varies much from year to year, so does the number of prominent names appearing among these graduates. Sometimes it happened that a number of great men came all from one class or year, and sometimes again no great name at all

came from a class. Now there must be some underlying cause for such a phenomenon. Why do some classes produce great men and others not one ?

I have a deep-seated conviction that the difference is somehow due to the teaching staff. When one looks at the history of Japan one sees that some ages produce great men and other periods none ; some ages many and others only a few. How is it that the crop of great names was so irregular ? During the Genki and Tensho eras we have such prominent names as Oda Nobunaga, Toyotomi Hideyoshi and Ieyasu to adorn the empire's record. And the great men of that time were not confined to political and military circles : almost every calling and class produced some names of commanding ability and influence. During the Tokugawa period names of conspicuous brilliancy began to decline and so it continued down to the beginning of the Meiji period when heroes commenced to reappear, who became the makers of modern Japan. Did the age produce the heroes or the heroes make the age ? The great names of the Tokugawa régime and of the surrounding clans were not men of education in the modern sense ; they knew very little indeed about the world in general. Like the whole nation, they had been indulging in a dream, until awakened by the embassy from America

which came to negotiate a treaty of commerce and amity with Japan, European nations afterwards following America's example.

As we well know, opinions at that time were divided as to the propriety of opening the country to foreigners, the ultra-conservatives opposing the suggestion with vehemence, with consequent agitation and social disaffection. But of this period of doubt and upheaval the great men of the Meiji period were born. Yet the education of the time was vastly different from that of to-day.

The point is that then more importance was attached to the spiritual than to the material qualities of life: education was in fact mainly a moral and spiritual thing. The young men who flocked to the schools of Yoshida Shoin, Sakuma Shozan and Fukuzawa Yukichi possessed no ordinary ability, it is true; but the most important aspect of their education was their teachers. What would their abilities have amounted without development and direction? They were brought up under the influence of men who adorned the Meiji period.

Among the greatest characters appearing in that age one must always first think of the Emperor Meiji himself, who, I sometimes think, was the greatest of our long line of illustrious rulers since the Emperor Jimmu. Already the peoples of the world are calling him Meiji the Great, a title given to the most distinguished rulers, not by gift, but by universal consent, the highest honor of all. At the beginning of the Meiji period great men began to appear amongst almost every class. Great actors like Danjuro brought fame to the Japanese stage, where greatness had not hitherto been a feature. Great painters and classical scholars were plentiful. Indeed the present age is barren in this respect compared with the period to which I refer. To-day in Japan great men are conspicuous by their absence. Men of genius are indeed very few.

There is a great remnant remaining from the Meiji era, like Count Okuma, Prince Yamagata and a few others, who have added lustre to the reign of the great Emperor, but where can we find

any great man that is a product of the present system of education? Where can Japan find a man to take the late Prince Ito's place and wield such wholesome influence on the politics of the nation? Again I ask, why are we so lacking in great men?

Some will say that greatness is like crops: some years there is famine and some seasons plenty, and that is all there is to it. Every age cannot be equal with every other age. But even for famine there is some expalantion and remedy. Is there any method of producing men of genius and greatness to meet the demands of national leadership and direction? If so it is time Japan found it out and adopted it.

The Imperial poem quoted at the beginning of this article means that greatness comes from following worthy examples. We must be led by men of great deeds: we become great by emulating their conduct and regarding them with filial reverence. In other words, the great Emperor means to say in this poem that the main factor in effective education is the spiritual factor, without which education is futile. The management of the machine is more important than the machine; the builder more important than the material he builds with; the captain than the ship and crew. Character is everything!

What then do we mean by spiritual education? How should it be utilized to produce men of worth and genius?

One of the most important essentials of spiritual education is to teach youth to be serious and reverent and to avoid superficiality and lightness, or frivolity. The vital difference between the man who will do something worth while and the man who fails, lies just here: it is the parting of the ways. The reason why one graduating class in a university produces great men and another class none is because one class possessed a serious and earnest spirit and the other did not. Where earnestness and sincerity reign greatness will appear. The great names of the Genki and Tensho eras were the fruit of the serious time in which they lived. No age of make-believe and frivolity could have made such men.

The preceding ages were lacking in such men simply because they were too superficial and frivolous to educate them. These former ages were times of selfishness and disloyalty, without proper relations between masters and subjects, parents and children. They lacked the true spirit of filial piety. Happily they were in time followed by more serious ages which produced better and more enduring results.

The Tokugawa period was one of inaction, when men forgot the importance of wise diplomacy and neglected national defence, indulging in luxury. It was for the most part a period of frivolity; seriousness found little encouragement; and so very few great names adorned the nation's history.

The cause of these ages of frivolity and ages of earnestness is very interesting to explore. One may get hints from the lives that stand out above the generality of the time. No one can study the Genki and the Tensho periods without being impressed by the seriousness of the great men of the time, and one of the special phases of it was their unselfishness. Money could not influence them; neither ease nor personal comfort. Taking Danjuro, one of the greatest artists of another and later age, we find this indifference to self a conspicuous feature of his character. Absorbed in the perfection of his art he forgot all about material remuneration. When a man is so earnest and serious in regard to his work that he forgets himself and money and all that, he is very likely to prove a genius and a great man. Indeed Danjuro's father brought him up to know nothing of money. Danjuro was able almost to incarnate the very spirit of any character he impersonated. When he acted Ieyasu he revealed all the elegance and dignity of the greatest of the shoguns. Who will say that Danjuro's greatness was not due largely to his education? That must have been a great system of education that could produce a man without a mean thought, a man above greed and filthy lucre. Consequently Danjuro was possessed of a spirit so heroic as to command the obedience of all.

One day, during a performance on the

stage, Danjuro noticed that one of the musicians had neglected to renew a *sami-sen* string that was too old; and after the curtain fell he called the careless fellow and warned him against repeating the neglect. Probably the great artist was the only one who noticed the defect, but he was in earnest and he would have perfection if he could get it. I speak of Danjuro because he may, in this respect, be taken as an example of the spirit of seriousness and sincerity that marked all the great men of that age: men who devoted their lives earnestly to the thing they believed they should do and did it with their might. They were men who forgot themselves in their duty.

To undertake to do one thing and to be serious enough about it to do it well, *that* is the spirit we need. Without that spirit there can be no genius, no greatness, no progress. We are lacking in great men to day just because we are not encouraging the spirit that produces great men. The spirit of seriousness is quite absent from modern Japanese society; and consequently men of genius are impossible. Sincerity and greatness go hand in hand. Frivolity is the road to insignificance; and if we take it we must not be disappointed at the result.

Before the age of Queen Victoria, such a spirit prevailed in England, and few if any important names appeared; but with that noble queen came in a spirit of great and profound earnestness and soon great names began to shine in stars like Disraeli, Beaconsfield and Gladstone; and in Japan we had the same experience under the great Emperor Meiji. These facts of history prove the wonderful influence of great personality on the life of the time.

The earnest spirit of the Emperor Meiji was seen as conspicuously in even small things as in great things. When Japan first came in contact with western civilization it was thought by the great men who carried on the negotiations, that in intercourse with western people Japan should adopt western dress and western manners, else intercourse would be very difficult. Now the Emperor was very conservative and naturally preferred Japanese ways to those of the west; but

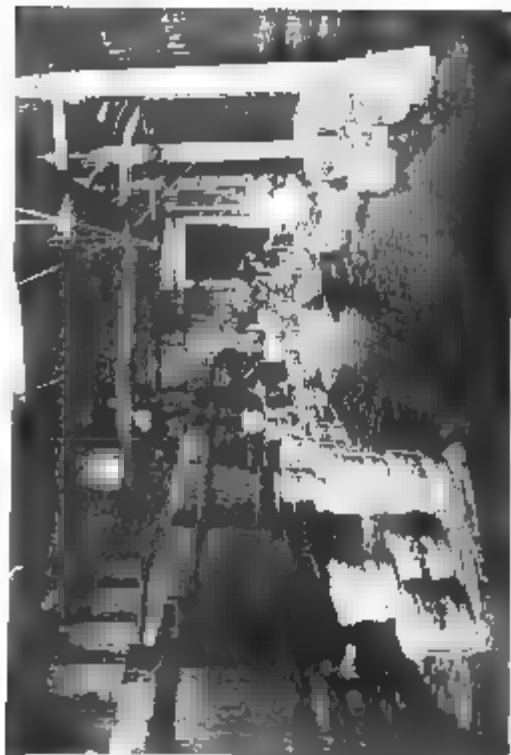
after the matter was once decided in favor of western dress and western manners, the Emperor and Empress earnestly followed the custom, wearing foreign dress from morning till night, though unpleasant and uncomfortable, doing it as a duty, so as to treat the adoption of the custom with sincerity; while, on the other hand, many Japanese put on foreign dress only to get out of it as soon as possible, discarding it the moment they got inside their own doors. Thus in a thousand little, as well as great, ways the Emperor Meiji was the most brilliant example of profound sincerity and earnestness that any nation ever had.

It was like the Emperor to have written this poem, as he did others, on the back of an old envelope, which contained a report from the war office. He did not select a new piece of paper but took and paper knife and split open the old envelope, inditing the poem on the back of it. Many of these old envelopes, cut a ready for such purpose, are still lying in the Emperor's old desk, just as His Majesty left them. Is there not something of earnestness about that too? And one might have supposed that the Imperial pen used in writing these poems was a beautiful and costly one; but not at all: it is just the same as the poorest student might use, costing no more than 2 or 3 *sen*. And in the writing box still lies, too, the remnant of the ink-stick used by the Emperor Meiji, half rubbed away, as it last left his hand. All the Imperial writing utensils and materials were just as simple and unpretentious as students use every day in school.

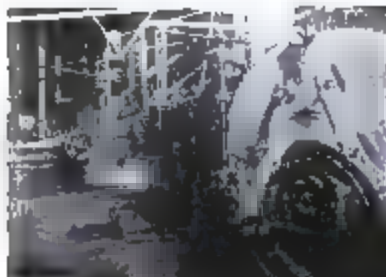
Nor did the great Emperor have special and beautiful boxes made to file away letters to be preserved; but took nice boxes that the Imperial clothes had been sent in, and, instead of throwing them out, used them to hold old letters, among

which was found one from a dry goods shop in Tokyo. The Emperor never used lacquer or expensive boxes, except on public occasions to please those present. The furniture of the Imperial rooms was timeworn and old looking, but His Majesty would not have it changed, so long as it was good and useful. Indeed this attitude toward luxury was in itself a proof of the great seriousness of the Emperor Meiji. He never expected any of his subjects to do what he did not himself do; and his life was therefore as earnest and simple as became true greatness, which cannot be honored or adorned or improved by material trappings or luxury. Thus is great personality shown in small matters. No wonder that such a personality was surrounded by men of greatness. Think of what a galaxy such names as Sanjo, Kido, Ito, Iwakura, and others make up, to say nothing of the great names in other departments of life!

In this poem the great Emperor has left us a jewel of his character, so that we can always, as we read it, see his magnificent and divine seriousness shining out upon us to point the way to true character and conduct, to true greatness and progress. It is a God-sent rebuke to the inane frivolity of our time, calling Japan to awake to the importance of her position in the world and to the seriousness of the situation that faces her, as world-war wages and the foundations of civilization are crumbling. If ever Japan needed leaders and men of genius it is to-day; but they will never come until we are again in earnest and a spirit of true seriousness prevails. That is the message of all great lives. It is especially the message of the late Emperor and the noble poem he has left for our instruction and inspiration.



STOP! VAT HIDE, WITH CROCK READY FOR MARKET
[In edit: Jeremy]



... COAST SHOWN HERE AT GINSEH

MAKING SHOYU

By M. TAGUCHI

JAPANESE soy, called *shoyu* by the people of the country, is a sauce peculiar to the Orient; and the kind produced in Japan is different from that used by other oriental countries. Originally, like many other things, it may have come from China, but it is different from that now used in China, and the history is too complicated to pursue. Japanese soy is regarded as far superior in flavor and quality to that made in China.

Japanese *shoyu* is made by brewing beans, wheat and salt in water, the mixture standing for a considerable time, until the desired consistency and flavor are attained. As the soy contains a large proportion of albuminous matter it is regarded as a nutritive food as well as a condiment.

Although soy has been used in Japan for centuries, it was for a long time made by individuals for their own use, much as western people often make their own pickles, but in recent years the making of *shoyu* has become a national industry. The sauce is now a product of numerous centers of manufacture in Japan; Yuasa in the province of Kii, Noda in Choshi and Tatsuno in Harima being among the most noted. It is said that soy first began to be made in these towns as far back as 600 years ago; certainly no later than 300 years ago.

Just when Japanese soy became so well known abroad as to lead to exportation of

it is not now known, but there is mention of *shoyu* being exported by a Dutch firm at Nagasaki in 1818, when it was sent to India, probably the Dutch East Indies, where it was changed to resemble foreign sauce and re-exported to Europe. Somewhere about the year 1880 the then Minister of Finance, Count Sano, made investigation of the matter, and went the length of expressing the conviction that such sauces as Worcestershire were but an imitation of Japanese *shoyu*, if the very name, "sauce," itself was not a corruption of the word "*shoyu*." Though this was but mere fancy, it showed that Japan was awaking to the fact that she had a sauce superior to anything of the kind produced in western lands and that she must take steps to have it better known and more used.

The exportation of Japanese *shoyu* has increased enormously in recent years and is now one of the staples. There is hardly a corner of the earth where it is not in demand. The total annual value of exported soy is over one million *yen*; and every year sees further increase. Japanese *shoyu* has a peculiarly delicious flavor, that all foreigners relish. For fish there is nothing that can compare with it. It is equally pleasant with meats and vegetables.

That Japanese soy may have had some influence on the production and quality of similar sauces in the west is seen from the fact that Worcestershire sauce, for ex-

ample, did not appear on the market until about 1854, some time after the Japanese article had begun to be known in the west. And it is but recently that the making of such sauce has become a flourishing German industry. In 1877 two German professors at the Imperial University in Tokyo, Drs. Lange and Langard, went to Choshi during their summer vacation and there saw how *shoyu* was manufactured. After making a special study of the process they went back to Germany and initiated their countrymen into the virtues of the sauce and how to produce it.

Some foreigners have an objection to the taste of *shoyu* on account of the slight flavor of roasted wheat that it has; but to most people this flavor is one of its chief attractions, and certainly so to all Japanese, in whom it excites an appetite at once. In the same way some Japanese do not like the flavor of butter, which is greatly relished by all western peoples. It is generally true that all foreigners who have lived any length of time in Japan, like *shoyu*.

Japanese soy has the superior merit of being a brewed sauce having a delicate flavor of malt and a mild saltiness, while western sauce is a mere compound of salt and pepper with other ingredients to flavor, the mixing not being perfect. If the superiority of a sauce depends on chemical perfection of mixture and refined flavor then Japanese soy has nothing to fear in competition with western sauces among people of refined palate.

There is a story told that in a certain western country when a party of Japanese who lived in a room together, were broiling eels with *shoyu*, some of it dropped on the fire, causing an odor that disgusted the other guests of the house,

who protested to the landlord. The Japanese were in danger of being asked to seek other quarters when they hit upon the plan of inviting all the other guests of the house to a Japanese feast wherein the chief feature was *unagimeshi*, or broiled eels and rice. The guests honestly confessed that they had never tasted anything so delicious; and then the hosts proceeded to explain that this was what caused the objectionable odor. After that there was no more complaint; and every time the scent of burning *shoyu* floated through the rooms the other guests but envied the Japanese their eels and rice.

The special merit of Japanese *shoyu* was first acknowledged internationally at the Paris Exposition in 1900 when the exhibit was awarded a special medal, the English Worcestershire sauce obtaining only a copper medal. This gave such dissatisfaction that the award had to be reconsidered and the English sauce was then given a silver medal. The sauce that took the highest award at the Paris Exposition was French production, which in reality was only Japanese *shoyu* made over to suit the taste of Europeans, but the chief flavor of it was Japanese. After tasting and testing the 63 kinds of Japanese *shoyu* exhibited at Paris the examiners confessed to the conviction that there was really nothing superior to it in purity, utility and flavor.

There is little difference in the recipes used for making *shoyu*, so if one takes that used in the Choshi works it will represent the process very well. The following is the recipe for making what is known as Higeta *shoyu*:

Beans.....	5 bushels
Wheat	5 "
Table salt	4 ½ "

Water76 gallons

The best beans and wheat are selected, Manchurian or Korean beans being preferred, though their quality is really inferior to Japanese beans. The Higeta *shoyu* is made from Japanese beans, mostly those grown in the provinces of Hitachi and Sagami; and as for wheat, that from America or Australia is preferred. Taiwan or Kwantung salt is the best for *shoyu*. To the Japanese palate there is a vast difference in the flavor of various salts; and for Higeta *shoyu* the Akoo salt is selected. The water is usually brought through conduit from a mountain spring, so as to have the purest possible.

The beans and wheat are first cleaned; then the wheat is parched and cracked, while the beans are washed and boiled. Then they are mixed and placed in a warm room to ferment, when the salt water is added. The mixture has to be stirred twice a day for 13 months when it is placed in presses and the liquid pressed out. The quality of the *shoyu* depends much on the length of time it is left to stand before pressing. In cold districts

the time required is much longer than in milder climates. Sometimes it takes as long as two years; and a mixture known as *shitani* is often made by mixing old with new to improve taste.

The best climate for *shoyu* is an even one, with fresh, clear air. Naturally all the best *shoyu* brewing places are near the sea. *Shoyu* brewed under favorable circumstances will retain its flavor for years. One example is known of *shoyu* 26 years old without deterioration. When Japanese warships visit western countries they carry supplies of *shoyu* for the men; and after crossing the equator twice no bad effects were detected in the liquid.

The most famous brands of *shoyu* in Japan are the Higeta, the Yamasa, the Yamaju, Jigamisa, Kagidai, all Choshi makes; and at Noda the Kikkoman the Kihaku, the Joju, the Minakami, the Kushigata, the Kinoyene are famous. All these have a long history and a flavor of their own, which every Japanese knows; and each has a fancy for the brand he thinks best. All of the above brands have obtained medals at foreign exhibitions.



KENKO HOSHI

By F. YAMAZAKI

KENKO HOSHI was the son of Kaneaki Urabe, chief priest of the Yoshida shrine at Kyoto. He lived about the middle of the 13th century, serving the Emperor Gouda faithfully; but after the death of his Imperial master, he turned from Shinto to Buddhism, being more and more impressed by life's transitoriness and uncertainty.

Setting out on a pilgrimage he wandered about the country after the fashion of a mendicant, returning to Kyoto in old age and spending his last days on Narabino, a hill with natural scenery. He was the author of various works, among which are poems, and the *Tsurezuregusa*, and died in 1350 at the age of 68.

In the book, *Tsurezuregusa*, or Effusions of Leisure Hours, he revealed a skill that has entitled him to a place in Japanese literature. The volume is a miscellany of reflections on various aspects of life, sometimes discussing the tenets of Buddhism, and sometimes the doctrines of Laotze, love and the four seasons. The whole thing is in rather a serious strain, rather naively set down.

No one can study the book without seeing that it owes much to the influence of the *Makura-no-soshi*, written by the Lady Seishonagon in the Heian era. The style is versatile and elegant, if simple and unaffected. It is for this, perhaps, that so many regard it as a masterpiece of ancient literature, a con-

viction that seems to be stronger now than in former times.

The tone of the book is anything but consistent, now pessimistic, now optimistic, placing the sentiments of Laotze side by side with those of Buddhists with whom they do not at all agree. Life and love are freely discussed along with acseticism, presenting a medly of philosophy, sentiment and romance, as life suggested. He seems to think that in the whirligig of time all contradictions vanish.

Kenko shows the influence of his Shinto education as well as his Buddhist environment, and reveres ancient customs. No doubt he was deeply versed in Chinese literature, especially the works of Laotze, and also Changtez. His ample fund of commonsense did not forbid him to have an interest in all human things. This is evident from any perusal of the *Tsurezuregusa*, where the author's interest in the humanities is undoubted. He did not put his pen to paper merely for the sake of what he found in Shinto, Buddhism, Confucianism or the philosophy of Laotze: love and passion interested him too; what was going on among men forced him to speak and write.

In one place he says: "Men, however superior they may be, if they be not affectionate and gentle with women, are barbarians, like bottomless cups made of precious stones." Such an observation must have startled the world of Kenko's

day, which taught that men should have nothing to do with woman.

Again says Kenko: "The thing that most satisfies a man is to be loved by a woman." It is interesting to hear a sage of that far off time declaring love to be the *sumum bonum* of life. To him love is the most graceful and delicate fact of life. Such a remark as that quoted, while it might seem but a trite statement in the west, means volumes when viewed in the light of the society before which it was uttered by Kenko. Certainly he was a bold man who made such a statement while professing to be a Buddhist priest.

In another place Kenko writes: "The reserve and reticent respect of an intimate friend is to some a denial of friendship, but to me it is the attitude of a wise friend; nor is it an error for a comparative stranger to be frank with his fellows." No one of later and more enlightened times could have made a more sensible remark than this. To proceed: "The construction of a house should be designed more to avoid the heat of summer than the cold of winter, since cold is more easily managed than heat." No one but a savant could have said that; nor would the world be the worse for taking account of it, even at this late date.

"In ancient times," says Kenko, "a great Buddhist priest of China, Sanzo by name, while sojourning in India became very homesick on seeing a Chinese fan; and the incident has been quoted against the priest as a sign of weakness; but the priest, Koyu, on the contrary, admired Sanzo for his sentiment, saying that it showed his humanity. The priest, Koyu, is to be envied for this statement." Such a remark shows how broad was the asceticism of Kenko, if he had any at all.

The passing beauty of nature interested the sage and he often remarks aptly on the sentiments suggested by the transitoriness of things: "Flowers should not be viewed when in full bloom, nor the moon either at its full in a cloudless sky. It is more interesting to *think* about the moon, especially on a rainy night, and of the flowers while one is indoors in spring." This possibly suggests the dissatisfaction of seeing beauty that cannot last; that perfection is an inner quality.

"Lovers who desire to meet and cannot, are often happier than those who desire to meet and can. Waiting for a lover or a sweetheart all night is more thrillingly delightful than meeting; and to think about absent loved ones is not without sweetness."

Another remark of Kenko's may have been what has influenced the Japanese customs of *inkyō*, or retiring at a certain age to contemplate the meaning of life: "Any pursuit in which one cannot excel should be abandoned. It is vulgar to busy oneself about the affairs of the world in old age. Every one should have leisure for refined thought and reading." Again Kenko says: "It is enough to say of a man that he died in peace without adding that he died happy, since the addition of the miracle is to belie the folly of those who do such things."

"In the reign of the Emperor Takakura a Buddhist priest who chanced to see his face in a mirror, was so surprised and disgusted at his own ugliness that he would never look into a mirror again, and avoided as much as possible all human society. Now there was a sensible fellow for you! He was a man that knew himself, which is more than can be said for the average man and woman."

....."There are seven kinds of bad friends: high officials; young folk; robust fellows; winebibbers; militarists; liars and covetous people.....there are three kinds of good friends: givers of good gifts, physicians and wise men....."

It will thus be seen that the reflections of Kenko range over a wide field and touch life at significant points. Kenko was evidently a man of great refinement; he could not endure vulgarity and dishonesty in any form, and he delighted in the poetic aspects of nature. Some of his criticisms are quaint indeed.

"There once lived an abbot who was cantankerous to a degree. Beside his abbey a big tree grew, an *enoki*, and he was called the 'enoki-abbot,' which he resented, and so cut down the tree. But as the stump remained, he was nicknamed the *kirikui* abbot (stump-abbot) which so enraged him that he dug out the stump, when the hole thus made filled with water, making a pond; and then he was nicknamed pond-abbot, and nicknames always followed him."

"Once a monk of the Ninnaji temple gave an entertainment, when a wag among his fellows put a kettle on his head and danced. The dance being over, he tried to remove the kettle but it would not come off, and the guests at the feast were in consternation over his predicament. They attempted to break the kettle but it refused to break without breaking the victim's head; and he had to be taken to a physician in Kyoto, who declined to treat the case, as it was unprecedented.

After consultation, his friends decided that the man's life must be saved even if his face was disfigured. Thereupon they seized the kettle and pulled and tugged so vigorously that in taking it off they pulled off the man's nose and ears....."

"The priests of a certain temple once went out to view the red maple leaves of autumn on the Narabino hill, taking with them a pretty boy, in order to surprise whom they had previously dug a hole and buried their lunch boxes, covering them with red leaves. On reaching the spot they told the lad that they would all pray that their food would come from under the ground and that the Buddhist gods would answer. So they got out their beads and recited their rosaries and feigned prayer, after which they proceeded to dig where they had buried the food. But some one who had seen them place the lunch boxes under the ground, stole it away as soon as they had departed and so the food was not there. This put an end to the day's programme and the day's pleasure, and the monks quarrelled and returned home in disorder....."

"There was once a man who wanted to become a Buddhist priest, and thinking that he would like especially to be a traveling priest, he set about learning to ride well. A priest, too, should know how to sing well, thought he; and so he took up singing. These things, however, so absorbed his whole attention that he grew proficient in them, by which time his life had passed and he never became a priest....."

FUTURE OF FINANCE

By RELJIRO WAKATSUKI

(EX-MINISTER OF FINANCE)

THE stupenous effect of the great European war on the world of finance has been as much felt in the East as elsewhere, irregular economic phenomena being especially marked in Japan. On the outbreak of the war large numbers of ships were requisitioned by their various governments, while others were left idle in hostile or neutral ports, to say nothing of those sunk at sea. The dangers of travel and the cost of freight have been enormously increased, and transportation has been generally retarded. Nations once intimately related economically and commercially have separated and become foes, suspending trade, debts and international credit.

And to meet their colossal war expenses the belligerent countries have been resorting to every available means of income. England has relied chiefly on increase of taxes and public loans, and France for the most part on short term loans, though recently public loans have been floated. Germany has mainly had recourse to public loans. The general trend of capital has been toward military loans, which is unproductive investment. The extraordinary demand for war munitions has

brought about great and sudden changes in international credit, with irregularities in rates of exchange, and producing untoward effects in the economic world.

Serious as has been the effect on the financial world of the present, it can only be still more so for the future, when the unprecedented war debts of the various nations are considered. England alone is now spending at the rate of 18,000,000,000 *yen* a year; and though the continental countries where conscription prevails, may not have such large expense as England, their debt will be sufficiently appalling. During the war, interest on the enormous debt may be paid from loans, but after the war it will have to met from ordinary revenue. Pensions and rewards will eat up another gigantic sum. The greater cost of postbellum enterprise and the reduced power of consumption will also affect unfavorably the economic situation, and that in neutral as well as in belligerent countries.

Finance will be further affected by the destruction of so many factories and factory workers by the war, as well as by the loss of so many thousands of strong men to labor and the nations'

manhood generally. The factories may be replaced but the men never. All this will considerably reduce the economic strength of the nations of Europe and bring disadvantage to the entire financial world, preventing investment in foreign markets.

The effect so far on American finance has been quite favorable. When the war broke out I fancied that the demand for munitions from America would be so great that the financial situation would be at once affected favorably, having a like effect on Japan, which is one of America's best customers. At the outset, however, our hopes were disappointed, because of the withdrawal of their short-term capital from America by the belligerent nations. This export of capital from America to Europe together with the *muratoria*, or suspension of payments allowed by the belligerent nations, followed by the closing of exchanges and the disappearance of price-lists, conspired to impede exportation from America, thus unfavorably affecting her finances. It was but a momentary phenomenon, however; for soon the British *muratorium* was lifted and exchange reopened with a consequent increase of exportation, until now the amount realized by American munition works is simply enormous. British and French indebtedness to America suddenly began to increase at a rapid rate, lowering the rate of exchange between these countries and the United States, at last forcing the two European nations to raise

a large loan in America. This has favorably affected conditions in Japan where there is a great demand from America for such things as silk.

Japan has learned from the war, however, that it is to China and India she must look in future for her greatest and most profitable markets. Feeling, as these countries do, the stoppage of exports from Europe, they have only Japan to depend upon for supply, though, through loss of field for export, their purchasing power has been considerably weakened. Japan must do all in her power to supply the goods formerly imported from Europe and so hold the market after the war. Hitherto Japan has supplied Europe and America with raw materials and imported the finer grades of western manufactures, contenting ourselves with exporting our manufactures chiefly to Asia, all of which was quite natural according to our geographical position and the state of our advancement. Now the European war, which has increased American exports to Europe, has stimulated Japanese exports to America, with a simultaneous increase of demand for Japanese exports in Asia. Thus Japan is at present placed in a very advantageous position commercially.

Whether the present flourishing condition will continue in the commercial and financial world of Japan after the war concludes is another question. For the expenses of her little war with Germany, entered upon in agreement with the terms

of the Anglo-Japanese Alliance, Japan drew upon her surplus treasury funds, which some have not hesitated to describe as a waste of the funds; but apart from the propriety or otherwise of fighting against Germany, now that we have sided with the Allies our war expenditure has to be met either by public loans or taxes, which have so far been avoided by utilizing surplus funds.

Commercially Japan has experienced some remarkable irregularities on account of the war. The excess of imports over exports, which the nation had for so many years, began just before the war to show sign of change, and since the war the tendency has been so far emphasized as to produce an excess of exports to the extent of nearly 200,000,000 *yen*, in spite of the inconvenience from lack of shipping facilities. This was no doubt due to the demand for goods to supply the deficiency from Europe. But whether this favorable balance of trade will go on after the war is uncertain, though it is quite sure to continue during the war.

Our gold reserve which amounted to some 350,000,000 *yen* before the war, has now jumped to nearly 600,000,000 *yen*, causing an inflow of specie, whereas we had been formerly experiencing a steady outflow. As our national bank issues convertible notes it makes little difference where our specie is kept, and so a great part of it is kept in England. With this increase of specie reserve. capital has slackened and financial pres-

sure is slight, with a rapid enhancement of stocks and shares, a state of things that may be expected to continue as long as the war.

But what of financial panic after the war? With money slack and stocks high the same financial panic that followed the terms of peace with Russia might be expected again when the war ceases in Europe; but personally I do not believe it will be so. Of course it is not always possible to prevent such panic, as was seen to be the case after the Franco-German war. When the sky clouds over it is not always certain that it will rain, or if does, what direction it will move. So also is it in the world of finance. No speculation as to the future should prevent our business men from making proper advancement industrially and financially. For years our industrial circles have been suffering for want of cheap capital. Now that they have it is the time to seize the opportunity.

It is a question, however, whether our commercial and industrial leaders are sufficiently energetic to take full advantage of the situation in the economic world. After the war is over the belligerent nations will exert themselves to the utmost to recover their losses commercially and industrially. The German Chancellor boasted that Germany would depend on big indemnities, which is all bluff to excite the nation to renewed vigor in fighting; for the possibility of Germany winning indemnity is infinitely

reason. While the nations of Europe are thus laboring to recover their loans, it is probable that they will be too weakened at first to have any great advantage over Japan, thus giving our industries a good chance to get a start. So if we lay a

solid foundation for our industries and consolidate our interests abroad there will be every prospect of our success in competition with Europe. The prompt abundance of capital in Japan should be devoted to this end.





THE RIVER OF TEARS

By "ARIEL."

IT was a late afternoon in the fall of the year, when the hills all around were withered and were with faded grass and dead leaves, and the chill winds were dialing roughly with the few wind-swept shrubs that still lingered out of season by the wayside. A woman, clad in dress and shawl to see, stood alone upon the highway, leaning on her staff to take a breath and contemplate her way. As she peered into the distance before her, there were stars to soften her saddest eyes, there were not of weathers but of woe.

Beside her flowed on calm deep the river Hsiao, its waters gleaming cold in the light of a falling sunset; the water took on a crimson hue like upon her cheeks which it fair would reflect.

"That is no other than Mrs. Ono," remarked one traveler to another, as they rested a moment on their mulebacks and took a sniff of air from the fresh up-turned soil. "She is the wife of Ono Teruhiko, the man who built that fine villa down at Yawata."

"Ah, indeed?" chimed in his companion. "Well, if she is going down there,

she has quite a step before her yet, and it's getting late."

"She can hardly be going there," thought the other. "You know that villa was sold half for her; and she never goes there. It is a most of the time there, however; and he does not keep bachelor's hall either, I assure you."

"Eh, I suppose not," laughed the other visitor. "It seems to me I see him there most of the time. His children grow here, now, don't they?"

As a matter of fact the surmises of the passers were only too true. Perhaps Ono had not seen her land for months; and time to take it she knew not. Like the good wife that she was, she waited and cultivated patience to the utmost hoping for the best, though it occurred hoping against hope. She had got wind of the villa at Yawata; for the gossip were not slow to keep her informed of the irregularities of the village; and being unable to endure sorrow and suspense longer, she stole away on this cold, fog-haunted evening, not knowing whether she ever would return.

Unaccustomed as she was to much walking the forsaken wife soon grew footsore by the way; and having missed the road more than once; she was now worn out and disheartened in the extreme.

At last she reached the village; and the people pointed out to her the villa of Ono Yorikaji, and then watched to see what she would do, and how she would be received.

It was the hour for lighting the lamps; and just as the lights were being set in place by the maids, Patrinia approached her husband's villa.

Peeping in through the bamboo fence in front she saw the ominous shadow of a fair and graceful contour fall softly upon the paper screen that separated her from the figure within. Near by appeared shortly the easily recognized silhouette of her faithless lord; and his merry tones could be heard in glad converse with her who had stolen his heart way from home and children.

Unlike Enoch Arden, Patrinia would go in and spoil the music; but the renegade husband, hearing the voice at the door, sent a servant to say he was not in, and could not be seen. So the woman turned away, heartbroken and in despair.

The white moon hung clear and cold in the pitiless sky as Patrinia stood again beside the river Hojo, where but a few hours before she had beheld the golden glow of sunset. The *miscanthus* leaves hung heavy with dew that sparkled in the light of the moon, and the dread flood below glided along in grim and soulless silence.

As the woman bent over the river bank to take a better look at the cold stream, a tear glided down her pale cheek and plunged into the swift current; and,

as the dewdrop from the blossom, mingled for ever with its native element..... Ever widening circles disturbed the face of the flood; and then they disappeared, and all was as before. There was no other mark of change, save that another dew drop hung from the *miscanthus* leaf.

Next morning when it was reported in the village that a peasant had found the body of woman in the river, the whole community turned out to see the sight, and Yorikaji Ono was among them. He said not a word. But the people carried the cold, dead form and laid it at his door.

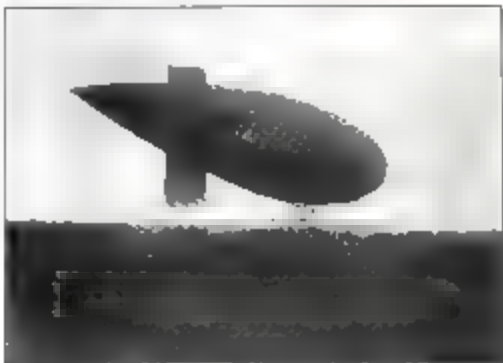
Patrinia was duly laid in a well-made tomb, and the villagers changed the river's name, and called it *Namidagawa*, the river of tears.

Within a year of the burial there came up through the green sod of the lost wife's grave a strange plant, such as no man had ever seen in that region before. None could be found that knew either its name or species; but it was delicate and fair to see, so delicate indeed that it could not endure the weight of a drop of dew. Every tear that came to it, it at once shed. And the people gave it a name of their own invention: they called it the *Ominaeshi*, the blossom of surpassing beauty; and the tomb where the new flower grew, they named *Ominaeshi-dzuka*, the tomb of fairest flowers.

As the days of mourning were being accomplished Yorikaji himself, in accordance with custom, came to the tomb of the woman he had destroyed. And when he beheld the fair blossom rising above the grave, his heart was so filled with remorse that he could not live. And the next morning he too was taken from the cold flood by the villagers and buried beside his lawful wife.



GENERAL VIEW OF THE SHIP IN THE DISTANCE



GENERAL VIEW OF THE SHIP IN THE DISTANCE



THE HOUSE OF REPRESENTATIVES
IN THE CITY OF MANILA



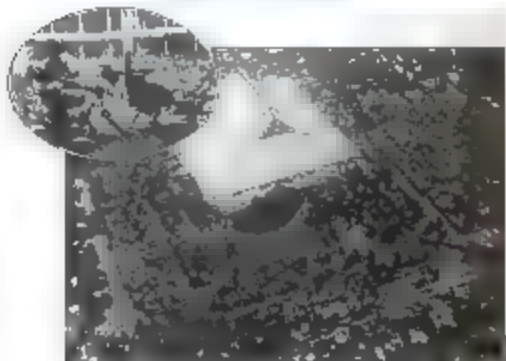
THE HOUSE OF REPRESENTATIVES IN THE CITY OF MANILA
THE HOUSE OF REPRESENTATIVES IN THE CITY OF MANILA



GRAND DUKE OLD RGE NICHINO-VITCH. OF KENNA, VISITS JAPAN



ACROBATS AT NEW LE FLYE TRICKS



KID UP AT THE TOP OF THE TRICKS, SHOWS IN THE FLYING HALL

CURRENT JAPANESE THOUGHT

By THE EDITOR

The Game

Mankind, for all practical purposes, may be divided into two camps: those that know and can; and those that don't know and can't, the former ever occupied in *doing* the latter. Ignorance and weakness are as synonymous terms to-day as they ever were, as are also knowledge and power; and those possessed of knowledge and consequent efficiency are constantly engaged in exploitation of those lacking such advantages. The reason why the game changes not is that through pride and conceit the majority never see, or if they *do* see, they never see *why*, they are the victims of the knowing and able minority; while the latter, with a few noble exceptions, yield to the temptation toward the easier way. With them knowledge has no advantage save a selfish one, and superior strength or opportunity is but a summons to aggrandisement. Thus in the modern, no less than in the ancient, world the normal is not the moral course of things; and this is the fundamental cause of all war, vice, crime and social disintegration. The evil is due for the most part to defective systems of education, rather than to inherent weakness of human nature, though the latter is no doubt in some measure a predisposing cause. But not until states resolve, and effect the resolution, to found education on a moral and ethical basis, and the rising generation be taught, and trained to obey the teaching, that the advantage of knowledge and consequent power is for others rather than for self, will altruism prevail among men and nations, and civilization be Godlike and humane. This is the central

teaching of Christianity; and only when the churches really teach it and live it will the promised redemption draw nigh.

War and Leadership

This war, like all wars, and no war more than this, proves that war is the result of blind leadership, which is the same thing as lack of leaders.

Looking back over the history of human strife it is evident that often men on both sides were fighting for the same thing. The leaders, such as they were, had far more in common than they knew of; they struggled in the dark, or in the twilight, against the evil which was there, and which they hated with equal sincerity; they fought for the good which was there and which was really strengthened by the issue of the strife. But they were blinded by passion and prejudice, by neglect of reason and common sense, by failure to understand and circumvent the weakness of human nature, just as the leaders in the awful European carnage to-day, whose chief blunder has been procrastination, the postponement of the evil day; and so, of old as to-day, their blows fell at random; thousands, yea millions, perished in armies against one another whose hearts were set on the same end and aim; and that good end and aim which neither side saw clearly, was the only inheritance they left their children, made possible and realized not so much by the victory of either one, as by the truth and self-sacrifice of both.

Hero-Worship

But when we survey the past from the distance of the present there is no denying the fact that with more intelligent

leadership most of the wars could have been avoided. If history is not mostly hero-worship, as Carlyle fancied, it is at least largely made up of the careers of great men. On them the people seemed painfully dependent. Even the most democratic populations in ancient no less than in modern times have been helpless without leadership. But the triumph of democracy lies in the fact that it does not often preclude the possibility of sound leadership by making it hereditary, or the divine right of families. Nevertheless the best aspect of any age must be sought in the lives of its best men and women, whose honesty, uprightness and wisdom carry conviction to the understanding, while their zeal kindles the zeal, of the many.

The paramount importance of leadership is seen further from the fact that moral motives move noble individual lives much more freely and powerfully than they move men in masses. Popular opinion is a great force, but it is not always a moral force: that depends on leadership. The enthusiasms which create Crusaders, Inquisitors, Puritans, Home-Rulers, Socialists and so on, are not so much the result of moral conviction as of passion, provoked by oppression or resistance, maintained by self-will, or stimulated by the mere desire of victory.

What Men What must be borne in
Die For mind is that there is
always some vital thing
for which men fight and

die. But just what it is may not be so easily defined. Explanations are readily at hand but they are seldom satisfactory. They say it is a struggle for liberty, but every struggle for liberty has but ended in being a struggle for supremacy. They say it is law, but a fight for law generally means "my law," or my interpretation of law. The point is, there is never any real reason why men should fight and kill each other, since there is always a rational and humane mode of adjusting differences; but only great and wise leaders can see this and guide the masses accordingly.

But the greatest and most worthy leaders of mankind, like Jesus, for example, do not lift up their voices in

uproar and fight to be heard: theirs is the still small voice that only those who have ears to hear, will heed, and thus give the multitude a chance to be taught by the prophet. The world always has its leaders, but too often they are suffered to remain in the wilderness, because of the fashion to encourage demagogues and those who strive for cheap fame. The craze for advertisement, both active and passive, has precluded possibility of adequate leadership and subjected the public mind to the mercy of false prophets.

Prophet's Medium

The main medium of the prophetic message to-day is the press; but the press, in tune with the times, has space, as a rule, only for those with a name. Not truth and wisdom, but a well-advertised name, is the authority which both press and public seek to-day. What society is after in our time is not wise men but mammon; and the taint affects visibly all sections of the press, leading the teachers of the people to minister to their curiosity and what they show themselves most ready to pay for, rather than to their moral and spiritual welfare. Thus the prophets prophecy falsely and the people love to have it so. Until we are willing penitently to admit our false pride and humbly seek wisdom no matter how humble the source there will be no hope of reform and therefore no prospect of permanent peace. The sin of the world to-day is its pursuit of a false ideal. Our standard of value is too material to be moral; too selfish to be sane.

Is America Challenging Japan?

The decision of the American Government to put immense sums of money into naval and military extension is causing deep thought in Japan and leading some of the vernacular dailies to suggest the new attitude as a challenge to Japan. The Tokyo *Nichinichi* is quite alarmed at America's programme of army and navy expansion, which, it says, attracts the attention of the world. Why does the United States require such enormous defences? Some may say that America is preparing against Germany after the

war ; but so long as she maintains amicable relations with England she can have nothing to fear in that direction. No ; America's objective is in another direction. She wants to command a big navy on the Pacific and play a striking rôle in the Orient. Japan, which holds the key to the peace of the Far East, should not neglect to keep a sharp eye on American policy. The United States is now a friendly Power to Japan ; but when the news reaches our shores that America is greatly expanding her navy, we cannot ignore it nor sit still. There are many anti-Japanese Americans and there are many Americans who are striving for better relations with Japan ; but the issues between the two nations cannot be decided by sentimental notions on one side or the other. The final and decisive point is the conflict of aims and ambitions of the two countries. No amount of peace talk can alleviate Japan's anxiety over America's determination for a big navy. President Wilson seems to support the Monroe Doctrine, but if America has an ambition to play a leading part in Oriental affairs it is inconsistent with the Monroe Doctrine. There is no doubt that the aim of the American Government is to secure a foremost position in the Far East and the American people are determined to extend their concessions in this direction. In carrying out such a programme how can America avoid conflict with Japan ? This is what we fear. Japan has brought herself to the present position at enormous expense ; and the position must be maintained at all costs ; but how is she to do so in the face of American ambition ? It would be much more becoming for the members of the Imperial Diet to refrain from personal recrimination and devote their attention to answering this question.

**Will Japan
Go South ?**

Mr. Takekoshi, one Japan's leading politicians and publicists, has a striking article in the last number of *Commercial Japan*, advocating the extension of the empire southwards. He starts out with the contention that Japan must by all means seek extension of territory to meet the demands of her ever increasing population, and he finds fault with his people for devoting

more attention to internal than to external affairs, regretting that his country has as yet adopted no definite policy of territorial expansion. Japan has but recently come into contact with the world and she is, therefore, yet in her youth as a modern nation ; and it is during the youth of a nation that it must prepare for extension, just as a lad by the time he reaches 25 has laid the foundation of his physical constitution. Nations sometimes acquire territory by what is called peaceful penetration, but Japan may have to adopt aggressive measures, and be called warlike by the western nations, who have already taken their full by warlike means. It is easy to be peaceful when you have got all you want ; but it was not by peaceful means that the British Empire became so vastly extended. Think of all the wealth Britain seized from enemy nations on the Atlantic ! All the nations of Europe laid the foundation of their wealth and extension in a similar way. If the Japanese wish to become as great as western nations they will have to adopt the same policy of expansion as western nations followed until they got enough and then began to talk peace. Japan should look for her outlet southwards ; all nations naturally expand in that directions, as history shows. It is futile to prosecute a policy of expansion in Manchuria. While holding what we have there, we should aim chiefly towards the south. The islands we have taken in the south are only rocks and of no value. Japan must command the Sunda straits, Sumatra and Java ; had she done so during the war with Russia the enemy could never have reached the east. She must occupy and fortify these islands until no European fleet can menace the Far East. The people of these islands are her own kindred, as any one can see by going among them. They are now in Dutch hands, but if that country cannot civilize them and use them to protect the orient they become a menace to us, as they are now to Britain in sheltering German spies who are operating in India. Thus Japan would be justified in occupying them for her own protection. Holland has not fully occupied them ; they are mere protectorates ; and Japan can conclude

treaties with the rebel chiefs of the islands, in the same way as Holland is trying to do, or has done.

Swelled Head On account of the outburst of adverse criticism in connection with the

Allies which appeared in the vernacular press some time ago the *Yomiuri*, which has one of the most levelheaded editors in the journalistic circles of the country, says that while it is all very well for nations, like individuals, to reach a period of self-consciousness and cherish aspirations of their own greatness, it is at the same time possible to go to extremes in this direction. The people of Japan, says the paper, are too prone to bombastic notions. They contend that their country is a first-class power and the leader of Asiatic nations, and seem to fancy that in actual strength and influence Japan stands on a level with England, France, Germany, Russia and the United States, while being far above such countries as Austria-Hungary, Italy, Belgium and Holland. Of course, admits the *Yomiuri*, Japan is a great Power compared with the decadent nations of the Orient, but she is quite insignificant beside the great western powers with whom she now apes equality. Such countries as Belgium, Italy and Austria-Hungary seem unimportant when placed in the midst of the Atlantic; but even these so-called small nations when viewed from the point of view of finance, commerce and civilization are far above Japan in actual efficiency. Belgium and Holland have three or four times the trade of Japan, while with the commerce of the greater nations that of Japan bears no comparison whatever. Italy, placed in Japan's position in the Far East, would prove a more powerful factor than Japan in Oriental affairs. It is not sufficient, continues the *Yomiuri*, for Japan to feel big in comparison with Oriental countries; she must get over her propensity to disputing with China, and cherish wider ideals, behaving modestly and realizing her place in the world. Japan must set her standard according to western rather than oriental ideas and

make for herself a place among the greater Powers. Japan's racial standard of civilization must be elevated and her people more enlightened, while she refrains from big and empty words. A nation going about with swelled head is a laughing-stock to the world.

East and West A professor of physics in the Imperial University, Tokyo, has written an article in one of the vernacular magazines, in which he contends that the main difference between Oriental and Occidental civilization lies in the fact that the former is engaged in obeying nature while the latter is bent on conquering nature. The oriental habit of pursuing nature's secrets to obey them or abide by them the professor holds to be productive of true progress and peace; while the western craze for discovering the secrets of nature only to take advantage of her and bend her to human will is what leads to war and the desire to enslave. Western genius thus reaches its climax in the militarism of Germany which can be satisfied with nothing less than the conquest of mankind. The spirit of the West is domination; the spirit of the East is obedience. The one believes that man is superior to mother nature while the other regards nature as the divine source whence man came and preserves a filial relation towards her. The professor goes on to speak of western ingratitude to nature; but how there can be ingratitude toward what is impersonal, he does not explain, while he yet does not appear to be a pantheist. Without attempting to pursue refutation of the professor's theme, which would be easy, it may be remarked that man's whole history has been one of conquest over nature; or more accurately, of learning how to use her laws for his own advancement and general evolution. And as to western civilization tending to produce slavery, it may be said that human freedom has had to fight as bitter a battle in the Orient as in the Occident, and with not quite the same success.

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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MR. THOMAS BARNES, GOVERNOR OF THE STATE OF NEW YORK, WITH HIS WIFE, AT THE OPENING OF THE NEW YORK STATE HOUSE, 1892.

THE JAPAN MAGAZINE

VOLUME SIX

APRIL, 1916

NUMBER TWELVE

RUSSIAN MISSION TO JAPAN

By F. YAMAZAKI

THE visit of 'His Imperial Highness, Japanese warship, the *Kashima*, and in George Mikailovitch, Grand Duke all respects received the treatment and of Russia, accompanied by a brilliant consideration due to an Imperial guest. retinue of officers and other persons of In conveying the felicitations of the Tzar distinction, caused a deep impression in to the Emperor of Japan the Grand Duke Japan. Ostensibly his Imperial Highness took occasion to ask Japan to accept the came to convey the congratulations of gratitude of Russia for the assistance the Tzar to the Emperor of Japan in given in supplying munitions of war. connection with the Imperial Coronation, The visit of his Highness will also have but that the result of the visit of so dis- some influence on bringing about closer tinguished a personage will be more far- relations between Japan and Russia, as reaching than an offer of formal felicita- well as in promoting more mutual sym- tions, many have no doubt. pathy in their national economies.

The Grand Duke met with a very There are one or two questions of cordial reception from all classes in Japan, interest that still require solution between especially from the Imperial House, and Japan and Russia. One is as to the sale was feasted and fêted during every day of the railway between Changchun and of his sojourn in the country. He arrived Harbin; and another is with regard to and also took his departure on board a Japan's fishery rights in northern waters.

As to the railway question, the lines of Japan and Russia join at a point about 130 miles south of Harbin; so that the Japanese line does not go north of Chanchun while the Russian line does not come south of that place. This discrepancy on the lines of communication in north Manchuria has proved very detrimental to trade between Japan and Russia, to say nothing of trade between Europe and the East. The matter was brought up for discussion at the Portsmouth Peace Conference, but at that time the Russian representative declined to discuss it. Since then Japan has made informal advances to Russia in regard to the subject, but the authorities at Petrograd have always evaded the question. Though Russia is doubtless as much convinced as Japan is as to the utility of the proposed linking up of lines, she yet hesitates on account of national defence policy. Now that Russia is convinced that Japan is not likely to take advantage of the line to carry troops in to Russia, she may be more disposed to heed Japan's petition. There is now some talk of Japan being able to purchase the line in question, which would be the

easiest solution of the question.

It is said, however, that as a *quid pro quo*, Russia will require that Japan undertake to supply a certain definite amount of munitions of war.

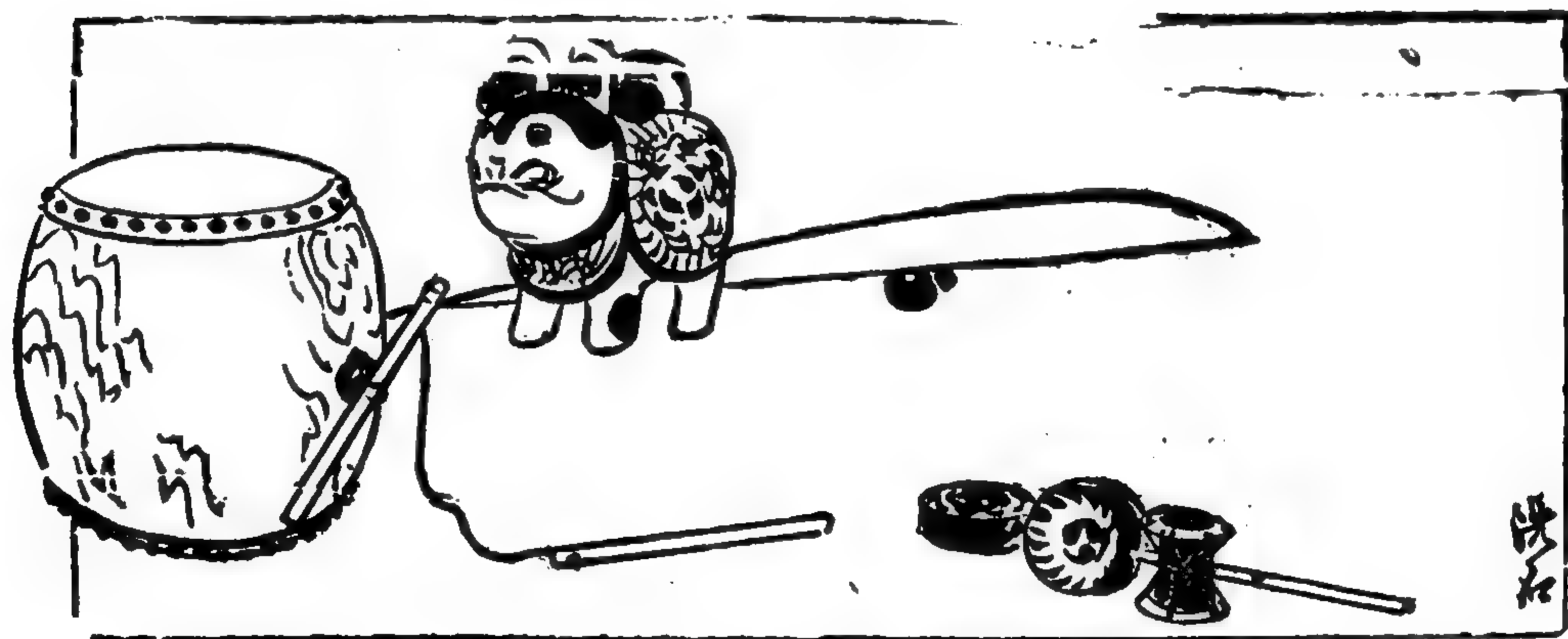
As to the fishery question there is a rumor that the Russian authorities now look with more favor on the proposal to grant Japanese fishermen greater facilities along the Russian Pacific coast waters, contending that, since the two countries are now such close and friendly neighbors, any advantages conceded Japanese fishermen can only redound to the profit of both countries. The Russians have never been very successful fishermen, the number so engaged being quite insignificant in Far Eastern waters; and for this reason facilities afforded the Japanese would but increase the catch and promote trade between the two countries. The existing fishery regulations benefit neither the Russians nor the Japanese. This important problem is now under earnest consideration and it is expected that the visit of the Grand Duke will have done something toward hastening a solution.

Perhaps the most important question arising out of the visit of the Russian Grand Duke is that of an alliance between Japan and Russia. The question of a formal alliance between Japan and Russia has been discussed in the public prints for a long time, but now it seems to be approaching practical possibility. Some have opposed it on account of the Anglo-Japanese Alliance and the *Entente Cordiale* between Japan and Russia, which seemed to render further agreements unnecessary. Others feared that Russia could not forget her defeat by Japan and would be disposed some time or other to seek revenge ; while still others argued that owing to rapid changes in international situations it would be better to wait and put no trust in alliances. The visit of the Grand Duke has done much to remove our suspicions of a contemplated Russian revenge ; while leading statesmen of Russia have time and again declared the peaceful attitude of their country toward Japan.

There is now a very general conviction in Japan that an alliance with Russia need in no way militate against the alliance with Britain and that therefore the Russo-Japanese Alliance should be formulated at once. If the two countries are sincere in their declarations of mutual confidence and respect there seems to be no reason for longer postponing the alliance. Our present good relations must never be injured by allowing the presence of suspicion. At present Japan is sending enormous supplies of war munitions to Russia. The Government alone has sold about 60,000,000 *yen* worth of arms ; and at least one hundred million more has been supplied by Japanese industry, including shoes, cloth, machinery, tools, medical instruments and medicines. The Grand Duke, when in Japan, visited the national arsenals and saw the multitudes of hands turning out supplies for his country. At the Tokyo arsenal his Highness was specially interested in the manner of making rifles and gave presents and decorations to some of the workmen. At the Osaka arsenal he was struck by the quick way shells and ammunition were turned out ; and at Kure he saw the heavy guns being made.

If the visit of the Grand Duke does

nothing more than promote better economic relations between Japan and Russia much will have been done for the good of the two countries. Up to the present the high custom duties in Russia have hindered trade with Japan, accentuated by lack of communications and divergent customs. Both countries have followed a policy of high protection with mutual losses in trade. Since the European war, trade has begun to look up between the two countries and commercial circles are laboring to remove the hindrances. The Osaka Mint is busy turning out gold coins for Russia to the amount of some 12,000,000; and Japanese bankers are floating Russian treasury bonds to the amount of 50,000,000 *yen*. Taking all these facilities which Japan is offering Russia, together with the visit of the Grand Duke, it is not difficult to see that relations between the two countries were never better and that even something more definite and formal may be expected. At any rate the outlook is bright for a long period of peace between Russia and Japan in the Far East.

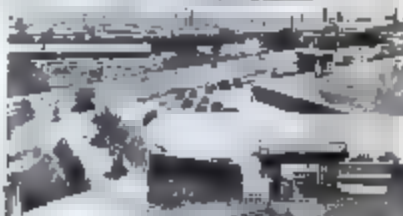




THE CHINESE DELEGATION TO THE 1911-12 INTERNATIONAL
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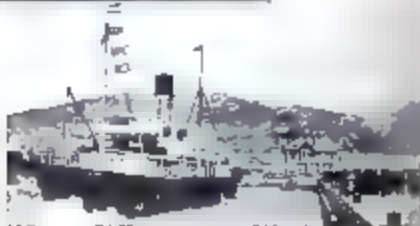


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MAKING MUSEUMS FOR INDIA



1. TESSON 2. TESSON 3. TESSON 4. TESSON 5. TESSON 6. TESSON 7. TESSON 8. TESSON 9. TESSON 10. TESSON

SCENES FROM KOREA

By M. TAYAMA

JUST across the straits from the Japanese port of Shimonoseki lies the Korean port of Fusan, which the people of the country call Pusan, the distance over the sea being no more than 120 miles. Long related to Japan historically and in a commercial way, the port of Fusan has been a place of interest to the Japanese for centuries. The town has now a population of some 38000 and does a trade equal to about 13,000,000 a year. As it is also a base for the coastal fisheries of Korea, Fusan is regarded as a port of increasing importance. More important still is its position as the gateway from Japan to the continent of Asia, the starting point of Japan's great trunk line inland.

Just without the port of Fusan lies the island of Zetsuyeito, about 15 miles in circumference, beautiful pines adorning its southern side, while its fair beach of silver sand makes it attractive as a watering place. The Makinoshima mineral springs lie to the west of the island. As a vast natural breakwater the island rises to protect the harbor of Fusan from the violence of the Japan sea. Behind the city rises Mount Ryudzu, commanding a fine view of the harbor, with the island of Tsushima in the dim distance.

Old pine trees, said to have been planted by So, the lord of Tsushima, long ago, dot the summit of the mountain.

Some 38 miles up country from Fusan stands the town of Mitsuyo on a vast plain growing nothing but grass. The plain has now considerably changed, however, under the cultivation of Japanese immigrants, who have begun the growing cereals there. The old village of Mitsuyo is situated about two mile, from the station ; and the town proper has now a population of some four thousand, dealing chiefly in grain, tobacco and hides. The river Rakutoko runs past the town, near which in ancient times was a state barrier, the ruins of which may still be seen. The site of the barrier is a natural stronghold ; and in 1592, when the Japanese forces invaded Korea, it was here that the native soldiery offered the stoutest resistance, the invaders succeeding only by a sudden attack from the rear. This interesting historical place is near Sanroshin station. On a hill stands the tower of Reinanro overlooking the river and the town. Formerly part of a temple it is now simply a tower commanding a fine view of the district. In the town stands the Mitsuyo castle, where the Korean forces took refuge after their

defeat by the Japanese in the 16th century, but on the approach of the invaders the garrison was so terrified that they fled, leader and all, to the mountains and were never heard of more.

One of the larger towns of southern Korea is Taikyu, an important link between Fusan and Seoul and the center of communications for the district surrounding it. The population is no more than 5,000. About a mile west of Taikyu lies the village of Tatsujo among rows of beautiful pine trees and hills, giving it a park-like appearance. In the center of the village stands a Shinto shrine recently erected by the Japanese. An ancient Korean temple of Confucius may be seen in the town of Taikyu, being a very good example of national architecture. The inscription over the entrance to the temple, bearing the ideographs: *Taisci-den Hall*, were written by the famous scholar, Shuki.

Ten miles east of Taikyu is the town of Keishu, one time capital of the ancient kingdom of Shiragi, the dynasty passing away after a régime of 992 years and 54 rulers. The kingdom of Shiragi subjugated its neighbors and had close relations with Japan, over which country it had an immense social and artistic influence. Keishu has many spots of great historic interest, the examples of ancient architecture being of vast importance. Some of these were treated in a former article on Korean architecture in this Magazine.

Fuko is a port of some importance at

the mouth of the river Kinko, along which there is considerable navigation, bringing fish and salt and returning with farm products. In this vicinity are Mount Fuyo and a famous temple of the same name. The river scenery here is much admired. Another town along the Kinko river is Koshu, where the castle of Kudara used to stand. The ancient kingdom of Kudara contributed much toward the civilization of Japan. Tenan is noted for its placer-mining for gold. Three miles from the station there is a hot spring called Onyo, which has been frequented by Koreans of rank from remote times, having had a royal villa. There is now a Japanese hotel there and the place has many visitors from Seoul.

Seikwan is the scene of the first battle fought by Japan during the war with China, and the ruins of the defence works may still be seen, being a short distance from the station. There is a ferry across to Anjo where the hero, Captain Matsuzaki, was killed, he being the first officer to fall in the fray. The beautiful waters of the Bay of Gasan are near by, on the shores of which the Chinese army landed. At Suigen are the mausolea of the old kings of Korea, the tombs being on Mount Kwazan some distance from the station. It is said that when the site for the royal mausoleum was laid out as many as 5½ million pines and 19 million chestnut trees were set out there, about 43 years being spent in the task, covering the whole mountain. Now after the lapse



1. IMPERIAL PALACE GARDEN 2. CHANGMEN GENERAL 3. INDUSTRIAL MUSEUM 4. PRINCIPAL TEMPLE 5. A STREET IN KICHU



1. ON THE OTHER SIDE OF THE RIVER, 2. GROUNDGATE
A. BEHIND ON THE RIVER BANK

of 120 years the whole eminence is thickly wooded and may be looked upon as the only example of afforestation in the country, where almost every hill is denuded of trees. During the Koma dynasty Suigen was the capital with its fine castle, which still exists and is noted for its Kwagei gate, in the north-east tower. Many old buildings are yet extant there to tell of former glory.

Seoul, which is known to the Japanese as Keijo, was a place of some importance even as far back as the régime of the kingdom of Shiragi, and later it became the capital of the Koma kings, finally forming the chief city of the last rulers of the Hermit Kingdom. The ancestors of the Li dynasty employed a force of 200,000 men to build a great wall around the city, 28 feet high with 8 gates. The ancient wall is still one of the interesting features of the city. Seoul has now a population of 277,000, of whom about 38,000 are Japanese, the latter increasing at a rapid rate. The city is now furnished with all the latest equipments of a modern place, including schools, hospitals and churches. The city wall is about 8 miles around, with four great and four minor gates, the former known as the East, South, West and North gates, respectively. None of these gates are less than 500 years old, and their magnificence is imposing even to modern eyes. The Shotokyu, or royal palace, is situated north-east of the city, and is now the residence of the ex-king, Prince Yi. Burnt down during

the Japanese invasion of the 16th century, it was rebuilt on a grander scale in 1609, and still possesses much of its old-time splendor, with its towers, beautiful gardens, woods and lakes. There are numerous buildings belonging to the palace, some of which are now museums, where valuable specimens of ancient Korean art may be seen. Seoul has also a zoological and a botanical garden. Another royal palace of the former rulers of Korea is Keitoku-okyu, rebuilt in 1865, which is noted for its fine gates, and other very interesting examples of royal magnificence.

Bakota park is the place where stood the famous temple of Kofukuji in the days of King Li's greatness; and in the park the famous tower of shining marble may still be seen. About 12 miles north of Seoul rises Hokukanzan to a height of 2,600 feet, with sides so steep that climbing is difficult, such a mountain as one sees in the Nanga pictures. On the summit is a castle built by the Koma rulers, but added to by the Li dynasty. The treasures now in the museum at Seoul were formerly preserved in the castle.

Some forty miles north of Seoul lies the town of Kaijo, the old capital of the Koma kingdom, the rulers of which were devout Buddhists, hence the number of temples to be seen. Indeed the Koma kings represent the period of greatest development in Korean art and general prosperity. The porcelains of this period are among the best in the world, and can

no longer be produced. Some of the specimens excavated around the village sites are comparable only to those found in the ruins of Pompeii. In the vicinity of Kaijo there is a large production of the ginseng plant, much used for medicinal purposes, and the sale of which is a government monopoly. Kaijo has a population of some 38,000, has old walls and many places of interest. About a mile from the station is Mangetsudai hill with the ruins of the Koma palace.

Heijo is the central town of the province of Heian, the most precious part of Korea, with rich forests, wealthy mines and a large production of cereals. The population is already over 40,000; and being the center of so fertile a region, it is expected to attain great prosperity in the no distant future. The Japanese Court of Appeal and the Military Headquarters are there, with many government buildings. The province has entrancing natural scenery with fair rivers and rolling hills. At this place the Japanese forces were defeated during the invasion of the 16th century, being attacked by the Ming army; but during the Sino-Japanese war the Japanese troops made

certain to defeat the troops of China in the same place, thus recovering their honor. The famous Genbu gate facing Mount Mitsudai marks the battlefield. The river views, with their tiny islands, are very fine, and are described in the novel by Takahama, the Japanese author, called *Chosen*.

The railway line running north terminates at Shingishu, about 310 miles from Seoul. The place has about 4,000 Japanese already and is growing fast. It is favorably situated on the Yalu river and near Antung. The exports from this region are now more than 25,000,000 *yen* a year. Jinsen, formerly called Chemulpo, is about 30 miles from Seoul, to which it is in much the same position as Yokohama to Tokyo. It is an open port with an annual trade of over 16,000,000 *yen* and has a population of 27,000, of whom some 10,000 are Japanese. Kokwato is an island lying north of the Kanko river some 11 miles from Jinsen, and during the Koma period it had a royal villa, and was very convenient for taking refuge in when emergency arose. The bay of Jinsen is quite picturesque with its fairy islands, and has many visitors in summer.





VIEW FROM THE BOAT



VIEW FROM THE BOAT



WILLIAM W. WILSON, JR.

JAPANESE SKILL

By Dr. S. MOTODA

(PRESIDENT OF THE RIKKYO UNIVERSITY, TOKYO)

IT is, perhaps, not too much to say that the Japanese may be included among the most dexterous people in the world; and the abnormal skill they display with their fingers may in some measure be the result of having to manipulate chopsticks, which they do from childhood. Foreigners, even after long residence in Japan, confess their helplessness in handling chopsticks; but even a Japanese child shows the most marvellous deftness in their use. It may indeed be that such a practice develops in no ordinary degree the points of their fingers to a state of sensibility capable of handling anything in an artful manner.

No one can watch a Japanese making *koyori*, or paper strings, by twisting slender strips of thin paper with the fingers till it is fit to tie a parcel or bind a bundle of papers, without being struck by the skill displayed. Once I undertook to teach some foreigners how to make *koyori*, but all failed to get the knack of it, while any Japanese can spin the paper string with his fingers in a jiffy, and even turn out a paper dog or horse with the same celerity. Japanese paper being far more tough than foreign paper, it can be made into various things requiring strength of fiber. Toys are often made of it such as butterflies, cranes, boats and frogs as well as strings.

Nor are the Japanese less skilful with their feet, with which they can tie a knot,

or untie it, as readily as with their hands. Such work as *oskie*, a kind of relief figure in silk set on wood or screens they can make in this way. They always put on their *geta* and *sori* or other footwear without using their hands; and this has tended to make their toes as skilful as their fingers. A woman without fingers can sew quite well with her toes, as I have often seen. Certainly a Japanese can do much more with his toes than a foreigner can. And one of the most remarkable feats they can accomplish with their feet is to sit on them, folded up like a stool. This may have had something to do with making Japanese feet and legs as strong and active as they are. Japanese teachers of *jujitsu* say that while foreigners are found to be quite strong in their arms they are lamentably weak in the legs and toes. Thus a Japanese in tackling a foreigner always makes for the legs, which are sure to prove vulnerable. It is no wonder that the Japanese are more skilful than foreigners in all sorts of climbing.

One reason why the white laborers in California are so jealous of the Japanese is just because of this superiority in the use of hands and feet. In picking fruit, such as apples and grapes, the Japanese far surpass their European competitors, always executing their work swiftly and delicately. In laundry work too they greatly excel others, the beautiful em-

broidery and edging of foreign petticoats being best ironed by skilful Japanese fingers. Horticulture which was formerly the monopoly of the Italians in California, is fast passing over to the Japanese. In work which requires great physical strength the Japanese fail, but in that demanding swiftness and skill of hands and feet they have no equals. Thus Japanese find it much easier to learn foreign games, such as chess and checkers, than foreigners do in learning Japanese games.

The same ability to do useful things simply is seen in other ways too. The great Hongwanji temple in Kyoto, the sweeping lines of whose vast roof are the admiration of the world, was built with only the assistance of a simple carpenter's square. Foreigners are usually astonished when told that no more complex tool than a square was used in the construction of so fine a piece of oriental architecture. This is one reason why the Japanese are in such demand as carpenters, especially in the Philippine islands, where they have proved themselves more skilful than the Chinese and Filipinos.

In all kinds of outdoor sports, such as flying kites, battledore and shuttlecock, fencing, top-spinning and so on, the Japanese usually excel; but in baseball, which is a game that requires physical strength, they have as yet not done much.

In the days of the Tokugawa era there was a famous Yedo judge named Ooka, whose wonderful skill in intuitively grasping the intricacies of a case, has been the talk of the nation even to this day. Now this intuitive power is a feature of Japanese mental endowment with which any one who desires to deal with them, has to reckon. They often have the faculty of being accurately able to size up a person

at a glance, a gift that no doubt often leads them into error. Yet it often enables them to guess correctly the whole from knowing a small part. It is a faculty that has tended to make the Japanese rather mystical, and disposed to try to arrive at the truth of a matter without adequate investigation. Buddhism also tended, to develop this disposition toward mysticism, with its dreamers, visionaries and incarnations.

It is the Japanese disposition toward intuitiveness and mysticism that has made them a nation of idealists, who think they can at once fathom the spirit of thing or a person. One can see this in most Japanese paintings, which fail from a scientific point of view, being inexact in size and perspective. The fact is they are impressions, intuitive expressions; yet they lead the mind to the inner spirit. An artist that draws a horse or a bird with a few flourishes of his brush, cannot be a realist; but he conveys the spirit of the object nevertheless. The Japanese artist gives not the blossom but its spirit. Thus Japanese art can be truly appreciated by none but idealists.

The same peculiarity of genius applies to our literature and drama. The *No* drama appeals chiefly to the intuitions of man. As realistic performances they are nonsense; but they touch the profounder feelings of man all the same. The movements are anything but natural, yet they convey the spirit of the theme. Similar drama was a feature of the ancient Greeks, and even to-day in Germany they have something not so different. Such plays are not for the worshipers of bald realism.

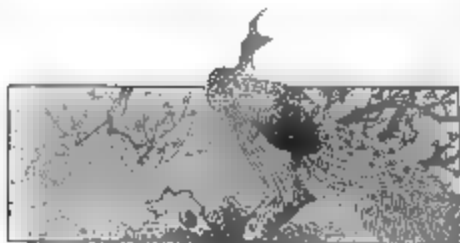
Japanese poetry, too, is made up simply of gems of idealism. In thirty-one syllables even the greatest poet cannot be expected to say much, but spirit is not

floats by space. The whole meeting is embodied in the dry star like a point of light. The popular poetry known as *kyōka* has only 17 syllables, which yet set forth some pleasant conceptions of thought and life. When such jewels are changed into English form by translation they usually lose all their lustre and meaning: the laboratory being broken the spirit takes flight.

This phase of Japanese art is seen in the nation's writing no less than elsewhere; and in Japan writing is regarded as an art equal to painting, specimens of great calligraphy often taking the place of paintings as wall decorations in the best rooms. That handwriting reveals the soul of the author is a firm conviction of the Japanese, the ideographs conveying a

spirit of their own by their character. What could be more idealistic than this?

Of course one cannot deny that such national traits are not free from certain dangers that have to be guarded against. A cocoon-recess that neglects trade and science and stifles the material side of human progress and civilization, may be led into grave mistakes. At the same time, as the modern world spirit comes on and develops side by side with our national genius, I should be sorry to see my country lose these racial peculiarities that not infrequently amount to genius and do much to make our art and life distinctive if not distinguished. Let us not stagnate but improve and correct our national genius.



ROMANCE OF LIFE

By S. TOKUDA

YASUMOTO was seated in the second story of his boarding house busy working at a map of Manchuria. The house where he lodged was not a professional boarding house in the ordinary sense; and the only other roomers were a university student and a painter of the western school.

The time was just after the outbreak of hostilities between Japan and Russia, and Yasumoto had a few minutes before returned from Vladivostock. In front of him on the table lay spread out two maps, one the original and the other a copy. He was engaged in putting in the names of places in the copy. The mild light of the winter sun was penetrating every nook and corner of the room.

The man was only 33 years of age; and his bushy eyebrows bulged in gloomy looks, betraying his northern blood. Yasumoto was thinking of the firm he had been employed in at Vladivostock. From youth he had paid much attention to the Far Eastern problem; and after graduating from the High School had taken up a careful study of the Russian language in Hokkaido, where he lived some years. Articles by him had appeared more than once in Tokyo journals; and those who read them said the author was an ambitious fellow with a clear head.

Yasumoto's chief defect was that he was not as clever as he wanted to be; and he was accustomed to berate himself for lack of sufficient desire for promotion. To have lived so long and

yet have accomplished nothing noteworthy was a crime. The man's scanty income further drove him to action.

A week had elapsed since the outbreak of the war, and his map was not yet completed. That many similar maps has been made and published did not deter him from his purpose. He wanted sales and was anxious about obtaining subscriptions. "Ah," sighed he, putting down his pen, "what does it all amount to, anyway? I have wandered about Russia and Manchuria and have come back to Japan and have not yet succeeded in making even a home for the comfort of increasing years."

In his native place the parents and little sister of Yasumoto were longingly awaiting his return with something that promised compensation for his travels. Recently he had sent home some money from Vladivostock, but his letters had dwindled to one a month. Now he was out of even work, and no light dawned to show him a hopeful future. He felt that the night was coming and he had still a great way to go before reaching success. Thus a feeling of hopelessness haunted him.

While thus engaged in idle and painful speculation it suddenly occurred to Yasumoto that the evening had come when he was to be introduced to a certain lady by his friend Inaba, a lady he hoped to take to wife. His friends had supposed that he would have been so excited at the prospects of finding a wife that

they would have to tie his legs to keep him quiet; but it was not so; he was abnormally calm, as he sat there pondering on his expected meeting with the lady who was to assist him in giving up his life of romance and aimlessness. That funds were low did not improve the situation.

Just then a maid opened and the door and handed him a card bearing the name of Inaba. The visitor was duly ushered in, and at once remarked: "Well, how goes the map?"

"Oh, slow, slow," answered Yasumoto. "It does not come up to my ideal at all. I have no ambition to hurry at it."

"That's right," said Inaba, who, however, felt somewhat impatient with Yasumoto's indifference to the passing of time and the importance of it. Then Inaba went on to say that he had succeeded in obtaining a job for Yasumoto in a newspaper office. Yasumoto duly thanked him for this attention, but inwardly he felt the inconvenience of being tied to an office on salary and was not so delighted at the prospects of employment as he might be expected to be.

"This is the day I promised to commend you to that young lady, I told you of, is it not?" continued Inaba.

Yasumoto looked doubtful; he was like a man that had not yet made up his mind to get married. However, he pulled himself together, put on his frock coat, now rather shabby, and taking his tall Russian cap, sauntered forth into the street with Inaba. The cap at once attracted the attention of all they met.

"These Tokyo folk look so busy and preoccupied," remarked Yasumoto, as they proceeded.

"That is so," said Inaba; "but the

continental folk are always much slower than we islanders; and if a fellow wants to get on in Tokyo he has got to get the gait of the Tokyo folk."

Arriving at Hibiya Park, they met two ladies, one of them the wife of a captain and a friend of Inaba's; the younger lady was the sister of the captain and about 20 years of age. The girl was pale in looks for a would-be bride, but had a certain charm about her mouth that one might readily take to. That she was a graduate of a certain girls' school added also to her attractiveness in the eyes of the average man. At any rate Inaba opined that she was admirably suited to Yasumoto.

Without ceremony Inaba introduced the girl to Yasumoto; and the wife of the captain opened the discussion by inquiring whether Yasumoto had not lived some time in Russia, which he admitted in a formal manner. After passing from one topic to another in regard to residence in Russia and about the war, the wife of the captain told Yasumoto how her husband was going to the front. All the while, as he listened, he had his eye on the sister-in-law, the lady intended for his wife, and he thought her now rather plainer than he had expected. Yet he liked her; there was something about her that was quite winning.

The four now entered a restaurant and ordered a meal. The girl, under instructions from the captain's wife, poured saké for Yasumoto and did the engaged lady to perfection; but Yasumoto was thinking more about whether he was able to keep up a wife and house on his slender income. He remembered, too, that he had a sister depending on him; and when the elder of the ladies asked

him if his parents were living yet, Yasumoto only replied that they were. At this the lady expressed delight and said how pleasant it would be for him to welcome them into his new home.

At this Yasumoto looked somewhat perplexed; for the woman spoke as if marriage were a question very easy to solve. Thus they went on chatting and drinking tea until at last the two men arose and said farewell to the two ladies, leaving the restaurant and setting out for the newspaper office, where Yasumoto was to be introduced to the editor. As the two men waited in the room for the editor to appear, they discussed the possibilities of marriage, and when it came to talk of the girl, Yasumoto said he did not know whether he liked her or not.

"You see," said Inaba, "I get a salary 40 *yen* and I make about 15 *yen* more from writing, and this 55 *yen* has to support those depending on me as well as myself."

Inaba took up a piece of old paper and began to calculate the expense of keeping up a house; but Yasumoto appeared to take little or no interest in the matter. In fact he rather pitied Inaba for being concerned with such a trivial affair. Yasumoto finally said goodbye to Inaba and strolled off down the Ginza. The household furniture he saw in the shop windows brought unpleasant thoughts to his mind. "How can Inaba understand me," he said to himself; "when I get a house I don't want anything so poor as Inaba's." Just then Yasumoto saw a beer hall; and as he had grown fond of spirits in Russia, he went in and drank two bottles of beer and had some fish.

Some days afterwards Yasumoto went out to the suburbs to call on Inaba, and was more convinced than ever as to Inaba's lack of taste in houses. Inaba's bloodshot eyes betrayed his long night

hours of toil and how he had to labor to keep up his house and family. As Inaba was engaged in trying to persuade Yasumoto to go ahead and marry the sister of the captain's wife, a small child entered and interrupted the conversation. Yasumoto felt rather uneasy. Inaba called a maid and asked if she had any saké, and she replied that there was a little. Asked if she had fish she said not. Yasumoto noticed the rustic quality of her speech, but he thought her quite like a servant Inaba would have. Then Inaba called his wife who did not appear. The servant responded for her and said the madam could not come as her hair was down. So Inaba had to take him out to escape the cries of the baby, and they called at the house of one, Omori, where they could continue the conversation in peace. There they found the wife all dressed up neatly, a very pretty little lady who offered them beer, which they drank sitting in a very tidy and well lighted room. After some moments of cheerful conversation the two men left and wandered down the street together.

Inaba at last remarked: "Omori's life is quite empty and meaningless, don't you think? That gay wife of his spends her days at nothing but writing worthless novels, of which her husband is quite proud."

Yasumoto took no interest in the remark, and looked as if wifely affairs did not concern him. He said no more about his own marriage and Inaba looked rather glum. A week afterwards Inaba got a letter from Yasumoto, posted from Shimonoseki, and which he evidently had written on his way abroad. The letter said that Yasumoto was on his way to Manchuria as a military interpreter. He had no more interest in marriage, as the sight of Inaba's miserable family had put him against risking the fate of having one like it.

GENERAL BARON UYEHARA

By K. SUZUKI

THE subject of this sketch, General Baron Uyehara, now Chief of the Army General Staff, the highest and most influential position in the War Department, is one of the greatest soldiers in modern Japan, and his appointment to so important a place in the war councils of the nation is regarded as of no small significance.

Born in 1856 in Miyakonojo in the province of Hyuga in Kyushu the General graduated in due course at the Military college with high honors, and while a captain was sent to France to complete his education, when he took an engineering course. Returning to Japan in 1890 he was raised to the rank of Major and given an important position in the engineering battalion of the Fifth Army Division, the Commander of which at that time was the now famous Count Nodzu. The Commander was duly impressed with the brilliancy and dash of the young officer placed under him and offered him one of his daughters in marriage; but the young officer declined the honor on the score that to be so intimately related to his chief would militate against his military duties. What the young officer feared was that in case he were promoted people would say he was promoted not for merit but because of his relation to the Commander. His would-be father-in-law, however, got over

the difficulty by offering to remove the young officer to another command under another General, and so Uyehara was transferred to the General Staff department.

During the Sino-Japanese war in 1894 young Uyehara went to the front with the Second Army, as a staff officer, and was awarded the 4th order of the Golden Kite for his services in the field. Later he represented his country at the Hague Peace Conference, as a military delegate, and fluent in French argued the points in relation to his mission, when his diplomatic tact and skill were recognized by all present. During the Russo-Japanese war he was Chief of Staff in the 4th Army, and the Commander in Chief was his father-in-law, General Count Nodzu. The brilliant exploits of the 4th army have been attributed in a large degree to the efficiency of Uyehara as a staff officer. It will be remembered that the 4th army took part in some of the more important battles of the war, such as that at Lyao-yang, and had the hottest of the fight for weeks. At the battle of Lyaoyang it was the forces under Uyehara that put to fight the troops under Kuropatkin, winning immortal fame for General Count Nodzu. But the feat was due for the most part to the military genius of General Uyehara. On his arrival home from the front Uyehara was given the 2nd order

of the Golden Kite and created a Baron, which was an unprecedented promotion, attesting his unusual exploits.

After the war General Uyehara was appointed superintendent of the department of military engineering and at once made marked improvements in his department. Since he was promoted to the rank of Lieutenant General and appointed commander of the 7th Division, and later of the 14th army Division. In 1911 he was Minister of War in the last Sanoji cabinet, from which he resigned on account of the refusal of the Diet to agree to the increase of two army divisions in Korea, which brought considerable criticism on his head. Referring to his active province he enjoyed a time of quietness from public life; but the country could not do without the services of such a man, and he was later appointed supervisor of Military Education from which position he has now been advanced to the highest post as Chief of the General Staff. In addition to General Baron Ono, one of the most famous of the Manchurian heroes, Hyuga has produced many men of ability, men noted for their genius and common sense. The late Masakata Komura was from that province.

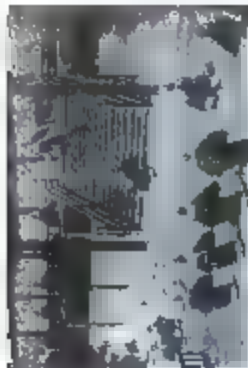
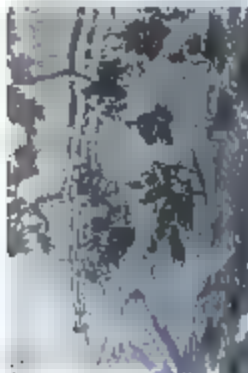
Personally General Baron Uyehara is a man of cheering rascals and genial disposition, though his commanding

ability rather overpowers those who approach too close to him. He is noted for his boldness and firmness of character. This is one reason why he is so popular an army officer. In retirement he is fond rather to be grave than gay. He is fond of going among his subordinates and ascertaining their military knowledge, discussing many subjects with them. His gravity and fondness for learning are deeply appreciated by many, especially the younger officers. The genius he displayed during the wars with China and Russia can never be forgotten by the nation. There is not a war book of war that comes out but he is at once in possession of it till it is translated. In this way he keeps in advance of most of his comrades. General Baron Uyehara is regarded more as a commander than as an administrator, and is thus in his proper place as Chief of the General Staff, where he will shine like such men as the late General Kotohara. The new Chief of the General Staff has not yet attained the greatness of some of his predecessors, like General Kato, who was called the Japanese Von Moltke, but he is growing. At a time when world-affairs are rather obscure, and the Far East threatened with clouds, it is of immense significance that such a man as General Baron Uyehara has been made Chief of the General Staff.





SHRUBS: BANYAN TREE



ALLIED THIRDS PRESENTS ON THE SPACIOUS
GARDEN AND THE GARDEN OF THE JAPANESE

THE GARDEN AND THE GARDEN OF THE JAPANESE
THE GARDEN AND THE GARDEN OF THE JAPANESE

THE CHINESE INVASION

By Y. KAMIKI

THE rise to power of Genghis Khan was due to the prosperity of the Mongolian tribes following the triumphs of the great Kublai Khan in his conquest of Asia. The whole of China, Central Asia and Asia Minor as well as a large portion of the Slav territory came under his sway, and thus he established the empire of Gen. By 1210 Korea also was included and then his rule extended from the Japan sea in the east to the Black sea in the west, with Arabia as the southern limit and Hungary the limit in the north.

Naturally the rise of so vast and powerful a dynasty had direct influence on Japan as a neighbor. The policy of Genghis Khan was to send a note to any power whose territory he wished to attack, demanding submission; and this method he tried on Japan. In December, 1266, he sent an embassy to Japan under the guidance of a Korean subject; but a wild storm at sea drove the embassy back and it had to return without having accomplished anything. But a second mission set out and safely landed at Chikuzen in 1268.

The Hojo shogun then in power, after taking counsel with the Imperial Court, rejected the embassy and returned no answer to its entreaty, chiefly on the ground that the document presented was regarded as rude, the language not being proper to address to an Emperor of Japan. The envoy was regarded as no more than a spy and received very cold treatment. The mission, however, remained about

four months in the country, during which time the members made the most of their opportunities to see the lay of the land.

Genghis Kahn sent seven such missions in all to Japan; and all were treated as spies, which undoubtedly they were, as on one or two occasions they kidnapped some Japanese whom they brought back with them to China. The last embassy which visited Japan brought things to a head. The envoy on returning home advised against invasion of Japan, saying that the people were as fierce as wolves and the land was full of dangerous mountains and streams. The Chinese hero listened to the advice, but his warlike preparations had so far advanced that he did not like to postpone them, and so the expedition set out for Japan.

Leaving the port of Masampho in Korea with 8,000 Korean soldiers and 15,000 Mongols, to say nothing of about 7,000 Korean seamen, the expedition amounting to some 30,000, sailed to Tsushima, the scene of the battle with the Russian fleet, and landed on the island of the same name, where they proceeded to divide the territory among the soldiers, as was the custom among the Chinese when they conquered a country. The inhabitants of the subjected territory they drove before them in battle to shield their own soldiers. They took the island of Iki also; and thus they occupied themselves during the first half of October. By the 20th of the month the Chinese hordes had reached the coast of Kyushu

where they selected a landing place near the present town of Hakata. There they were met by the Japanese forces under Shoni Tsunesuke and a fierce battle ensued near the present site of Fukuoka. A band of 500 Japanese put to flight a force of more than 5,000 Chinese, though the latter had the advantage of iron helmets, leather armour and good arrows, as well as lances and battle-axes. During the battle the Chinese military orders were all given by the sounding of drums. The Japanese had helmets too, but they fought mostly with arrows and swords. The battle finally ended in a draw, both sides being glad to retire.

As the enemy attempted to regain their ships there arose a hurricane that disorganized their fleet and many were wrecked, which so discouraged them that they at once returned to China. This first expedition having thus failed the Gen government sent another, an envoy first appearing and demanding surrender. He landed at Tatsunokuchi near Kamakura in 1276, and was set upon and killed in reply to his haughty demands. A second arrived in 1279 at Hakata. But the Japanese were on guard and ready for the invaders. Guards were set at the vulnerable points along the coast; and the shogun had a stone wall five feet high and ten wide built for ten miles along the coast of Hakata, and a great stock of provisions was laid in, the rice for taxes being sent there instead of to Kamakura.

The Chinese had their base on the Chinese coast opposite, and there they prepared a great armada for the invasion of Japan. In 1281 it approached the coasts of Nippon. The invaders had a southern army corps consisting of soldiers from South China and an eastern corps of Koreans. Both detachments assembling

at the island of Iki with more than 3,000 ships and 42,000 troops, numbering about 100,000 soldiers in all, and then set out to invade Hakata. All the troops had not arrived, however, but the Chinese left Iki without waiting for them. They were ignorant of the Japanese coast and so they did not succeed in effecting a landing.

On the appearance of the invaders the Emperor Kameyama went to the shrine of the God of War to pray for success to the Imperial arms, remaining seven days before the altar. By this time the Japanese had learned to appreciate the fighting ability of the Mongols and had made better preparation to face them. The heat of patriotism ran high all over the empire and even old men gave themselves up to fight for the nation. The Japanese generals decided not only to defeat the enemy but to follow them into Korea. This they were prevented from doing only from paucity of ships. The stone wall at Hakata proved a successful barricade to the invaders and helped in their defeat. The enemy was again forced to retire, and this together with the outbreak of an epidemic proved disastrous. In this fight the men of Satsuma greatly distinguished themselves, going even as far as to invade the Morgol base on the island of Iki. This was in May; and by July the rest of the Chinese forces arrived off the island of Hirado in great numbers; but on the night of the 30th of July a terrific gale arose and devastated the fleet, wreaking destruction everywhere. Thus both of the Chinese army corps were annihilated and few remnants survived to return to China and tell the tale of woe.

While Genghis Khan was carrying on his invasion of Japan he was at the same

time subjugating Borneo, and Cochin China, and the news of his defeat in Japan so seriously affected him that he took ill and died. The main cause of his defeat in Japan was that all his forces did not arrive together: thus enabling the Japanese to defeat them one by one. They also made the mistake of attacking the most poorly fortified, only to meet with strong defences. The last portion of the fleet arrived in the wrong season and so failed to take account of the weather. The Japanese regarded the big wind as sent by Kamae and called it the Kamae-kaze, or god-wind. The Kamakura authorities had called out some 60,000 troops and these were marching to Kyushu to check the invaders, when the

wind came and did the work.

The defeat of the Mongol hordes was a great feather in the cap of the Hojo shogun, Tokimune, and he was highly praised throughout the empire, and he is a popular hero even to this day. In the park at Fukuoka there is a bronze statue to the memory of the Emperor Kameyama during whose reign the enemy hordes were scattered, for the victory was ascribed to his prayers before the shrine of Hachiman. Near by is a statue of the famous preacher, Nichiren, who had prophesied that the invasion would come. This invasion of the Mongols is the first and last invasion of Japanese territory, and the nation believes that it will ever be able to retain this reputation.



JAPAN ENTERS NEW ERA

By Dr. KAMADA

(PRESIDENT OF THE KEIOGIJUKU UNIVERSITY)

THE recent Imperial Coronation at Kyoto was probably the most imposing pageant ever witnessed in the history of Japan, and left a corresponding impression on the whole nation. In fact the august accession to the Throne of our new Emperor must be taken to mark Japan's entrance upon a new era of unparalleled prospects and probabilities. Henceforth as a nation the empire enters on a new career of unlimited hope and ambition. Japan's goal is now the most important and significant possible to a people.

And the central point toward which Japan now aims is the world-wide development of her commerce and industry, as well as of her thought and fighting power. Up to the present Japan has been kept in the leading-strings of European thought and civilization, lying abject at the feet of German science, sending her young men abroad to acquire occidental knowledge before they were thought fit to lead their countrymen. This state of affairs must now change. Japan should now aspire to independence in science and aim at leadership; she should cease to worship at western shrines.

For Japan a period of new inventions and discoveries is dawning. Up to the present we have been all too busy adopting and adapting and imitating European civilization until imitation has grown to be a habit with us; but our world of thought and science is not now

so poor that we have nothing to admire and emulate at home.

In my opinion the Japanese are as capable of thought and invention as any other people. Germany, whom we have been worshiping so far in this respect, was not the originator of those things for which we adored her, but herself an imitator of England, America, France and Italy where most of the great inventions and discoveries took place. It is indeed a great mistake to regard Germany as a great inventive nation.

The reason why Japan was obliged to be so imitative of the west came as a result of her long isolation from the outside world, when she got left behind in the race. Now that she has fallen into line again and has almost caught up with other nations, she must be prepared to enter upon a period of invention and discovery of her own, having passed the period of imitativeness.

As a nation Japan should devote her mind to the sciences as to a business and make them as useful as possible to the progress of the empire. Euclid might have cultivated geometry for amusement, but for two thousand years it has proved of inestimable service to mankind. To-day scholars and scientists do not follow truth for amusement but to promote the good of man, making their studies and achievements contribute to the development of the human race.

A careful study of the growth and development of Japan will show that as a race we have not been so wholly imitative as some would like to contend. In many respects we have been quite original. The statement that in some ways the Japanese are no more inventive than western races might be challenged; but no one can visit the show rooms of the Tokyo Patent Office without being convinced of the truth of my contention. Most of the numerous inventions there recorded are from the hands and brains of Japanese, and often from Japanese of no great learning. When the Japanese have done so well without education, what may they not be expected to do with adequate training and development?

While using her learning and inventions for the good of mankind, Japan should not neglect to stretch out her hands and develop beyond her national borders. Every young man should grow out of his clothes. Up to the present, Japanese commerce and industry have been under the domination of the west; and to compensate for this drawback Japan must now exert herself for worldwide recognition. The best time to do this is the present, while Europe is engaged otherwise and the greatest commercial states are too busy to molest us. At present England and France are too much taken up with the war to take much interest in commercial competition, while Germany, which has made the poverty-stricken East her unwilling customer, is now surrounded and cut off from maintaining her commerce abroad. The whole trade field of the Orient lies open to Japanese commerce and if she does not seize the opportunity it will be her own fault. We have thus the rarest of chances for unusual development.

There are those who suspect that the extension of Japanese commerce in the south seas will be but temporary; but as the commercial strength of Germany in those regions will take long to recover, there is no reason why Japan cannot hold her own. We have at least ten years to operate without much fear of German competition. With her enormous losses in skilled artisans and capital Germany will not easily recover her commercial ability; for she will be unable to produce as cheaply as formerly. Just here lies the opportunity for Japan to go forward. At the same time our manufacturers must be circumspect lest they turn out inferior goods and kill trade at its inception. They must do all that within them lies to enhance the nation's commercial prestige and hold the new markets they capture.

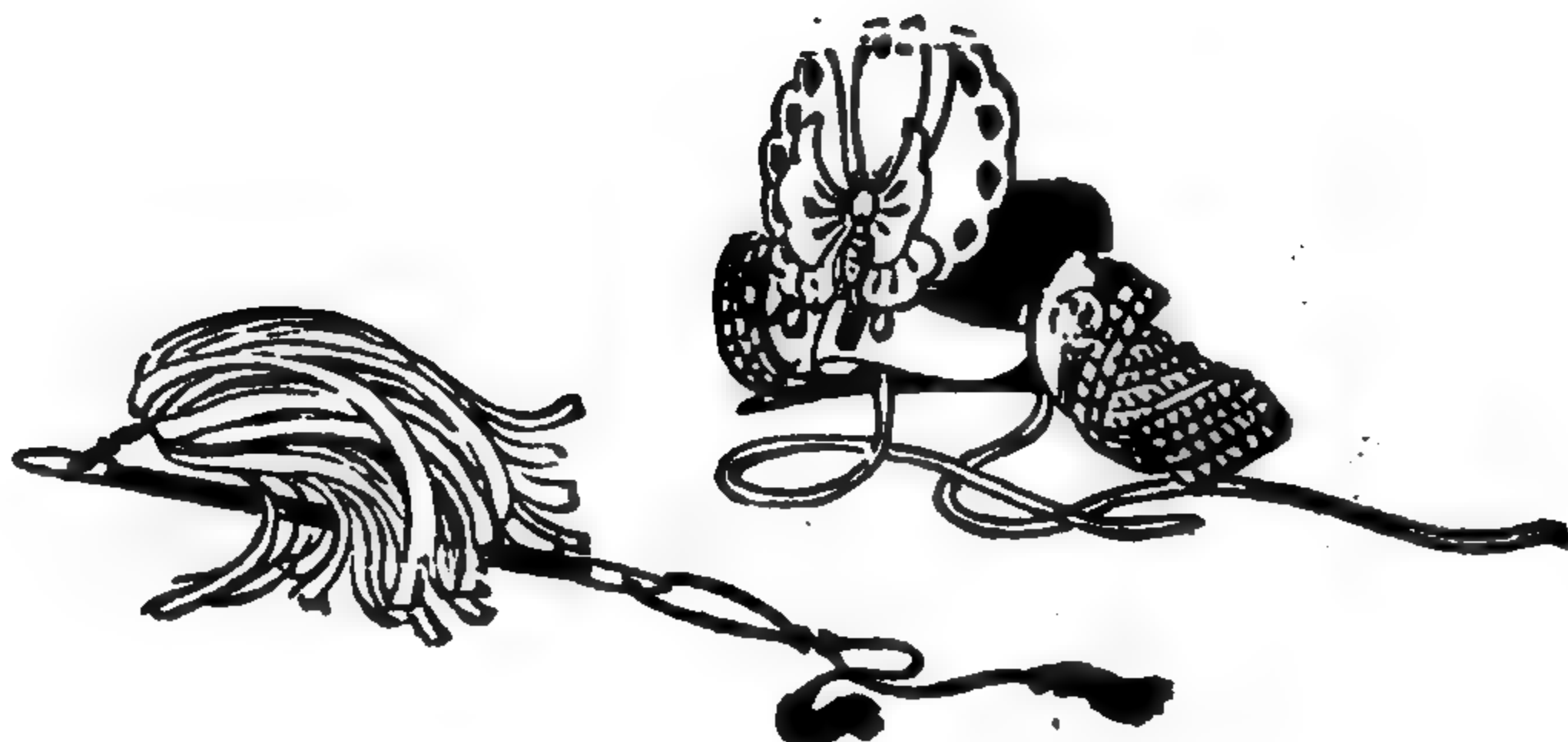
In the direction of sea power, too, Japan must take longer reaches and promote development, for the sake of our commerce and industry if for no other reason. With the present enormous extension of shipping Japan ought to see great development of sea power in the next few years. It is necessary that the nation should see also to the completion of its preparations for armament expansion. I do not refer to such trivialities as mere increase of army divisions; the whole nation should be drilled and ready to defend the empire in time of emergency. The present method of keeping a small number of young men in barracks for long intervals is not only uneconomical but impractical; for those so drilled, to the exclusion of others, might all be killed in battle and then no trained soldiers would be left to take their places. What Japan wants is universal military service. The whole nation must be ready to bear arms if need be. Our modern specialists

harp on the word "drill"; it is always drill! drill! But modern war does not necessitate the degree of drill now imposed on so limited a number.

The war now raging in Europe proves that men, after a training of a few months, fight as bravely and successfully as old soldiers, and the outcome now depends more on the number of those who can go to the front than on the amount of drill they have received. Thus to confine drill to a small number is a fatal policy for efficiency in national defence as well as being uneconomical. Narrow-minded military martinets may scoff at such a

suggestion, but practical men will approve of it. The state must be considered, before the opinions of clan specialists. The system of military drill used in Japan is an invention of the time of Napoleon and takes no thought of modern inventions, such as aeroplanes and so on.

Thus Japan's hopes for the future depend on stressing these three objects: scientific development as a business; commercial expansion as a goal and sea power as a consequence, with a more modern system of army training. Weaker nations must always follow stronger ones,





DAI-NICHU MYOBU OF THE TAIRO-KU

ICONOGRAPHY OF DAI-NICHI BUDDHISM

By NORITAKE TSUDA

(EXPERT OF THE TOKYO IMPERIAL MUSEUM)

It is no easy task for the student of old Japanese Buddhist art to decipher the meaning and importance of the various symbols used and the various postures given the Buddha. This is due largely to the fact that such meaning was

esoteric and imparted by the priest alone. And he was willing to teach it only to those deemed able to receive and apprehend it. The receiver also had strict orders never to bestow the gift on any one without a proper capacity to appreciate its significance. The esoteric meaning of symbols and images was a kind of apostolic succession which only a worthy candidate could receive. Any violation of this condition was regarded as a sin against Buddha.

In modern times, however, there is no

hesitation among scholars in making every investigation to ascertain the meaning of these ancient symbols and images. Among such studies that of the iconography of Daiichi Buddhism is the most interesting and profitable.

The Sanskrit name of Daiichi Buddha was *Mahāvairocana-vajrasattva*, *Maha* meaning large or great, *vairocana* shining, and *vajrasattva* might be translated *armor*, or *hoisting*. In the early days of Japanese Buddhism the name was *Sin-chō-ō-jyō-ai*, a combination of Sanskrit



DAIICHI NYORAI OF THE KONGOHAN



Japanese Buddhist Statue "Daikoku" signifying Dainichi
Myriad of the Toku-hai

and Japanese; but later it became Dainichi-myōrai; all of which is quite interesting, because it suggests that the entire Dainichi, or Great Sun, was practically identical with the name of Amida-myo-rai, the main godhead of Japanese mythology, an amalgamation, no doubt, brought about by the priesthood of the Middle Ages.

In the Shingon sect Dainichi-myōrai is the essential Buddha, the god which Buddhizes all the laws of the universe. There are two phases of the Buddhification of universal truth, known as Toku-hai and Kōgyō-hai, the one representing the unchanging law of truth, and the other the world of true knowledge. In accordance with Buddhist philosophy, the image of Dainichi-myōrai has two different representations, which are nevertheless inseparably related. The

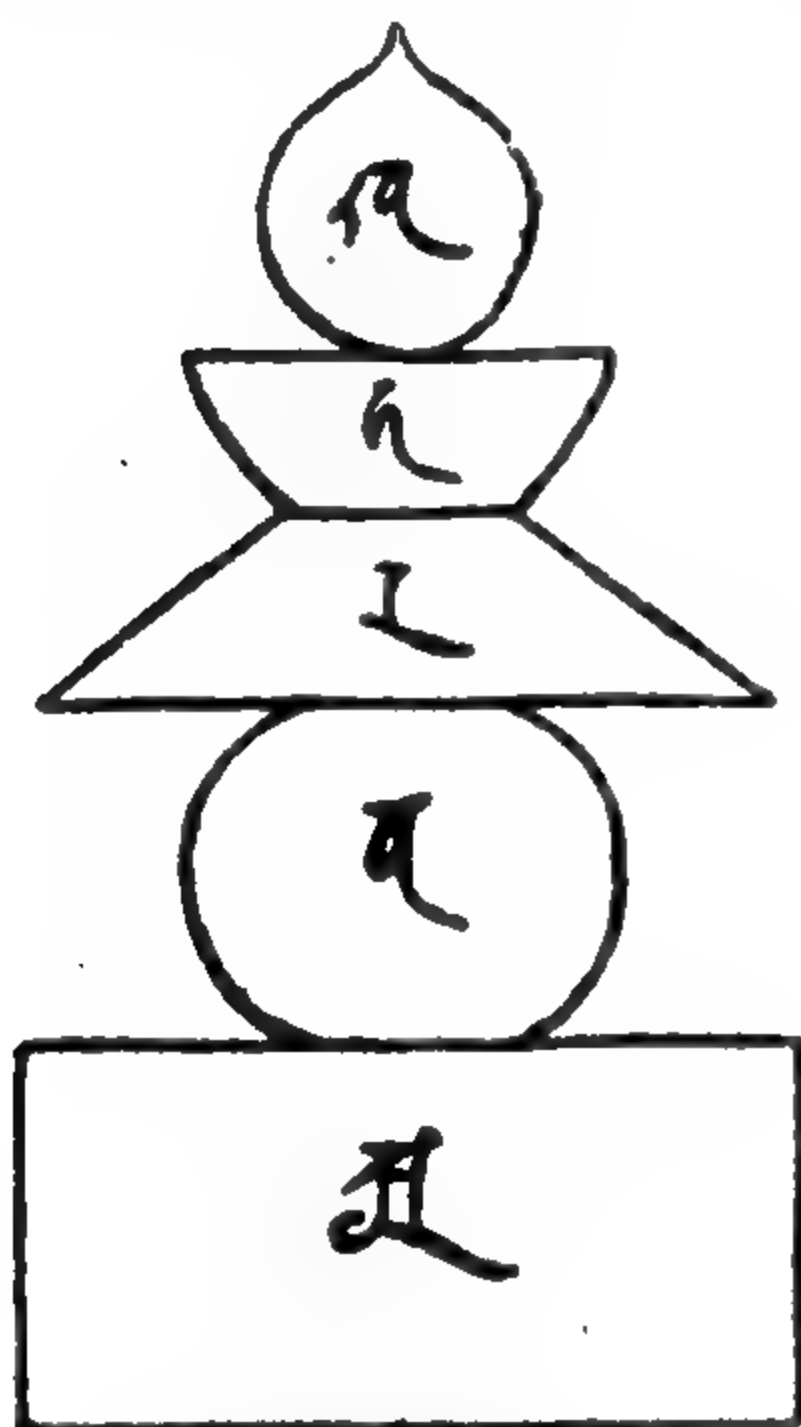
image of the Toku-hai Buddha has the hands placed on the lotus, the posture being known as the *Anjali-mudra*, signifying that the universal law is concerned to all things. The three kinds of human knowledge are symbolized by the five fingers of the left hand, and the five kinds of Buddhist knowledge are seen in the five fingers of the right hand. For this reason the right hand is always placed over the left, signifying that the Buddhist world may come in contact with the human world.

In the image of the Kōgyō-hai Buddha, which is known as, *Chōrō-hai*, the posture



Japanese Buddhist Image "Kōgyō" signifying Dainichi
Myriad of the Kōgyō-hai

of the hands symbolizes the knowledge of the human world. And so on the head-dress of the Taizo-kai Buddha five small Buddhas of the Kongo-kai type are fixed; and on the head-dress of the Kongo-kai Buddha are fixed five images of the Taizo-kai; all of which signifies the harmony between law and knowledge.



GORINTO

Gorinto stupa symbolizing Dainichi Nyorai of the Taizo-kai

The color of the body in the Taizo-kai Buddha is golden, which suggests unchangableness; while the color of the Kongo-kai Buddha is white. In both cases the Dainichi-nyorai sits on a lotus pedestal, suggesting that is immovable and sober; but the lotus of the Taizo-kai image is red, while that of the Kongo-kai image is white.

There are two opinions in regard to the

Dainichi-nyorai, one insisting that he is identical with Shakamuni, and the other assuming a difference, the former opinion being held by the Tendai sect and the latter by the Shingon sect. According to the teaching of the latter Shakamuni was an incarnation of Buddha, but the Dainichi-nyorai is the real Buddha, the law of Buddha itself; in other words, Dainichi-nyorai is the origin and author of all things, while Shakamuni is only an individual of virtue. This differentiation is said to have originated with the famous Kobodaishi. The other opinion is said never to have changed since it came from China to Japan.

These two aspects of Buddha are also symbolized by two Sanscrit letters, which are usually on the lotus pedestal of the image, and sometimes on the canopy. The Dainichi-nyorai is also symbolized by the use of a stupa, the Taizo-kai having a five storied stupa of stone: five stones laid one on another consisting of a *hoju*, a crescent, a triangle, a circle and a square. The first represents *vacancy*, the second *air*, the third *fire*, the fourth *water* and the last one *earth*. The Kongo-kai image usually has its stupa of wood, the top formed like a *gorin* stupa; it is usually set up at a grave so that Buddha may there be worshipped in relation to the departed spirit.

GERMANY AND WORLD THOUGHT

By DR. KAZUTAMI UKITA

(WASEDA UNIVERSITY)

THERE have been wars great and many since the beginning of human history, but none on so vast and appalling a scale as that now going on in Europe, moving the mind of universal man as never before; and yet there never has been a war the results and consequences of which on states and individuals it is so difficult to predict. By this war the age in which we live has been deflected from its track, forced to change its steps and face the most stupenduous changes ever seen under heaven. The nature of the changes and the extent of the transformation it is still too soon to affirm.

Those who aver that the war originated in the ambition of Germany, hold that that as that country has made long preparation for war, pursuing steadily its military policy of Kaiserism and self-aggrandizement by blood and iron, there can be no thought of peace until Germany is crushed and militarism forever destroyed; while others again hold that it is but the rise of Germany threatening the stability of England which, having reached the zenith of its development, is beginning to totter and decline. Such arguments, however, but evade the real responsibility for the war and do not touch the fundamental cause of the trouble.

And what are the real causes of the war?

Before directly answering this question it is well to say that should Germany win there will a fatal blow struck at international law, thus seriously affecting all

contracts between nations and enabling nations to escape penalty and punishment for infringement of contracts. Then there will be no way left for the enforcement of international obligations save by war. And if a nation is without adequate military force it cannot get justice at all. Luxembourg and Belgium now lie helpless under the feet of Germany; and this will be the picture of all unable to defend themselves, if Germany wins. On the other hand, if the Allied Powers win, they can hold Germany strictly to account for the violation of Belgian neutrality and thus uphold the sacred principles of international law. Even a draw would leave Belgium crushed and unindemnified, if not annexed to the spoiler. With international law obliterated there would be nothing for it but a return to barbarism pure and simple. International law has been a long outgrowth of public morality and love of humanity based upon ideas of religion and enlightenment. Germany coming as conqueror to a peace conference would mean the downfall of humanity, with equality, brotherhood and peace; and the enthronement of a despotism that would enforce the rule that might makes right.

Was not this what Nietzsche meant when he said that the good of the antelope was not the good of the lion; that the antelope would follow the good of the lion to her own destruction, while the lion would follow the good of the antelope to his own destruction? The principles of peace and public right became deeply rooted in the mind of the most

enlightened minds of the last century, favorably affecting politics, economy, diplomacy and education; but at all this progress the present war has aimed a dangerous blow. Germany has violated the countries that have done so much to further these principles and endeavored to destroy the building that humanity has taken so long to raise by the blood of its heart and the sweat of its brow. Some people have even been so bewildered as to think that after all might may be right, since it seems to be a law of nature. And if there can be no permanent peace without the power to enforce it perhaps we cannot wonder that some think might is right. If such mistaken ideas obtain during the war, what are we to expect after the conflict is over? Then it may be that Von Moltke will have more disciples than ever to verify his statement that "Everlasting peace is a dream; and not a good dream, the dream of fools that should be pitied;" and of Von Bernhardt who said "Might is right; the greatness of might can be determined only by war." And did not Sternberg declare too that so large a country as Germany should secure the unification of Europe even through blood and iron; that war purifies as hurricanes purify the air, eliminating petty states that do not fall in with the will of Heaven; that it was the duty of Germany to annex all these smaller states? Does not all this show that even before the war a retrograde movement had set in among certain sections of western civilization? Is not this the main cause of the war?

One of the more menacing influences of German success would be its effect on education. Certain of our superficial journalists and statesmen have been dazzled by the strength and courage of Germany until they are ready to howl with her that might is right. These fatal germs might very easily impregnate our civilization and be our undoing. Already one can detect its pernicious influence in our literature. One of our scholars has ventured to affirm that as the individual can lead a worthy life only by asserting justice and maintaining right, so that state must likewise insist on right or cease to justify its existence. Thus the assertion

of justice is to go hand in hand with the might of the strongest. This is nothing but Germanism. It would not be so dangerous were it not that there is some truth in it. But the assertion that might is right cannot be consistent with justice. If science, literature, education, art and all the finer fruits of human civilization are to come under this influence, the foundation of human happiness and progress would be threatened and the advancement of one nation a menace to others. Nations may naturally try to bring about their industrial and commercial independence, but science and truth are not limited by national boundaries and racial tenets: progress is the inheritance of all the world. That is the object of all education; the mission of all science. But according to militarism all must be sacrificed to the ambition of the state.

But who can suppose that Germany will win? And if she does not the outcome will be safe. The rapid growth of Germany in knowledge of science and industry for a time gave her preëminence in world-thought, especially after her defeat of France; and admiration of her was further enhanced by the masterful policy of Bismarck and the young Kaiser. The world did not stop to consider the purport of German speculation and generalizing nor the futility of the deductive philosophizing, all of which is not in accord with true science. It looks very systematic, but if it is not practical in a civilized world what use is it? Such a system of thought as the Germans have evolved may suit the German mind, but if mankind will not abide it, what is Germany going to do about it? What an awful awakening will the defeat of Germany be to those who have been drugged to sleep on her theories of empire and *kultur*? Nothing will show the world more clearly the defects of German thought and policy than her discomfiture in this colossal struggle. Thenceforth the place of the German speculator and weaver of dangerous theories will be taken by the practical and humane Englishman and the idealism of the Frenchman, to the betterment of education and progress everywhere.

STILL RUNNING SINGAPORE EASTERN RAILWAY
ORIENTAL RUBBER CO. COMPANY'S RAILWAY





PHOTO OF THE HOSPITAL BUILDING COMPANY

MOUSSELINE MAKING

By Y. TODA

MOUSSELINE weaving was introduced into Japan after the war with China as one of the postbellum enterprises that were started to render imports unnecessary. And the success attending this enterprise has been so marked that now the imports, which in 1898 were over 7,000,000 *yen* a year, do not amount to more than 1,000,000 a year.

At present there are four great spinning companies engaged in this industry: The Tokyo Mousseline Company, The Osaka Mousseline Company, the Shiono and the Oriental companies, the raw material coming chiefly from South America and Australia. What the Japanese call muslin must not be understood to mean what is generally understood by that name; it is a woolen material and is really a kind of mousseline, known among the people as *tocharimen*. Most of the machinery for this industry comes from abroad. That is true so far as the spinning machinery goes, but most of the looms are made in Japan. Many or most of these are hand looms. In the mills the motive power is usually steam. One girl is necessary for two machines. The white mousseline has to be sent to the dyers where it is colored or printed with the various designs selected, the operation being regarded as one of the most difficult next to doing crêpe. As this material lacks the pleasing lustre of silk the Japanese like to make it as beautiful as possible by coloring and designs. The three

fundamental colors are blue, red and yellow, and the harmonious blending of these is the work of an artist of no mean skill. The results are certainly often lovely to see.

The mode of making and printing the designs is complicated and interesting. The figures are painted on thin paper which is then pasted on a block of wood, and through this the patterns are carved for printing, one block being required for every color used; and sometimes as many as fifty blocks are necessary to complete one pattern, the designs often being so complex. It is something like the method used in making block patterns for brocade, or *nishiki-ye*, as it is called. If, for instance, the artist wants to print a chrysanthemum, he cuts a red block first, and a green block second and a yellow one third, and so on. The stuff thus dyed is generally in 12 yard lengths, destined to make one *tan*, which is about $9\frac{1}{2}$ yards in length, this being sufficient for a Japanese kimono. It must not be understood that the blocks are used like type or stamps. The engraving goes through the thin block, making a stencil; and when the dye is put on, it is pressed into the stencils with a brush. The dye is mixed with a sort of rice paste in proportions of 7 to 3. The stencils are known as *katagami* and the dye is called *norioki*. Each stencil is about one foot long and has to be laid on, foot by foot, till the whole length is covered; and the one for the next color is repeated likewise, and so on

till all the colors and designs are stencilled. Extreme care has to be taken to see that no break appears in the jointing of the stencils. It is something like a three-colored lithographic process. When it is remembered that the slightest running of one color into another spoils the piece the skill necessary may be imagined. This skill is something abnormal when one thinks of how many colors are often used and that all is done by hand, no machinery being used.

After the colors are put on, the material is dried and then kept in an atmosphere moistened by steam for a few minutes until the colors set. After the piece is perfectly dry it is taken to running water and washed, when the paste disappears and the beautiful color designs stand out brightly. The designs most popular vary, those now most in vogue being designs of olden days, on account of the recent coronation. Perhaps the most popular color is always purple, and light green or orange comes next. The designs of what is called the Kosui school are always in season.

Mousseline is used by Japanese women and girls and children of both sexes; but as the colors are usually rather conspicuous the older ladies and girls use the material for under garments. Mousseline is cheaper than silk but dearer than cotton, being about 45 *sen* per yard, or from 70 *sen* to 4 *yen* a *tan*. The annual output of mousseline in Japan is valued at more than 20,000,000 a year. The demand is always good; but at present it is exceeded by the supply, though the war in Europe is again increasing demand. Mercerized cotton is fast coming into competition with mousseline among Japanese women, which is seriously affecting the mousseline interests. The Mousseline companies have each a capital of over two million *yen* and declare a dividend of over ten per cent annually. This is specially true of the Tokyo Mousseline Company which was established in 1898, being the oldest in the empire, with a big mill at Mukojima near Kameido where it employs some 2,000 operatives, for whom it provides a hospital and dormitories.



MINAMOTO TOSHIYORI

By Y. ODA

APPLICATION to the making of *waka* verse is still cultivated in Japanese court circles almost as much as it was in the old days. It is known as the literature of the nobles, or *kizoku bungaku*, in contrast with the shorter verse of 17 syllables, called the *hokku*, or verse of the common people. The *waka*, with its 17 syllables and rigidly cast form, is a symbol of conservatism, well in keeping with the traditions of court life. The poems of the oldest national anthologies, such as the *Manyoshu* and the *Kokinshu*, gave free expression to ideas, belonging, as they did, to the beginnings of literature, but later literature became congealed into classicism, each being an exact imitation in form of another, dealing with only conventional themes, like landscape, the heavenly bodies, birds, flowers and clouds. The suggestion of anything new was regarded as unorthodox and rejected. Poets thenceforward had but one duty: a faithful and slavish imitation of the classics. The themes and style of the old works were sacred and not to be departed from with impunity. In literature there was to be nothing new under the sun. The reason may have lain in the fact that the *waka* was a court literature, and to differ from the court was not in line with propriety. Thus Japanese poetry lacked one of the first essentials of high art: freshness.

Into this carefully walled compound broke the famous Yoshitada with his

desire for growth and life in literature. Appearing about the middle of the 10th century, of humble origin, he arose to the position of a country magistrate, not too greatly esteemed by the high class courtiers who dabbled in verse. His novel attempts at poetry were regarded as an offence by the *waka* makers. Treated with contempt during his life, his poems received but little recognition until after his death. Not until the appearance of the hero of this sketch, Toshiyori, did verse in *waka* metre receive the wholesome shock it needed.

Minamoto Toshiyori was the son of one Minamoto Tsunenobu, and served successively under the three emperors, Horikawa, Toba and Sutoku, being a major-general in the army. As a verse maker he was extremely versatile, and took delight in breaking the dull monotony of the *waka* mode. He was much favored by the Emperor Sutoku, who requested him to publish a collection of his poems, a notice that must have furthered his vogue. At the suggestion of the Emperor he also made an anthology called the *Kinyoshu*, or Collection of Golden Leaves, done in the year 1127, in which he included 35 of his own poems, and 26 of his father's. In former anthologies only the poems of the past, mostly the works of the ancients, were brought together; but the *Kinyoshu* honored contemporary poets. The fact that Toshiyori made up most of the collection with his own verse showed not

only his self-confidence but his divergence from the classic style. His best work was truly admirable, being artistic and fresh, as compared with the older verse; but his worst is too labored to win approval. His straining after novelty of style and language is often too apparent, while not infrequently he is obscure. He became very popular, however, which could hardly have been possible without some merit.

Once when two court nobles had a dispute as to the comparative merits of two authors in the *Kokinshu*, they agreed to refer the matter to the Emperor, who replied that he could not be expected to know about such matters; they had better ask Toshiyori. On another occasion a fête was being held in honor of the famous poet Hitomaru, one of the authors in the *Manyoshu*, when the officiating priest addressed Toshiyori as the first poet of the land, and asked him to make the first oblation before the spirit of the ancient poet, Hitomaru. Such anecdotes show the estimation in which our hero was held by his contemporaries.

No poet excelled more successfully in portraying the beauty of the cherry blossom, as is seen in the poem which says: "The mountain cherry is now in full bloom, like white waterfalls descending from the clouds."

For bird life, too, he had a keen eye and ear: "The spring rain dampens all, but the oriole's voice is still clear and sweet." The sound of a bird's song amid the dank grass and dripping leaves is surely a circumstance lending itself to poetry, especially at night.

Once while walking in the forest at night the poet was prevented from going

astray by the white halo of the cherry trees in bloom, inciting him to verse: "Though night has fallen, O Mountain cherry trees, you guide me home."

The following verse suggests all the haunting loneliness of the scene depicted, an idyl of the seashore: "I stand on the bayshore of Mano and hear the quail piping under the reeds waving in the salt-sea breeze of autumn."

Like all Japanese poets Toshiyori was impressed by the silver beauty of the moon and writes: "Cloud clusters polish the moon of shadows; and as they pass, she shines out ever more brightly." The same poet catches the melancholy of autumn, as do most of his countrymen, as we see in the following lines: "O Autumn night though passest, leaving behind thee on the grass brittle dews as souvenirs."

One of his patriotic poems suggests the same idea as the present national anthem, which was composed in modern times: "May the age of our Sovereign last till the dew on the pine needles collects into a great ocean."

Toshiyori would not have been a poet had he ignored the divine passion, but his poem does not suggest that he found the course of true love to have run more smoothly than it does in the west: "How terrible is the frenzy of ardent love! Man was not born with the command: 'Make love!'" The idea is that man was not intended by nature to allow love to absorb all his faculties or to undo him in any way. Man is not born to love but to be a man, master of himself. No doubt the poet was disgusted with the mad conduct of many a lover in his time; nor has the generation ceased.



JAPANESE DOGS

By K. YAMANOUCHI

MOST of the dogs in Japan are fighting as an amusement, which led to of native breed, and are on the the breeding of the animal with more care whole quite different from the dogs as to type. Since the shogun liked this of western countries. Like the Japanese kind of sport, many of the daimyo who horse, they are smaller, more hairy and wished to please him, often presented him sly, as well as being of a more peculiar with dogs famous for their fighting complexion. The Japanese have been capacity. It was not an infrequent thing from of old an agricultural people. for the shogun to receive a present When they hunted they used the bow of ten or twenty dogs; and at one and arrow and hounds were not known. time he had as many as five thousand at They kept neither flocks nor herds and Kamakura. A dog-fight was given some watchdogs of that kind were not used. twelve times a month at Kamakura, in The dog was a domestic animal to the which no less than 300 dogs participated. breeding of which no particular attention The warriors were divided into eastern was given, producing a mongrel type, and western camps, just as wrestlers are which is no special blood, but "just to-day, the shogun giving most of his dog," as the American indian said. leisure time to this form of amusement.

Dogs were kept at the Imperial Court This gave rise to a game known as in the Heian era, when the nobles gave *inu-ou-mono*, a kind of dog hunt, which some slight attention to dog-breeding, the the samurai were very exert in any fond animals being used in connection with of. The game consisted of letting dogs falconry. In the days of the Kamakura run loose inside a railed inclosure when régime Hôjô Takatoki enouraged dog- they were pursued by mounted samurai

and shot at with arrows. It was almost as cruel a game as the dog-fighting, and revealed a temper similar to that of those who demand bull-fighting in Spain and Mexico. This kind of sport was popular all through the Ashikaga era and even up to the beginning of the Tokugawa régime, when festive occasions were so honored. It was supposed that such games were good for soldiers, to keep their hand in practice, as it were.

It is recorded that the famous hero, Toyotomi Hideyoshi, had a favorite lapdog for his wife, which he petted almost as much as she did. It was a small, cat-like animal and was probably an importation from Korea or China. The Fifth shogun of the Tokugawa line, Tsunayoshi, who came into power in 1680, started a movement for the prevention of cruelty to animals, under the auspices of Buddhism. His son died early and, having no heirs, the shogun was rather melancholy in his latter days. Asking a priest once why he was so afflicted, the answer came that the shogun was born in the year of the dog, and that by protecting these animals his soul

might find consolation and he might even have another son and heir. The shogun took the hint and proclaimed a regulation forbidding the killing or mutilation of dogs, all violation of which was to be punished with vigor. Even birds were thus protected and birdlime was forbidden to be sold to any save those whose business it was to deal in pet birds. From that time the prevention of cruelty to animals was promoted with undiminishing zeal and rigor; and men were punished for putting an end even to a suffering horse that was dying, until extremes brought a good cause into ridicule. The good shogun had a census taken of all dogs in Yedo, and every ward of the city was under obligation to see that all dogs in it were properly fed. All stray animals were to be at once reported to the authorities, who were to take them and dispose of them in secret. These were, however, usually taken to a pound for dogs at Okubo near the capital of the shogun and also to Nakano, where at one time there were no less than 42,000 dogs in durance vile. In that day if any one should even throw a stone at a dog

he would soon find himself clapped the throat and choked it to death before into prison. Samurai had the most it could defend itself, though the dog too difficulty in escaping the law; for they died from its wounds. The Japanese dog were sometimes attacked by cross dogs, is thus far-famed for its unexampled ferocity and tenacity of grip, something which they settled with their ever-ready like the western bulldog. swords, and thus got themselves transported to some distant island.

For this extreme solicitude for dogs places in Japan are on Mount Amagi in the citizens of Yedo at last began to Izu, Akita in Ugo, Kagoshima, and at Kochi in Tosa. In such places dog-fighting is kept up even to this day and the breed is strengthened from year to year. Outside of the places mentioned, this particular species of quadruped, the it is not easy to find purebred native dogs shogun failed to beget another son, and to-day, interbreeding with western animals having taken place in most other districts. In the early days of foreign intercourse dogs from Portugal and Holland were freely brought into Japan, died without heirs; and when his nephew being greatly prized as fighters, but Iyenobu, succeeded him, the new shogun, no record has been kept of them, nor repealed the severe laws against persecutors of dogs. how far their breed has spread. Mention is made of a dog brought by the servant of a Dutch physician; and also of some pointers brought by an Englishman named Burton. In the year 1876 the late Count Kawamura bought a famous pointer from Mr. Burton; and subse-

The average native dog of Japan has a savage, wolfish aspect, with flat head, pointed muzzle and short, erect ears, with bushy, foxlike tail. They are bold and obstinate in disposition and never know when they are beaten. Once Hideyoshi gave a live dog to his pet tiger as a treat; but the animal, realizing the situation before the tiger did, seized the tiger by

quently the Marquis Saigo purchased a fine foreign animal, in fact several, at the rate of 70 *yen* per head.

The foreign dogs most preferred in Japan are pointers, setters, spaniels and bulldogs, the latter being liked as watchdogs. Dogs range from 40 to 300 *yen* for good ones; and hunting dogs are coming more and more to be popular, though the Japanese lack knowledge as to proper use of hounds. The European buys a gun at 50 *yen* and a hound at 100; but the Japanese reverses the valuation and gives 100 for the rifle and 50 *yen* for the dog. There is a dog company in Azabu where a hound can be rented by hunters on occasion, foreign customers being preferred, as Japanese sportsmen usually spoil a well-trained dog. The present Emperor is said to favor hounds and keeps some fine breeds; while at the Imperial hunting preserves at Mount Amagi, Kumogahata and Nikko the best animals are kept for Imperial use. In the Botanical Gardens at Shinjuku foreign dogs of various breeds may be seen, having been presented by such men as Baron Iwasaki and Admiral Togo. The late Prince Arisugawa was a great lover of dogs, as are also Count Toda, Viscount Ogasawara, Count Kamei and Marshal Nodzu, but Japan now has many dog-fanciers.

There is also a considerable trade in lapdogs which sell at from 20 to 30 *yen* but some command as much as one hundred *yen*. Those with very short back and tearful eyes are most admired. Of such a pet the late Empress was very fond, and once Her Majesty sent a present of several such dogs to the Royal Court of England, but all save one died on the long voyage, the great English Queen welcoming the solitary survivor with much warmth. The *chin* dog is quite rare in Europe and is therefore all the more appreciated, especially as a lady's pet. But in Japan it often happens that the greater the hero the greater is he an admirer of the *chin* dog.



HONEST IKEDA

AMONG the numerous retainers of the great *shogun*, Terasama Hirobata, lord of Kanrau, in the province of Hlao, was a distinguished samurai named Ichirobei Ikeda.

Finding the rope cut asilt from his former master and much reduced in circumstances, the lord of Kanrau took him into his service, at the same time being careful to remember his standing and not hurt the man's pride. So to another Ikeda's feelings the first thing the new master did was to bestow on him an annuity of 400 *ashes* of rice, saying it was but a pittance in comparison with what he deserved and if of no other use would at least do to buy tea.

In the same way the lord gave Ikeda a band of 30 soldiers to drill and care for, intimating that they did not properly represent the number the samurai should command, but would do him far credit as well as he could be more worthily honored.

Now the reason why the lord of Kanrau was so very careful to consider the feelings of the new samurai, making him unusually welcome, was because he was anxious to secure permanently the

services of so brave and expert a warrior, a man who had distinguished himself on many a battlefield. For such lords as Hoshikawa of Konomoto and Kuroda of Fukuoka were extremely jealous when they heard that Ikeda had entered the service of the lord of Kanrau, a samurai whose *feud* was smaller than their own. And so in the midst of their wonder and regret they invited Ikeda to go to them, offering him as much as 3,000 *ashes* a year; but he promptly declined the tempting offer, saying he could never go back on lord Terasama who had befriended him in the hour of adversity. And as for income, said he, no man can reach a better one than that which keeps him and his family in comfort.

On hearing of the attempts that had been made to induce Ikeda to change masters, and the samurai's attitude in declining to be influenced, the lord of Kanrau was highly pleased, deeply admiring the integrity and disinterestedness of the famous warrior. Nevertheless he deemed it hardly fair that Ikeda should suffer loss by remaining in his service; and so he offered him 2,000 *ashes*, the

same as had been offered him by those who tried to allure him away. But Ikeda declined the proposal, saying that in life he had never made salary an object and that he was quite satisfied with what he was already receiving from his master, and intimating further that if bigness of income had been his main aim he would never have remained with the lord of Karatsu. However, if his master has disposed to reward him for his military exploits, Ikeda said he would have no objection to the attention, as that was quite a different matter from seeking a larger salary.

Soon after this, war broke out and the army of lord Terasawa had to take the field; and in the midst of a severe encounter the army was being forced to retreat when Ikeda took charge and saved the day. As Ikeda passed along he observed a wounded soldier lying on the side of the road, who cried out: "Oh, General Ikeda, please help a wounded comrade!"

Ikeda dismounted and placed the wounded man on his horse instead of himself, and then led the horse away. Just then three of the enemy came up and attacked them. Ikeda at once thrust one of the assailants through with his spear and the others fled. Joining his forces Ikeda then guided them in safety to the castle.

Now the soldier who had been thus saved by Ikeda, afterwards happened to enter the service of lord Kuroda of Fukuoka, when he told his master of the marvellous chivalry and heroism of Ikeda. The lord of Fukuoka kept this in mind; and when he visited the lord of Karatsu he summoned Ikeda before him and in the presence of his master said to him: "This samurai, Ikeda, did a very brave deed in saving a soldier of mine. Is your lordship aware of it?"

So lord Terasawa made answer and said: "Ikeda has done many a brave and noble deed in his time, but he is always too modest to mention such things, and consequently I have not

heard of the special feat to which you refer. But I am very glad that you have called my attention to it."

Ikeda on hearing this flattering mention of him began to protest that he was greatly embarrassed by such favorable reference to him and begged not to be reminded of anything he had done in battle. He went on to say that the deed to which reference was made, caused him much danger and inconvenience, as the enemy was pressing him hard; and when he saw the wounded man calling for help he said to himself that such help was impossible, and that if he left the wounded man as he was, he would only be killed and nothing would ever be heard of it; but he reflected that it would have been inhumane to do so; and moreover, another coming after him might thus take the honor away from him by saving the wounded man, in which case his character would be irretrievably lost. And so he begged them to believe that it was fear of shame that led him to save the wounded man and not chivalry; so he had said nothing about it, believing that the less said about deeds done from such motives, the better.

The two daimyo were astonished at this frankness and honesty, and declared that so frank a confession of ingenuousness was in reality a greater proof of nobility and courage than the killing of a hundred enemies. Ikeda withdrew to his room, where his comrades expostulated with him for his overscrupulousness in confession. There was such a thing, they said, as being too honest. But Ikeda affirmed that he had always been a man of his word and could, therefore, not allow his superiors to believe a lie.

Ikeda had a habit of always carrying his armour with him wherever he went, even when visiting a friend; so that he might be always ready for emergency or war, since no one knew when accidents would happen. At night when he went to bed his lance always lay beside his pillow. Ikeda was a living example of preparedness for national defence.



Photo 1. The author is seated in the tatami
 room of the traditional Japanese house.



A PERSONNEL MEMBER OF THE LATE BATH BATTALION
 STANDING IN FRONT OF THE LATE BATH BATTALION
 BATH BATTALION, BATH BATTALION, BATH BATTALION, BATH BATTALION
 BATH BATTALION, BATH BATTALION, BATH BATTALION, BATH BATTALION



STATUE OF JOHN JAY IN MADISON SQUARE
(Thomas M. Johnston)



YARD HOUSE - DAYTON

CURRENT JAPANESE THOUGHT

By THE EDITOR

**New Italian
Ambassador**

Tokyo mourns the fact that the continued illness of His Excellency, the Marquis Guiccioli, makes it impossible for him to remain Italy's ambassador to Japan, a position he has filled with such distinguished ability for many years. Consequently a new ambassador, in the person of His Excellency, F. Cucchi Boasso, has been appointed and has already arrived at the Japanese capital, where himself and family have received a warm welcome. This makes one more change in the heads of embassies in Tokyo within a short time, the British, American and French ambassadors being also comparatively new arrivals in Tokyo. Though these changes are only such as time makes necessary, they cause considerable unrest in the minds of resident foreigners and Japanese alike, who after years of acquaintance with chiefs of embassy, reach a cordiality of understanding which change dissolves; and it takes the new ambassador some time to take his bearings and get command of the situation. The Tokyo Legation or Embassy is one of the most difficult to which a man can be appointed, and one

in which a man's wife counts for quite as much as himself. Belonging to each nationality in Tokyo there are certain old residents, both ladies and gentlemen, who have been standbys to their national representatives for years; and the new ambassador, unless very wisely guided, is as apt as not to put his foot in it by ignoring or overlooking these and bestowing more dependence on newcomers who are more pushing in search of official recognition. Of course an ambassador tries to treat all his nationals with respectful equality, but all these nationals are not equally aggressive in seeking favors, the most deserving being for the most part the least forward. New aspirants to embassy favor naturally take advantage of a change to break into the ring of old residents and share their prestige. Of this the new ambassador and his family are at first wholly unconscious: it is an "awareness" that comes with time.

**Japan and
Russia**

Since the visit of His Imperial Highness, the Grand Duke George Mikailovitch, of Russia, there has been insistent talk of a formal alliance between Japan and that country,

some mention of which was made in these columns in a former number of the MAGAZINE. Since then we have had letters on the subject, one of which comes from an English gentleman who takes much interest in the future of Japan. He writes from Cheshire and says: "There are some very straight and to-the-point remarks in your editorial regarding the alliance with Russia. If Japan ever makes such an alliance it will be the worst thing she ever did. By all means have a perfect understanding with Russia, as with America, but *nothing further* if Japan wishes for peace.....In conclusion I wish your splendid magazine prosperityYou strike the right note and deserve every success. I trust the Japanese themselves will rally round your banner....." Well, though the rumors of a formal alliance with Russia still continue, there has as yet been no announcement of its conclusion. No doubt so significant a move on the part of Japan cannot be made without arousing injurious suspicion among some of her friends. They feel that Japan stands or falls with the English speaking races, as they have done more for her progress and prosperity, with due sincerity, than have any other nations; and so her future lies wrapt up with theirs. If she seeks any other destiny let it be so; but we believe she will live to regret it. However, there is really no evidence that the ruling classes of Japan contemplate any change in her policy; and until there is, nothing is so apposite

as silence.

Immigration Again

The Osaka *Mainichi* is much disturbed over the appearance in the American Congress of another bill aimed at further exclusion of oriental immigrants, which the paper regards as pointed directly at the Japanese. Treaties between America and Japan provide mutual freedom for trade and travel as well as residence in each other's territory, say the *Mainichi*, but the so-called Gentleman's Agreement finds Japan obliged to restrict immigration, and the pledge has been faithfully lived up by Japan, to the gratification of the American Government and people. Thus a complete stop has been put to Japanese immigration of which America had such fear. How then has it been found necessary to introduce a bill dealing further with immigration? Does America think the Gentleman's Agreement is not sufficient? If so she is in duty bound to state her reasons. Some years ago Mr. Taft had to veto a similar law because of the protests of European countries; and why should not Japan let her voice be heard now that the liberties of her subjects are further threatened in disregard of the Gentleman's Agreement? To allow another immigration bill to become law is to submit to still further humiliation and this the nation cannot endure.

An expatriation bill recently brought before the Imperial Japanese

Diet marks one of the most radical departures from precedent in the history of the empire. The bill provides that any Japanese born abroad may, personally or through guardians, apply to the Minister of Home Affairs in Tokyo and receive permission to become naturalized in a foreign country. This is the first time that an attempt has been made to concede Japanese citizens the right of renouncing their nationality. If the bill passes, which is considered somewhat doubtful, it will prove of vital importance to the large number of Japanese born in Hawaii and California. In the past these have been all registered in the Japanese consulates as citizens of Japan, and their renunciation of nationality not recognized by Japan; for which reason there has always been hesitation, if not refusal, on the part of the American Government to admit them to American citizenship. Their inability to become American citizens has proved very inconvenient to them, especially in the matter of land ownership in California, where only citizens of the United States are permitted title to land. If the bill becomes law it will afford relief to such, though, to Americans, the law will not be wholly satisfactory, since its force is limited to Japanese born abroad and does not include Japanese emigrating from Japan. It is a step in the right direction, however, and will do much toward enabling Japanese to assimilate with the peoples among whom they desire to settle. Perhaps in time the law will be

extended to all Japanese who settle abroad; for, to grant such permission to those born abroad is not different in principle from granting it to those born in Japan. As the more conservative portion of the House of Peers is thought to be opposed to the expatriation bill, its treatment at their hands is awaited with interest.

Japan and Britain

In a somewhat outspoken article a few weeks ago the *Yorozu* declared that the present is the most opportune time for Japan to have an understanding with Great Britain as to the treatment of Japanese immigrants in the British colonies. Japan has been most faithful in observing all her duties with regard to England and the Alliance, says the *Yorozu*; in fact so much so that the world might naturally wonder whether Japan was not completely at the beck and call of Britain. And yet what is the attitude of England toward Japan? It certainly is not a proper one. The attitude of Britain at home has, of course, not been improper; but the attitude of the British colonies is very offensive to the Japanese. In Australia, South Africa and Canada the Japanese are publicly excluded, treatment of which all Britishers should be ashamed, especially when they remember our faithfulness to Britain and the colonies. The European war obliged Japan to stand up for England; and because of our friendship for that country we have faced Germany, took Tsingtau and driven German influence from the Far

East and South Seas. It is not enough that British statesmen are grateful to Japan for this; they should go a step further and remove the anti-Japanese sentiment prevailing in the British colonies. This is the plan which must be followed if Anglo-Japanese friendship is to be preserved. The anti-Japanese attitude of Englishmen in China and India is another thorn in our flesh, though it is done more secretly, while the insults in the colonies are offered openly. Is it not an ungracious, to say nothing of a haughty, attitude to exclude one's friends while they are coming to one's help in time of trouble? Indeed Japan cannot understand this attitude on the part of civilized Englishmen. Unless some improvement is made in this respect the patience of Japan will soon be exhausted. When the anti-Japanese laws were enacted in the United States Mr. Andrew Carnegie said he could not understand why the Japanese were making such objections when similar laws excluded them from British dominions; and indeed there is much in the contention that Japan should address herself to the illtreatment received from her Ally before settling that received from America. And the present time when Japan is so loyally assisting England, is the best for dealing with this important matter.

Alliance Must Be Revised The Tokyo *Nichinichi* claims that the Anglo-Japanese Alliance should be revised, providing

for equal treatment to Japanese immigrants in the British colonies, that British residents and officials in China shall not curb Japanese interests in that country, and that Japan's predominance in China, which is of such vital importance to the interests of the empire, shall be recognized by Britain. In case of conflict with America over the Chinese question Great Britain does not recognize any responsibility toward Japan; while in India Japan's free action is restricted by the British authorities. Under these circumstances it is quite natural there should be some dissatisfaction in Japan over the Alliance as it now exists. The paper goes on to say that Great Britain on account of the war is dependent upon Japan for the protection of her interests on the Pacific, Japan being, in fact, the only nation in a position to offer such protection, especially in China where Japan is the guardian of the interests of all nations. The paramount position of Japan deserves to be fully recognized by Britain, which can best be done by formally defining Japan's position in the Far East. The provisions of the Anglo-Japanese Alliance with regard to India were made at a time when precaution had to be taken against the advances southward of Russia; but as relations between Britain and Russia practically amount to an alliance, Japan's responsibilities toward India should now cease. In any case the wording of the clauses with respect to Japan's responsibilities toward India are rather ambiguous

and should be more clearly stated. Now while Japan is playing watch-dog for England is the best time for revising the terms of the Alliance, thinks the *Nichi-nichi*, so as to enable Japan to get what she ought, as the only country capable of defending British interests in the Far East. While there is nothing that can be called an anti-British feeling in Japan, the paper thinks there is a considerable degree of dissatisfaction concerning the provisions of the Alliance, and therefore occasion should be sought at once for its due revision.

The Kant of Japan In the death of Dr. Hiroyuki Kato, professor *emeritus* of the Imperial University, Tokyo, Japan loses one of her most distinguished names in the realm of philosophy. Dr. Kato had long been known as the Kant of Japan; and though his system of philosophy was a good deal more of an agnostic tendency than that of Kant, he had a large following in Japan; which is somewhat remarkable in a country that bases its patriotism on faith in a divinely descended sovereign. Indeed Dr. Kato's funeral, which was conducted with rites specially calculated to exclude all suggestions of a religious nature, may be regarded as directly opposed in teaching to the ceremonies of the Imperial Coronation, which were distinctly religious both in content and form. The circumstance is significant as standing for the medley of thought that

prevails in modern Japan as to philosophy in general and religion in particular, the public mind being for the most part in this respect adrift and at sea. Japan still awaits the genesis of a master-mind who can present to her a synthesis of truth that she will accept, an ideal of religion and patriotism such as inspires a nation whose goal is truth and humanity.

Japan's Duty The *Yorozu* now thinks it is Japan's duty to entertain a feeling of gratitude to Great Britain for all that country did to assist Japan during the War with Russia, instead of giving way at the present time to criticisms of the Anglo-Japanese Alliance and calling for its revision, giving Japan greater freedom in China. The journal thinks that if there be any room for revision of the Alliance the matter should be reserved until after the present struggle is over—as Britain has now no time for consideration of treaty reform and extension of international obligations. The *Yorozu* expresses itself as deeply sensible of the debt Japan owes Britain not only for the help given in time of need but for the general influence of the Alliance in bringing Japan to a position among the first-class Powers.

Japan Sees Danger in American Programme In a recent article in the *Yamato* Mr. K. Shimaya discusses America and the Chinese problem, alleging the Washington naval programme as

proof of a policy of aggression on the Pacific. While scolding those who fear Germany and agreeing with those who take issue with Britain's policy in China. Mr. Shimura says Japan should do all she can to assist the allies now, but at the same time should not fail to keep her eye on the United States, where political developments demand the utmost attention. While Japan is concerned chiefly with the outcome of the vote in Europe dangerous movements are on foot in America, based on enormous increases of national defenses. Why is America thus determined to have a gigantic navy while in no way threatened from outside? What use will America make of this vast array of warships? Though subscribing her enormous naval program to the European situation, it is clear, says Mr. Shimura, that America's policy is offensive rather than defensive. This revolution in the organization of the American navy is no doubt intended to cope with the Japanese navy, which America holds as its hypothetical enemy. This may be inferred even from the speeches of President Wilson, who is now catering to public opinion because he wants a second term in the White House. In his speech before Congress on December 7, 1915

Mr. Wilson said: "Not only is the nation which directly affects the American nation, but in helping other nations who are trying to secure free development of the individual, we should show our sympathy." a statement that can only mean America's intention to assist China against Japan. The Japanese, says this writer, are naturally indignant at America's determination to help China, where Japan's work is already much hindered by American influence. The Japanese are excluded from America and British colonies, and now when they try to seek development in China, where their future naturally lies the Americans interfere and incite the Chinese against them, which is nothing less than an outrage. Though this is not yet translated into any definite policy we can see in the American naval program the element of danger to Japan. Now while England is engrossed in her great war and America in the coming presidential elections, Japan should determine to settle once and for all her China policy. If she waits until the American naval program is completed it will be too late. If Japan misses the present opportunity to settle the oriental question it will never again return. Now, is the vital moment for action.





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HOSPITAL, WASH.

CHINESE CHAI HING CHINESE

Chikugo Coal Mining Guild

IT has been known that the provinces of Chikuzen and Buzen, were **well supplied with coal** ever since more than two centuries ago when the inhabitants found it burning and learned how to use it. At that time the lords of the province contracted with the people to mine the coal and made much profit on the transaction, though the operations were naturally on a very small scale.

Not until 1875 did modern methods of coal mining come into use in these mines; and in 1875 a company was formed after various experiments by individuals, since when **great progress has been made**, attracting the attention of big capitalists. River transportation of the coal soon gave way to transportation by rail connecting the mines with the port of Moji. In 1897 the Government Iron Works were established at Yawata, which greatly assisted the coal business. The period of inactivity which followed the Russo-Japanese war was followed in time by revival in the coal trade. The era of perpendicular shafts now followed the oblique entrances and one company constructed a shaft over one thousand feet deep, soon followed by other companies with shafts over 1,300 feet deep, that owned by the Mitsu Bishi Company being regarded as a model.

The business of **coal mining in Kyushu is extending greatly**, with much improvement in the treatment of miners. The districts covered by the Chikugo Coal Mining Guild embrace **large areas** representing sites for at least 455 mines the number to be opened being 207. The **output is already half the total**

output of the empire annually. In 1912 the total coal output of Japan was 19,639,755 tons, of which 9,495,389 tons were taken out by the Guild. In 1913 of the total of 21,315,962 tons in Japan the above Guild took out 10,517,072 tons.

The coal is taken out by machinery and sent to the selection houses and to the piers by electric cars to be transported by rail or ship to steamers, railways and factories, the coal being **used in all parts of the empire** except Hokkaido. This coal is also **used by ocean liners** and is largely **exported to foreign countries**. More than **one-third of the nation's coal exports are from our mines**, the chief places of destination being Vladivostock, Chefoo, Chenkiang, Hongkong, Shanghai, Canton, Manila, Saigon, Singapore, Batavia, Rangoon, Bombay and San Francisco.

The Guild has **spent a great deal of money** in improvement of the districts covered by its operations such as waterways, ports, schools, railways and so on. The fact that the annual output of coal from the mines has increased from 300,000 tons to nearly 12,000,000 is due wholly to the admirable management of the Guild.

Exhibits sent to the Anglo-Japanese Exhibition in London in 1910 **received a Grand Medal of Honor**; and when the members of the American Mining Association visited Japan in 1911 they were received by the Guild and expressed pleasure at the efficiency of its equipment and operations. The fact that the prosperity of such towns as Moji and Wakamatsu and Hakata is superceding that of Nagasaki and other towns in south Kyushu is **due largely to the progress of the coal mining industry** in this part of the island. All foreign ships coming to Moji are dependent on the coal supplied by the above Guild, which is destined to see still more marvellous development.

EXCURSION THROUGH THE INLAND SEA

LEAVING **Kobe** for the westward trip, the steamer soon runs close to the white sand beach and green pine-trees of the celebrated resorts, **Suma** and **Maiko**, on the starboard side, while on the port side the rugged rocks of **Awajishima** grow faint and disappear, **Shodoshima** appears ahead and the quaintly-shaped range of mountains continues, while round about are innumerable tiny islands. It is here that the beautiful scenery of the archipelago really commences. Steamers touch at **Sakate**, the best port of **Shodoshima**, in which the **Kankakei-valley** is famous for its Autumn views. Proceeding southward the shoreline of **Sanuki** province approaches, the wondrous peak of **Ookenzan** stands out majestically against the blue sky, and at its western foot there lies **Yashima Dannoura**, with its historic *Memento mori* of the **Taira** clan. Passing **Yashima** to the west, the vessel soon arrives at **Takamatsu harbour**; here the white walls and quaint tower of **Tamamo** castle give a very picturesque touch to the harbour view. The next place of call is **Tadotsu harbour**; and from this point mount **Zodzu** may be seen across the sea. It is in this mountain that the famous **Kotohira Shrine** is located. With the compass pointing to the north west, the steamer proceeds to the province of **Bingo**, and during this passage the vessel approaches one island and leaves the other behind so abruptly that one might imagine he had passed through a door in an artificial wall. Close to **Tomotsu**, the next port of call, there are **Sensui** and **Benten** islands. The further the steamer proceeds to the westward of **Tomotsu** harbour, the more intricate is the passage between islets. The steep rocks that rise abruptly out of the sea are known as **Abuto Point** and on one of the rocks is perched a temple, while on another a tower is erected, both being dedicated to **Kannon**, the Goddess of Mercy. A little further westward, the flourishing town of **Onomichi** appears half way up the side of a hill which slopes down to the water's edge, while the white and red walls of temples and shrines peep out from the green foliage. Then the vessel comes to **Mihara**, where the changing aspects of sunset and sunrise are superb at all seasons of the year. A little further along, another pleasant prospect meets the gaze, for the steamer will have reached **Ondo-no-Seto**, or the **Strait of Ondo**. As the current here is very strong, the strait is a treacherous spot for small craft and the haven for hundreds of sailing vessels which have to wait there for the tide and the breeze.

There are fine views of **Miyajima** and **Yetajima** in **Hiroshima Bay**. A contrast, however, to the general peacefulness the scene will be found in the **Kure Naval Yard**, over which hangs a pall of black smoke, emphasising the activity in that busy centre. The next place of call after **Kure** is **Ujina** from which fine port most of the soldiers in recent wars embarked for the front. A little to the south opposite **Ujina**, is **Yetajima** where the Imperial Naval College is located. Between **Ujina** and **Yetajima**, there is a conical island, **Ninoshima**, commonly known as **Aki-no-Kofuji**, and then, as a kind of *grande finale* to the trip, **Itsukushima** to the west. Among the many beautiful views in and about **Hiroshima Bay**, the most noted is **Itsukushima** or **Miyajima**, which claims to be one of the **Three most beautiful views in Japan**. The chief features are **Itsukushima Shrine**, **Momijidani**, **Omoto Park** and **Misan**, and there are also several secluded nooks around the island which are famous as "the eight sights on seven beaches."

A little further west, south of the **Hiroshima Bay**, the vessel passes into a wider stretch of water after a circuitous route among the islands of the fine archipelago behind. The long mountain ranges of **Kyushu** may now be perceived in far perspective. Still further, the ship heading almost due westward, the shorelines of **Kyushu** and the **Mainland** on both sides become closer again, until the Strait of **Shimonoseki**, the westerly gate of the **Inland Sea** is approached, passing the islands of **Manju** and **Kanju** to the north of the entrance. The town of **Shimonoseki** lies on the north side of the Strait and faces **Moji**.

There are many more places of interest on the coast of the **Inland Sea** besides the above mentioned, and amongst them **Dogo** and **Beppu** are worthy of note.

Dogo, the oldest watering place in **Japan**, is situated in **Shikoku**, and **Beppu** noted for its mineral baths, in **Kyushu**. The regular service of the Company's steamers affords every facility for passengers.

The well-known hot springs of **Dogo** are in the suburb of **Matsuyama** in **Iyo** province, **Shikoku**, and distant five miles by rail from **Takahama**. Passengers may obtain through tickets for steamer and train in the Company's office or from any of the Company's Agents.

Beppu is an important port on the eastern shore of **Kyushu**, 20 hours voyage from **Kobe**, and 10 hours voyage from **Miyajima**. The town of **Beppu** has an elegant bay fronting it while **Ufu**, **Tsurumi** and **Takasaki Mountains** protect it from the rear. The whole subsoil of the town being permeated by vapour and hot springs, mineral baths may be found everywhere. It is a fashionable resort both in summer and winter.

In presenting a general description of the **Inland Sea Service**, the **Osaka Shosen Kaisha** desires to give the widest publicity to the accommodation and convenience now offered to Foreigners, and the special attention afforded to passengers by the **Inland Sea Service**. Foreigners are enabled to enjoy the pleasures of the **Inland Sea** in ease and comfort, special provision being made for them.

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	"Malay Maru"	4,515 tons,	12 knots.
	"Java Maru"	4,499 tons,	12 knots.
	"Saigon Maru"	4,354 tons,	12 knots.
	"Luzon Maru"	...	...	...	...	...	...	...	...	4,075 tons,	12 knots.
&c.											

3. Dairen (Dalny) Lines

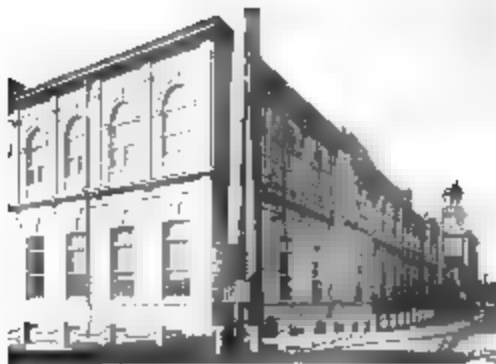
A.—Osaka-Dairen Line

Service.	Twice a week.												
Ports of Call.	Kobe, *Ujina, Moji and Dairen. (*) called at once a fortnight.												
Steamers :—	{	" Harbin Maru "	...	...	...	...	...	...	...	...	...	5,169 tons,	17 knots.
		" Taichu Maru "	...	...	...	...	...	...	...	...	...	3,319 tons,	16 knots.
		" Tainan Maru "	...	...	...	...	...	...	...	...	...	3,311 tons,	16 knots.
		" Kagi Maru "	...	...	...	...	...	...	...	...	...	2,508 tons,	15 knots.

4. Taiwan (Formosa) Lines

A.—Kobe-Keelung Line

Service.	Six times a month.											
Ports of Call.	Kobe, Moji and Keelung.											
Steamers:—	{	"America Maru"	6,312 tons,	17 knots.
		"Kasato Maru"	6,209 tons,	16 knots.
		"Hongkong Maru"	6,185 tons,	17 knots.



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KARAK MINISTRE WITH THE DIRECTOR OF THE POLICE COMPANY

THE FUJITA GUMI

DOJIMA, KITAKU, OSAKA, JAPAN

THE celebrated firm of **Fujita Gumi** was founded by the late Baron Fujita in 1869 and became a company in 1893, with a capital of 6,000,000 yen. The third son of the late Baron, Baron H. Fujita, is president, Mr. T. Fujita vice-president, and Mr. H. Fujita director, these three assuming the management of the whole business.

AGRICULTURE

The Company has reclaimed a large portion of land in Okayama prefecture, a large part of which is now under cultivation on a basis of self-management, the whole to become a model rice farm. The Company was awarded a first-class medal at the Fifth Domestic Industrial Exhibition for its progressive methods in agriculture.

AFFORESTATION

The Company's lumber mill at Nagaki-mura in Akita prefecture **supplies sawn lumber** to the market.

The Fujita Company has also a **Rubber Plantation** in the Malay peninsula. Though only

started in 1911 the plantation now yields 1,500,000 lbs. of rubber annually.

MINING

The principal mines of the Company are at Kosaka in Akita prefecture, Omori in Shimane prefecture and Obie in Okayama prefecture. The Kosaka mine is the **most distinguished copper producing mine in Japan**; and also turns out gold and silver. The equipment of the mine is the most complete in the Orient. The yearly output is now:

Gold 160 kwamme

Silver 10,000 kwamme

Copper 15,000,000 kin

The copper is exported to Europe and China chiefly in the form of electrolytic cathodes and ingots. The refining of the metal is done by a **special process** invented by the Company's experts, and which enables the black ore to be made use of. For this inventions the Company has been awarded prizes at the Domestic Industrial Exhibition 1903, a grand prize at the St. Louis Exhibition in 1904, another at the Liege Exhibition in 1906, a grand medal of honor at the Anglo-Japanese Exhibition in 1910 and another similar medal at the Taisho Exhibition in 1914.

The mining operations carried on at **Omori** are also fast developing; and those at **Obie** began in 1913 with the refinery at Inujima and there is every prospect of big extension there also.

SUMITOMO MINES AND WORKS

THE Besshi Copper Mine was discovered in 1690 and has since been continuously worked by the Sumitomo Family. About the year 1868 advanced European methods were introduced, which have resulted in a gradual increase of output. The Mine, situated about 10 miles from the sea, on the island of Shikoku, is one of the **most important producers of copper in Japan**. It is a deposit of cupriferous pyrite, carrying about 4 per cent. of copper, 5,000 ft. long, from 2 to 25 ft. wide, and developed at present to a depth of about 2,000 ft. from the outcrop. There are 10 levels (43,000 ft. in aggregate length), and an incline shaft 1,782 ft. long, besides other mine-workings. The mine-water, being charged with acids and salts injurious to agriculture, is conveyed (after precipitation of most of its copper) through a 9.5-mile, channel to the sea. The ore is sent to the smelting-works at Shisaka Island, where the pyrite smelting is in use, together with other modern improvements. The refined **copper** ranges from 99.7 to 99.9 in purity, and commands a specially high price in foreign markets. The mine produces more than **260,000 tons of ore annually**, and the annual output of refined copper exceeds 7,500 tons.

The **motive power is chiefly electric**. The fall of the hydro-electric plant is 1,975 ft., and 3000 k.w. are developed. For transportation, the mine employs a private railway 6 miles long, an aerial tramway 12,276 ft. long and a fleet of 80 sailing vessels, one tug and three steamships. **Some 2,300 men are employed in the mining**, and 1,400 in the metallurgical department; and arrangements for sanitation, education and recreation are provided by the mine free of charge.

This house **operates also a large colliery** (over 400,000 tons of coal annually) at Tadakuma, Chikuzen, and works for the manufacture of sheets, plates, bars and tubes of copper and its alloys, all kinds of wire and cables, steel and iron castings at Osaka as well as fertilizer at Niihama, Iyo.

KYUSHU ELECTRIC LIGHT AND RAILWAY COMPANY

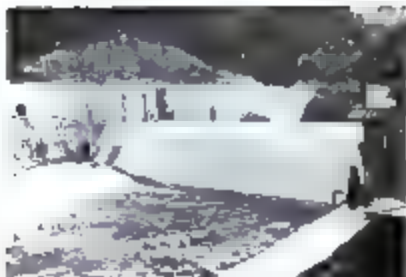
THIS company was formed by amalgamating several companies with a **capital of Yen 7,600,000**, afterwards reduced to yen 6,250,000 to prevent inflation and the sum saved deposited as a redemption fund for consolidated capital. In November, 1914 the **deposit fund** amounted to yen 616,200 and the **consolidated fund** redeemed amounted to yen 96,000.

The **business of the company** consists in furnishing electric light and power as well as running electric and light railways. The area supplied with light and power includes Fukuoka, Saga and Nagasaki prefectures as well as Kumamoto, covering over 200 miles with a wire mileage of over 600, supplying five large cities and twenty-seven towns as well as many villages, representing about 196,000 lamps and about 50,000 horse power. The **electric railway** is in the city of Fukuoka and covers five miles of track of the newest broad gauge system. The cars carry an average of 25,000 passengers daily, revenue coming to about 650 yen a day.

The Company has been able to declare a **dividend** of 10% each year since its inauguration, besides a large sum placed in reserve on deposit.

The **light railway**, operated by the Company runs east and west of the city of Karatsu, a port near some of the big collieries, and has a mileage of 7. Since the opening of the Panama Canal many ships come to coal at Karatsu and its importance as a port is on the increase.

The Company has **two great power plants** at Sumiyoshi and Kawakami and six others as well, some of which use water power and other steam. Other power houses are under construction. Owing to facilities for water power the cost of production is much below the average, being only about 160 yen per horse power. The wires are suspended on concrete pillars or steel towers and all the power houses are so connected, the current passing through fifteen transforming stations. In point of completeness of equipment and cheapness of supply the **Kyushu Electric Light and Railway Company is without a rival.**



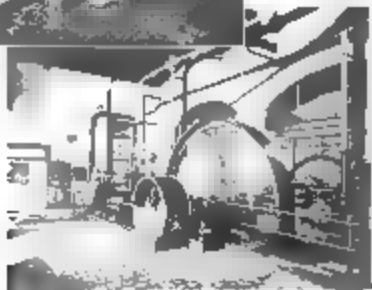
WATER GATE.



WATER GATE.



WATER GATE.



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